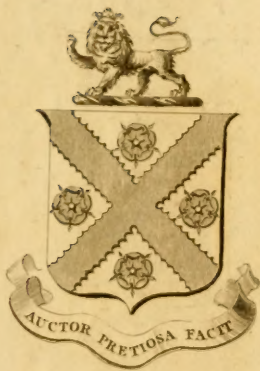




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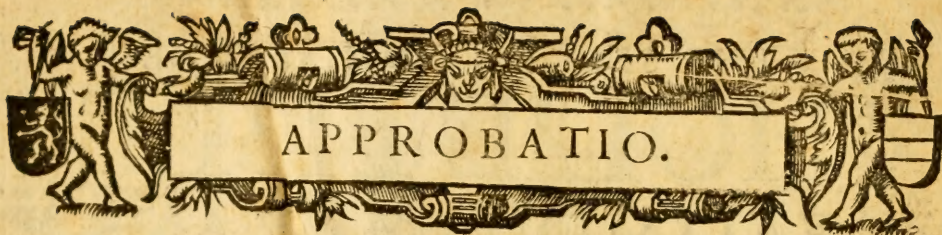
*Spiritu Sancto inspirati, locuti sunt sancti Dei homines.* 2. Pet. 1.  
The holie men of God spake, inspired with the Holie Ghost.

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**N**os infraſcripti, in alma Duaceniſi vniuerſitate  
Sacrae Theologiae Doctores & Profeſſores, hanc  
Anglicanum Veteris Teſtamenti translationem,  
quam tres diuerſi eius nationis eruditiffimi Theologi, non  
ſolum fidelem, ſed propter diuerſa quae ei ſunt adiuncta,  
valde vtilem fidei Catholicae propagandae actuenda, &  
bonis moribus promouendis, ſunt teſtati: quorum teſti-  
monia ipſorum ſyngraphis munita vidimus; Cuius item  
Translationis, & Amotationum Auctores nobis de fidei  
integritate, & eruditionis praſtantia probè ſunt noti:  
his rebus adducti & nixi, fructuoſe euulgari poſſe cen-  
ſuimus. Duaci. 8. Noebris. 1609.

GVILIELMVS ESTVS Sacrae Theologiae Doctor, & in  
Academia Duaceni Profeſſor.

BARTHOLOMAEVS PETRVS Sacrae Theologiae Doctor  
& in Vniuerſitate Duaceni Profeſſor.

GEORGIVS COLVENERIVS S. Theologiae Doctor, &  
eiufdem in Academia Duacena Profeſſor.





# PROEMIAL ANNOTATIONS vpon the Booke of Psalmes.

**T**HE authoritie of this Booke was euer authenticall, and certaine, as the assured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifest by the testimonie of Philo, and Iosephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctors holden for Author of al the Psalmes: yet after that lerned Origen, and other Christian Doctors, expounded manie Psalmes of Christ, the Iewes being pressed therewith, begane to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Psalmes, and some other difficulties, ministring occasion of much needles dispute, stil acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Augustin, sometimes admitted those as authores of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that Dauid writte not al: but differ much in particular, touching other supposed authores. In so much that *Melchisedech, Moyse, Asaph, Eman, Idithun, The sonnes of Core, Salomon, Ieremie, Ezechiel, Esdras, Aggeus, and Zacharias*, are al (with more or lesse probabilitie) *reputed authores of seueral Psalmes*. Neuertheles it semeth that S. Ierom rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Augustin (*li. 17. c. 14. de ciuit*) maturely discussing this doubt, saith plainly, that *their Iudgement seemed to him more credible, who attribute al the hundred fiftie Psalmes to Dauid alone*. Further explicating that wheras some Psalmes haue Dauids owne name in their titles, some haue other mens names, some none at al, *this diuersitie importeth*

This booke vndoubtedly is canonical Scripture.

Late Hebrew Doctors and some Catholiques hold diuers authores of sundry Psalmes.

It is much more probable that Dauid was author of al.

Proued by S. Augustin, S. Chrysostom, and greatest part of Doctors.

*Prefat. in Psal. Epist. 134. 139.*



not diuers authores, but signifieth other thinges, either perteyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him. Likewise S. Chrysostome resolutely iudgeth, that only King Dauid was author of this whole Booke. Moued especially by this argument, for that Christ and the Apostles alleaging the Psalmes, do oftentimes name Dauid as author, and neuer anie other. Also Origen, S. Basil, S. Ambrose, S. Hilarie, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, cal this booke the Psalmes of Dauid: and the General Councils of Carthage, Florence, and Trent, in the Cathologie of Canonical Scriptures recite this booke, by the name of Dauids Psalter.

Mat. 22.  
v. 16.  
Act. 4.  
v. 24.  
Ro. 4.  
v. 6.  
Ro. 11.  
v. 9.  
Heb. 4.  
v. 7.

The common voice of Christians & some general counsels, cal it Dauids Psalter.

Proued by other Scriptures.

Moreouer it is clere, *Act. 2.* that the second Psalme, though it want his name, is Dauids. And other Scriptures *2. Paral. 7. v. 6.* and *1. Esd. 3. v. 10.* say plainly, that Dauid made the Psalmes, *104. 105. 106. 117. 135.* beginning: *Confesse to our Lord, because he is good, because his mercie is for euer.* VVhich he appointed the Leuites to sing, or play on instruments: *1. Paral. 15. & 16.* and yet they haue not his name in their titles. Againe, *2. Reg. 23.* Dauid is only intituled *the egiptian*, or excellent *Psalmist of Israel*. Neither were Asaph, Eman, and Idithun anie where called Prophetes (as are al the writers of holie Scriptures) but only masters of musike, *1. Paral. 25.* And the sonnes of Core were only porters. *1. Paral. 26.* Finally S. Ierom (whose iudgement the whole Church singularly esteemeth, in al questions belonging to holie Scriptures) semeth as much inclined, that only the Royal Prophet Dauid was author of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of seuerall bookes, when he cometh to the Psalmes, without mention of other authors, saith: *Dauid our Simonides, Pindarus, and Alceus; Flaccus also, Catullus, and Cerenus,*

S Ierom attributeth the summe of this booke to Dauid only.



*renus, soundeth out Christ, with harpe & tenne stringed Psalter, rising up from hel: so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other author.*

Touching therfore the argument, or contentes of this diuine Psalter, al Catholique Doctores vniformly agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehending al the old Testament by the termes of the Law

The Psalmes are a Summe of al other Scriptures,

Mat. 5.

7. II. 22.

Luc. 16.

and Prophetes, in one place (*Luc. 24. v. 44.*) semeth not onlie to reduce al to the *Law and Prophetes* iointly, but also to the *Psalmes alone*, or seuerally. But whether this be our Sauours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathersteach expresly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccles. Hierar. contemplat. 2.* after brief recital of the contents of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibite both a general song, and exposition of diuine thinges.* S. Basil calleth the *Psalmodie of Dauid the common and most plentiful storehouse of al sacred doctrine: the treasure of perfect Theologie.* S. Ambrose accounteth it the register of the *whole Scripture.* Origen, S. Cyprian S. Ierom, S. Chrysostom, S. Gregorie, S. Beda S. Bernard, Cassiodorus, Eutimius, and others vse the same, or very like termes. S. Augustin particularly distinguishing al the Scriptures into foure sortes of bookes, sheweth that the Psalmes conteyne

S. Greg.  
in Psal.  
penitent.

al: *The Law* (saith he) *teacheth somethinges, the Historie somethinges, the Prouerbes also and Prophetes teach somethinges: but the Booke of Psalmes teacheth al. It proposeth the law, recounteth thinges of old, prescribeth the due ordering of mens actions, and prophecieth thinges to come. Briefly it is a common treasure of good doctrine, aptly administring that is necessarie to enerie one.* And a litle after, exemplifying in particular points: *Is not here* (saith

They cōtaine the summe of Legal, Historical, Sapiential, and Propheticall doctrine.



he) al greatnes of vertue, and is not here the right square of iustice? is not the comelines of chastitie; the consummation of prudence? is not what soeuer may be called good, lerned in the Psalmes? Here is the knowlege of God; the deere pronounciation of Christ to come in flesh; the hope of general Resurrection; feare of torments; promise of glorie; reuelation of mysteries. Euen al good thinges are here, as in a common great treasure, laide vp and heaped together.

Gods prouidenc in sweetly drawing our consent & cooperation of free-wil, which is necessarie to saluation.

See then and obserue here (Christian reader) the admirable wisdom, and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent, and cooperation is therto necessarily required, according to that most approued doctrine of the same S. Augustin: *Qui creauit te sine te, non iustificat te sine te. He that created thee, without thee, doth not iustifie thee without thee*: to helpe our weaknes, and sweetly to draw our mindes, otherwise auerse from trauel and paine, the Holie Ghost hath ordained that in smal rowme, and in pleasant maner, we may attaine necessarie knowlege of God, & our selues, easely kepe the same in memorie, and dayly put in practise our chiefeft dutie, in seruing and praising God, by singing, reading, or hearing these diuine Psalmes. which one booke (as euerie one shal be able to lerne it, more or lesse perfectly) openeth and sheweth the way, to vnderstand al other Scriptures, and so to finde, & enioy the hidden treasures of Gods word: in like maner as a key openeth a lock.

ser. 15.  
de verb.  
Apost.

S. asil in  
prolog.

Holie Scriptures a sealed booke.

For the whole sacred Bible is a sealed Booke, and not rightly vnderstood, til the seale, or lock be opened, by the key of Gods spirite, geuing knowlege; which the Holie Ghost, amongst other wayes, inspireth very often, by sacred Musike or Psalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and when the Psalmist sang, the hand of our Lord came vpon Eliseus, and presently he prescribing what should be donne, procured plentie of water without rayne, where

Apos. 5.

li. 4. dia-  
logi. c.  
42.

The Psalter is the key of other Scriptures.

was

1as. 5.

was none before, and prophecied victorie against the enemies. Reason also and experience teach, that as *men of cheerful hart are apt to sing*: so the exercise of reading, singing, or playing Psalmes, is a conuenient and a special meanes, to attaine quietnes or cheerfulness of mind.

But as this holie Psalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keyes. *Euery Psalm* (saith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Psalm, as there be diuers persons that speake, to diuers endes and purposes.* For albeit diuers mysteries are sometimes connected, and so require fundrie keyes, yet there is but one principal, & proper key of ech Psalm: otherwise it should be diuided into manie Psalmes. Our first endeouour therefore must be, to find the proper key of euery Psalm, that is, to know what is principally therein conteyned. To this purpose the lerned Expositors of this booke, haue obserued tenne general pointes, or seuerall matters, to which al the contents may be reduced, as it were, so manie keyes, and meanes of entrance into the sense, and true vnderstanding of al the Psalmes. And the same may likewise be called the tenne stringes of this diuine instrument. Vpon one of which, euery Psalm principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musike.

But it selfe is  
also sealed.

But one prin-  
cipal key of  
ech Psalm.

Tenne keyes  
of the Psalter.

Also tenne  
stringes.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, Alperfect, Powre, VVisdom, Goodnes, Maiestie, Iustice, Mercie, & other Diuine Attributes. The second, is Gods workes of Creation, Conservation, and Gouverning of the whole world. The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates,  
manie

1. Key.  
One God the  
B. Trinitie.  
2.  
Gods workes.  
3.  
Gods prouidence.  
4.  
The Hebrew  
people.



manie admirable and miraculous thinges donne amongst them; with their ingratitude, reiection, and reprobation. The fifth principal key, and string is Christ, the promised Redemer of mankind: prophesying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Resurrection, Ascension, and Glorie. The sixt is the propagation of Christs name and Religion, with Sacrifice and Sacramntes, in the multitude of Gentiles beleeuing in him, euen to the vttermost coastes of the earth, the Catholique Church euer visible. The seuenth is the true maner of seruing God, with sincere faith, and good workes. The eight, holie Dauid interposeth manie thinges concerning himselfe. As Gods singular benefites towards him, for which he rendereth thankses, and diuine praises, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Absalon and others, humbly beseeking, and obtaining Gods protection. He also expresseth in himselfe a perfect image, and patterne of a sincere and hartie penitent: bewayling, confessing, and punishing his owne sinnes. The ninth is the end and renouation of this world, with the general Resurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deserueth in this life. These are the tenne keyes of this holie Booke; and tenne stringes of this Diuine Psalter.

Moreouer to finde which of these is the proper key, and principal string of euerie Psalme, lerned Diuines vse foure especiall wayes. First by the title, added by Esdras, or the Seuentie two Interpreters, for an introduction to the sense of the same Psalme. So it appeareth that the third Psalme treateth literally of Dauids danger, and deliuerie from his sonne Absalon: which is the eight key. though mystically it signifieth Christs Persecution, Passion, & Resurrection, which is the fifth key. Secondly, if there be no title, or if it declare not sufficiently the key, or principal matter conteyned, it may some times be found by allegation and application

5.  
Christ our Redemer.

6.  
Conuersion of Gentiles, the Catholique Church.

7.  
Faith & good workes.

8.  
Dauids owne actes.

9.  
General Resurrection, & Iudgement.

10.  
Eternal glory and paine.

Foure wayes to find the proper key of euerie psalme.

1.  
By the title.

2.  
Allegation in the new Testament.

application of some special part thereof in the new Testament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalme perteyneth to Christ, impugned and persecuted by diuers aduersaries. VVhich is the first key. Thirdly, when greater things are affirmed of anie person, or people, as of Dauid, Salomon, Jewish nation, or the like, then can be verified of them, it must necessarily be vnderstood of Christ, or his Church, in the new Testament, or in Heauen. So the *conclusion* of the 14. Psalme: *He that doth these thinges, shal not be moued for euer,* can not be verified of the tabernacle, nor temple of the Jewes, but of eternal Beatitude in heauen. VVhich is the tenth key. Though the greater part of the Psalme sheweth, that iust and true dealing towards our neighbours, is necessarie for attayning of eternal Glorie. Fourthly when, both the title and Psalme, or part thereof seme hard and obscure, some part being more cleare, the true sense of al may be gethered, by that which is more euident. According to S. Augustins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Christ.* So the title, and former part of the fifth Psalme, being more obscure, are explained by the last verses, shewing plainly that God wil iustly iudge al men, both iust and wicked, in the end of this world. VVhich is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keyes belong to the same, and what other stringes are also touched. At least the studious may by these helpes make some entrance, and for more exact knowlege search the iudgement of ancient Fathers, and other learned Doctours.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal rowme, this booke hath an other special excellencie, in the kind of stile, and maner of vttering, which is Meeter, and Verse, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the same could not in like forme be

5.  
Greatnes of  
things assur-  
med.

4.  
Conference  
of places.

li. 3. c. 4.  
de peccat.  
120716.

The stile of  
this booke is  
Poetrie.



Abuse derogateth not from good things.

Dauids Psalter more ancient then any profane poeetrie now extant.

Musike very ancient.

Sacred poeetrie most excellēt.

exactly translated yet the number, and distinction of verses is so obserued, that it is apt for musike, as wel voices as instruments, and to al other vses of Gods seruants. Neither is musical maner of vttering Gods word and praises, lesse to be esteemed, because profane Poetes haue in this kind of stile vttered light, vaine, and false things. For the abuse of good things, doth not derogate from the goodnes thereof, but rather commendeth the same, which others desire to imitate. And clere it is, that this holie Psalmodie was before anie profane poeetrie now extant. For Homer the most ancient of that sorte, writte his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. VVheras kind Dauid our Diuine Psalmist, reigned within one hundred yeares, after the Troianes warres. There were in dede Amphion, Orpheus, and Muscus before Dauid, but their verses either were not written, or shortly perished, only a confuse memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred Historie of Iob, almost al in verse; and the two Canticles of Moyse, *Exodi 15.* and *Deut. 32.* It is moreouer recorded that Iubal (long before Noes flood) was the father of them, that sang on harpe, and organ. Musike therfore is maruelous ancient. But sacred Poetrie is in manie other respectes most excellent, and most profitable. *This holie Psalmodie* (saith S. Augustin) *is a medecine to old spiritual sores, it bringeth present remedie to new wvroundes: it maketh the good to perseuere in vvel doing, it cureth at once al predominating passions, vvhich vexemens soules. A little after: Psalmodie driueth away euil spirites, iuuiterh good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a most seemlie grace to wvwomen. Vato beginners it is an introduction, an augmentation to them that goe forward in vertue, a stable firmament to the perfect. It con-*  
royneeth

Gen. 4.

Preser.



*ioyneth the whole Church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, al Sainctes and Angels in heauen.*

Toal this we may adde other causes, which moued the Royal Prophete to write this diuine poetrie. First he had from his youth (by Gods special prouidence) a natural inclination to Musike; wherein he shortly so excelled, that before al the Musicians in Israel, he was selected to recreate king Saul, whom an euil spirite vexed. And his skill, together with his deuotion, had such effect, that *when he playde*

VVhy King  
Dauid writte  
diuine poetrie

The first cause  
his natural in-  
clination to  
musike.

I. Reg.  
16. 7. 13.

*on the harpe, Saul was refreshed, and waxed better. For the euil spirite departed from him:* saith the holie text. VVherfore he made these Psalmes, that him selfe and others might by singing them, imploy this gift of God to his more honour.

Secondly, verse being more easie to lerne, more firmly kept in mind, and more pleasant in practise (for *as swine,*

2.  
Verse more  
easie & more  
pleasant.

Eccli. 40.

*so musike doth recreate the hart of man*) the Holie Ghost condescending to mans natural disposition, inspired Dauid to write these Psalmes in meeter, *mixing the pouvre of diuine*

S. Aug.  
S. Basil.  
in Praefat

*doctrin, with delectable melodie of song, that whiles the care is allured with sweet harmonie of musike, the hart is indued with heauenlie knowlege, pleasant to the mind, and profitable to the soule.* Thirdly, Dauid singularly illuminated with know-

3.  
Most special  
great, and me-  
morable thin-  
ges writte in  
verse.

lege of great, and most diuine Mysteries, indued also with most gracious disposition of mind, *the man chosen according to Gods ouer hart* (1. Reg. 13.) would vtter the same Mysteries, with godlie instructions, and praises of God, in the most exquisite kind of stile; that is in verse. For otherwise he was also very eloquent in prose, as wel appeareth by sundrie his excellent, and effectual discourses, in the books of Kinges, and Paralipomenon. For which cause Moyse also described the passage of Israel forth of Ægypt through the read sea in a Canticle, after that he had related the same whole historie, more at large in prose; that al might sing, and so render thanks with melodious voice, and musical

Exo. 15.

instruments praising God. Likewise in an other Canticke he comprised the whole law, a litle before his death. So also Barac and Debora: and after them Iudith, song praises to God for their victories in verse. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verse. Anna ha-  
 uing obtained her prayer for a sonne, gaue thanks to God with a Canticke. The like did king Ezechias for recouerie  
 of health. The Prophets Isaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new  
 Testament, the B. virgin mother, iust Zacharie, & deuout Simeon gaue thanks, & sang praises to God in Canticles.

Deut. 32.

Iudic. 5.

Iudith.

16.

Prou 31.

1. Reg. 2.

Isa. 38.

Isa. 12.

26.

Ezech. 38

Iam. 2.

Abac. 3.

Dan. 3.

Luc. 1. 2.

Cācicles in the  
 new Testa-  
 ment.

4.  
 Both diuine  
 musike and  
 dittie in Gods  
 temple.

Fourthly, albeit the holie King was not permitted, to build the gorgious Temple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musitians ( foure thousand in number, of which 288. were maisters to teach ) & made these Psalmes as godlie ditties, for this holie purpose, in al solemnities of feastes, and day-  
 lie sacrifice, when the Temple should afterward be built.

1. Par.

23, 25.

5.  
 The great vse  
 of these Psal-  
 mes in the Ca-  
 tholique  
 Church.

Fiftly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the pub-  
 lique Diuine seruice in the Temple, and other Synago-  
 gues of the Iewes, but most principally for the Christian  
 Catholique Church, which he knew should be spred in the  
 whole earth. Forseeing the maruelous great, and frequent  
 vse therof in the Christian Clergie, and Religious people  
 of both sexes. As he prophecietieth in diuers Psalmes. *Al the  
 earth sing to thee: sing Psalmes to thy name.* Again, *I wil  
 sing Psalmes to thee (ô God) in the Gentiles, in al peoples, and  
 Nations.* V Which him selfe neuer did, but his Psalmes are  
 euer since Christ, song by Christians, conuerted from gen-  
 tilitic, as we see in the Churches Seruice. For the whole  
 Psalter is distributed to be song, in the ordinarie office of  
 our Breuiarie euerie weke. And though extraordinarily,  
 for the varietie of times, and feastes, there is often altera-

56. 117.

65.

The whole  
 Psalter in the  
 ordinarie of-  
 fice euerie  
 weke.

tion,



4. (30.  
ad v. 7)  
53 62.  
66. 90.  
94. 118.  
133. 148.  
149 150.

tion, yet stil the greater part is in Psalmes. Certayne also of the same Psalmes, are without change, or intermission repeted euerie day. And such as haue obligation to the Canonical Houres, must at least read the whole Office priuately, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalm. In Litanies, and almost al publique Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices, of our B. Ladie, and for the dead are Psalmes. Besides the seuen Pœnitential, and fiftene Gradual Psalmes, at certaine times. So that Clergie mens daly office consisteth much in singing, or reading Psalmes. And therfore al Byshops especially, are strictly bond by a particular Conon (*Dist. 38. cap. Omnes psallentes*) to be skilful in the Psalmes of David: and to see that other Clergie men be wel instructed therin. According to the Holie Ghosts admonition, by the pen of the same Royal Prophet (*Psal 46.*) *Psallite sapienter; or: intelligenter, that is. Sing Psalmes wvith knowlege, and vnderstanding them.* Not that euerie one is bond to know, and be able to discusse al difficulties, but competently, according to their charge vndertaken in Gods Church. Otherwise euerie one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osee (*c. 4.*) *Because thou hast repelled knowlege, I wvill tepele thee, that thou do not the function of Priesthood vnto me.* Thus much touching the Author, the contents, the poetical stile, & final cause of this holie Psalter.

Certaine Psalmes euerie day.

Many Psalmes in other Ecclesiastical offices.

Bishops bond to be skilful in Dauids Psalter. Other Priestes to haue competent knowlege therin.

As for the name, S. Ierom, S. Augustin, and other Fathers teach, that wheras amongst innumerable musical instruments, six were more specially vsed in Dauids time, mentioned by him in the last Psalm. *Trumpet, Psalter, Harpe Timbrel, Organ, and Cymbal.* This booke hath his name of the instrument called Psalter, which hath tenne strings, signifying the tenne commandements, and is made in

VVhy this booke is called the psalter.

forme (as S. Ierom, and S. Bede suppose) of the Greke, letter *Δ delta*, because as that instrument rendreth sound from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally refferre al to Gods glorie, reioyce spiritually in hart, and render al praise to God.

Other instruments make  
conforte with  
the Psalter.

Al vertues are  
referred to  
Gods honour.

*Concerning interpretation of holie Scriptures.*

Scriptures are  
to be expounded  
by the common  
spirit of the Church,  
not by priuate  
men.

**A**S Prophecie (or other holie Scripture) was not at anie time by mans wil, but the (*Prophetes*) holie men of God spake, inspired by the Holie Ghost: so no prophecie (*nor explication*) of Scripture, is made by priuate interpretation. *2. Pet. 1.* but by the same Spirite wherwith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirite of truth; to teach al truth. *Ioan. 14. 16.* Neither perteyneth it to euerie one, to discerne the true spirite, but to some. *1. Cor. 12.*

They consist  
in vnderstanding.  
Holy Fathers  
do best expound them.

Holie Scriptures consist not in reading, but in vnderstanding. *S. Ierom Dialogo aduers. Luciferianos.*

The wordes of holie Scripture are so to be vnderstood, as holie men, the Sainctes of God, haue vnderstood them, *S. Aug Ser. 18. de verb. Domini.* Men must lerne of men, not expect knowlege immediatly of God, nor only by Angels. *Idem, in prologo Doct. Christ.*

Some Mysteries are  
hidden.

There be some things, mentioned in holie Scripture, which God wil haue hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de vocat. Gentium.*

They proue  
our humilitie.

By those things, which to vs are hidden in holie Scripture, our humilitie is proued, *S. Greg. ho. 17. super Ezech.*





# THE BOOKE OF PSALMES

## PSALME I.

*The Royal prophet David placed this Psalme as a Preface to the rest, containing, 1 true happines, which consisteth in flying sinnes, and serving God. 3. The good doe prosper, 5. not the Wicked: 6. as wil appeare in the end of this world.*

*The right manner of serving God.  
The 7. key.*

*a He is in the*

*Mat. 5.*

**B**LESSED <sup>a</sup> is the man, that <sup>b</sup> hath not gone in <sup>c</sup> right way to the counsel of the impious, & hath <sup>c</sup> not stood eternal felicity in the way of sinners, and hath <sup>d</sup> not sitte in the chayre of pestilence: [ <sup>b</sup> not consented to evil suggestions.

<sup>c</sup> not continued in sinne.

<sup>d</sup> not finally persisted in Wicked life.

*Ies. 1.*

2 † But <sup>e</sup> his wil is in the way of our Lord, and in his law he <sup>e</sup> wil meditate day and night. [ <sup>e</sup> He is wholly occupied & delighted in keeping Gods commandments.

*Iere. 17.*

3 † And he shal be as a tree, that is planted nigh to <sup>f</sup> the streames of waters, which shal geue his fruite in his time: [ <sup>f</sup> To him that useth Gods grace wel, more grace is continually geuen.

4 † And <sup>g</sup> his leafe shal not fal: and <sup>h</sup> al thinges whatsoeuer he <sup>g</sup> shal doe, shal prosper. [ <sup>g</sup> Through such grace he shal persouer. <sup>h</sup> al thinges worke to the good of them that love God sincerely.

5 † The impious not so: but <sup>i</sup> as dust, which the winde driueth <sup>i</sup> from the face of the earth. [ <sup>i</sup> The Wicked are carried with euery light tentation.

6 † Therefore the impious shal <sup>k</sup> not rise againe in iudgement: <sup>k</sup> nor sinners in the <sup>l</sup> counsel of the iust [ <sup>k</sup> Al rising at the last day, the wicked shal not rise with hope nor comfort, but in desolation. <sup>l</sup> the happie congregation of the blessed.

7 † For our Lord <sup>m</sup> knoweth the way of the iust, and the way of <sup>m</sup> approneth the impious <sup>n</sup> shal perish. [ <sup>m</sup> & rewardeth.

<sup>n</sup> in eternal damnation.

## ANNOTATIONS. PSALME. I.

They are happy (in hope) that decline from euil.

*1. Hath not gone, not stood, not sitted* ] The Hebrew stile, and maner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. VVhereas we would say in the contrary order: He is happie that hath not *sitted*, that is, hath not settled himselfe in wickednes, nor finally persisted obstinate: more happie, that hath not *stood*, anie notable time continued in sinne: and most happie, that hath not *gone*, nor geuen anie consent at all to euil suggestions

Iustice consisteth in fleeing euil and doing good.

*2. His will in the way of our Lord.* ] As one part of happines consisteth in declining from euil; to the other is in doing good; the wil desiring, and diligently endeouoring to walke in the way of vertue, and law of God. VVhich is true iustice, and right forme of good life, proposed in this Psalme, for attayning eternal beatitude.

Of Christ.

the 5. key.

Also of his Church, the 6. key.

## PSALME II.

*Christ's glorie, the World repining therat, 4. shal be propagated in al the world. 7. His diuine powre as wel spiritual in conuerting mens hartes, as external, in seuerie iustice, is prophecied.*

*a Both gētiles. b and Iewes*

**VV** *H* *r* did the *a* Gentiles rage, and *b* peoples meditate vaine things?

*Act. 4.*

*strive in vaine against Christ.*

*c Pilate and Herod.*

† The *c* kings of the earth stood vp, and the *d* princes came together in one against our Lord, and against his Christ.

*d Annas and Caiphas.*

*e The voice of wicked men,* † Let *e* vs breake their bondes *a* sunder: and let vs cast away *3* their *f* yoke from vs.

*f & especially libertines strining to shake of al discipline.*

*g God for al* † He that dwelleth in the heauens, shal *g* laugh at them: and *4* *this wil turne* our Lord shal scorne them.

*the hartes of manie.*

*h seuerly reprehend,* † Then shal he speake to them in his *b* wrath, & in his *i* furie *5* he shal truble them.

*i and iustly punish the obstinate.*

*k Christ shal reigne in his kingdome the* † But *k* I am appoynted king by him ouer Sion his holic hil, *6* preaching his precept.

*l God the Father speaketh to m God the Sonne.*

† The *l* Lord said to me; Thou art my *m* Sonne, I this day haue *7* begotten thee.

*Act. 13.  
Heb. 1.  
& .5.*

*n Christ as man hath the Church for* † Aske of me, and I wil geue *n* thee the Gentiles, for thyne inheritance, and thy possession *o* the endes of the earth.

*o Spred through the whole world.*

† And



Apo. 2.  
19.

- 9 † Thou shalt rule them " in p a rod of yron, and ' as a potters vessel thou shalt breake them in peeces. [ible  
10 † And q now "ye kings vnderstand: " take instruction you that q A prophetic  
iudge the earth. reat kinges  
discipline.  
11 † Serue our Lord in r feare: and " reioyce to him with trem- r None is  
bling. secure before death.  
12 † Apprehend discipline / lest sometime our Lord be w<sup>r</sup>ath, and f Some fal  
you perish out of the iust way. [ from the way of saluation.  
13 † When his w<sup>r</sup>ath t shal burne in short time, blessed are al, t God wil  
that trust in him. iudge iustly  
and good.  
in the end of this short life both the euil and good.  
So this Psalme concludeth with the ninth key.

## ANNOTATIONS. PSALME. II.

2. *Kinges and Princes against Christ.* ] VVhen Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors most furiously resisted, but al in vaine For they could not hinder the wil and powre of God. But the more they persecuted, the more was increased the zeale, and number of Christians.

Persecution cannot hinder the glorie of Christ.

in hunc  
Psal.

8. *The gentiles thyn inheritance* ] By this promise of God to Christ, S. Augustin conuincd the Donatistes; & in them the Protestantes, that say, the Church of Christ failed, and became smal, or inuisible; as though Christ the Sonne of God, could sometimes lose his inheritance, which is the Catholique Church, gathered of the Gentiles, and *his possession extended to the endes of the earth.*

The Church neuer faileth.

9. *As a potters vessel.* ] If a potters vessel (saith S. Ierom *in hunc Psal. tom. 8.*) be broken whiles it is soft, it may easily be repaired, but after it is hard, it can not be made whole againe. So sinners are more easily restored to grace, shortly repeating, then long obdurate: yet that which is vnpossible to man, is possible to God. *Mat. 10. For as clay in the potters hand, so are you in my hand, saith our Lord. Jere. 18.*

Custom is sinne more hardly cured.

10. *Ye kinges vnderstand.* ] Not onlie innumerable other people of al nations, but also after a while, Kinges and Emperors beleued in Christ. And such as at first persecuted, became most Christian, Catholique, Defenders of the faith.

Kinges conuerted to Christianitie.

10. *Take instruction you that iudge the earth.* ] Petilianus, Gaudentius, & other Donatistes inueyghing against Christian Kinges, for punishing heretikes, most falsly auouched, that Christianitie neuer found kinges burinuous, enemies, and persecuters. To whom S. Augustin answereth in feuerall bookes, that Christian Kinges, and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles of Christ, and his Church. For according to this prophetic of king David, *Christian kinges are instructed, and know* it is their dutie, is the seruice of God, to defend the Church against Heretikes, and other Infidelles. And it is the propretie of Apostataes to fauour heretikes. So good Constantine the great maintained Catholique vnitie; and Iulian the Apostata to make great diuision, tooke Churches from Catholiques, and gaue them to Donatistes, to nourish

Defend Catholiques and punish heretikes.

Apostataes fauoure heretikes and schismatikes, because they hate al Christians.

Ad Pe-  
sil. li. 2.  
c. 92.  
Ad Gaud  
li. 2. c. 26.

to nourish dissention, and so to ouerthrow al Christians. But God stil protecteth the true Church, against al such suttile, and malicious deuities: because it is Christs inheritance.

Ioy and feare.

II. *Reioyce with trembling.* ] Gods seruice is tempered with two affections: with ioy, in consideration of his goodnes, mercie, & meeknes; and with feare, in respect of his iustice, and seuerie iudgement. The one is a remedie against desperation: the other against presumption.

Dauid persecuted by his sonne.

The 8. key.

PSALME. III.

King Dauid recounteth his danger, when his sonne Absalom conspired against him: 4. and thanketh God for his deliuerie. 9, acknowledging al helpe to be from God. Mystically, Christs persecution, Death, Burial, and Resurrection.

† The " Psalme of Dauid, " when he fled from the face of Absalom his sonne. (2. Reg. 15.)

a O God let me know how LORD a why are they b multiplied that trouble me: manie 2

Ioan. 24

greuously I haue sinned. b that al Israel (1. Reg. 15.v.13.) with al their hart foloweth Absalom. So against Christ, the Priestes, the People, & Gentiles al conspired.

c my life d he † Many say to c my soule: There is d no saluation for him in 3  
can not escape his God.

e But I a- † But e thou Lord art my protectour, my f glorie, & exalting 4  
uouch that g my head.

God alwaies defendeth me, f geuing me victorie,  
g & confirming my kingdom.

h heauen. † With my voice I haue cried to our Lord: and he hath heard 5  
me from his h holie hil.

i I lay downe † "I haue i slept, and haue k bene at rest; and haue l risen vp, 6  
k and rested because our Lord hath taken me.

in expectation of thy helpe. l And am deliuered. Christ dyed,  
was buried, & rose againe.

m I know † I wil not feare thousandes of people compassing me: m a- 7  
thou wilt help rise Lord, saue me my God.

me, and so l besoch thee to do.

n The strenght † Because thou hast stroken al that are my aduersaries without 8  
and furie. cause: thou hast broken the n teeth of sinners.

o health and † Saluation o is our Lordes: and thy p blessing vpon thy 9  
fastie cometh people.

from God. p Abundance of grace promised to Gods seruantes.



## ANNOTATIONS. PSALME. III.

1. *Psalme of David.*] Al Interpreters agreeably teach, that king Dauid made not the titles, which are before the Psalmes. Neuertheles they are authentical, as endited by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom translated into Latin.

Titles of the Psalmes added by Esdras and the Septuagint.

In these titles five things may be noted. First, the former two hauing no title at al, the general name of Psalme, common to al, is particularly appropriated to some, and other names to others. VVhich in al are twelue. to witte: Psalme Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonie, Vnderstanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins iudgement, cited in the Proemial Annotations, and others, pro- ueth not the same persons to be authores of those Psalmes, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalme was made, or song. Fourthly, the matter conteyned in the Psalme, or vpon what occasion it was made, is expressed in some titles. Fifthly diuers other termes are often vsed, in the titles of sundrie Psalmes, as. *To the end. For the Octau. For presses,* and the like, al which we shal briefly explicate, where they first occur.

Five things to be noted in the titles.

*Psal. 4.  
6. 8. 15.  
16. &c.*

First therfore this third Psalme is called the *Psalme of Dauid*, not because he is author therof, for he is also author of the former, where his name is not expressed, as is euident by the testimonie of al the Apostles. *Act. 4. v. 25.* but because it treateth particularly and literally of him.

VVhy this is called the Psalme of Dauid.

1. *VVhen he fled from the face of Absalom.*] Here the time is signified, when this Psalme was made, to witte, immediatly after the ouerthrow of his rebellious sonne Absalom, mentioned. 2. *Reg. 18.* before his returne to Ierusalem. For al beit of humane, natural, and fatherlie affection, he greatly lamented the death of his sonne, yet he rendered thankes and praises to God, as reason and dutie bond him.

The time and occasion of making this Psalme.

6. *I haue slept, and haue benne at rest, and haue risen vp.*] King Dauid by his sleeping in persecution, and by his resting, and deliuerie from his persecuters, prefigured Christs Death, Burial, & Resurrection. As appeareth, Ioan. 2. v. 22. VVhere the Euangelist saith: that after Christs Resurrection, *his disciples beleued the scripture*, to witte, this and other like prophecies. For otherwise the old Testament doth not so expressly declare such Mysteries, as the Gospel doth: but one thing in the proper, and grammatical signification of the wordes, and an other thing, in shadowes and figures, and horth literal. VVhereupon S. Gregory teacheth (*ls. 20. c. 1. Moral.*) that holie Scripture (amongst other incomparable excellences) surpasseth al other doctrines, in the verie maner of speaking: because by one and the same speech, it reporteth a thing donne, and proclameth a Mysterie: so relating thinges past, that with the verie same wordes, it foresheweth thinges to come.

King Dauid prefigured Christ.

The same Scripture hath diuers literal senses.

## PSALME. IIIII.

*The holie prophet teacheth, by his owne example, to flee to God in al tribulation 3. that other refuges are insufficient, 9. and Gods helpe most assured.*

Confidence in God necessary The 7. key.

**a** In an *instru* Vnto " the end, in *a* songues, the Psalme *b* of Dauid.  
*ment apt for verses.* **b** This Psalme pertaineth to the beloued, signified by the  
 word Dauid. *S. Aug: li. 17. c. 14. ciuit. S. Beda in Psal.*

**c** *When* **V**HEN **c** I inuocated, the God of my iustice heard me: **2**  
*Saul vniustly* in *d* tribulation thou hast enlarged to me. **e** Haue  
*persecuted* mercie on me, and heare my prayer.  
*iust Dauid,* God heard his prayers. *d being straitly beseged* (1. Reg. 23. 26.)

**e** *Likewise* helpe me when soeuer I shal neede.  
**f** Why do you **†** Ye sonnes of men how long are you of *f* heauie hart? why **3**  
*stul harden* loue you *g* vanitie, and seeke *h* lying?

*your hartes:* **g** honour, and transitorie glorie, *h false and deceitful riches?*  
**i** Euery godly **†** And know ye that our Lord hath made his *i* holie one **4**  
*soule.* **k** Rich *k* meruelous: **l** our Lord wil heare me, when I shal crie to  
*with vertues.* him.

**l** *Euerie iust* soule hath confidence in God, that he wil heare his crie.  
**m** Iust anger **†** Be ye *m* angrie, and *n* sinne not: the thinges that you say in **5**  
*is good & ne-* **o** your hartes, in your *p* chambers be ye sorie for.  
*cessarie agais* sinne. **n** but then is most neede to beware not to excede in passion.  
*haue therfore* a continual purpose neuer to sinne. **o** *Enil cogitations.*

**p** bewaile & repent before you sleepe.

**q** Not only **†** Sacrifice ye the *q* sacrifice of *q* iustice, and hope in our Lord. **6**  
*external but* Manie say: **r** Who sheweth vs good thinges?

*most especially* internal sacrifice of iustice, and obseruation of Gods command-  
*ments is most* necessarie **x** The solide rewarde promised by God?

**s** reason and **†** The *s* light of thy countenance **o** Lord is signed vpon vs: thou **7**  
*grace are* hast geuen **t** gladnesse in my hart.

*freely geuen to* man, wherby he may know that God wil reward the iust. Heb. ii. v. 6.

**t** *Wherin a* iust man inwardly reioyceth.

**v. w. x.** For **†** By the fruite of their *v* corne, and *w* wine, and *x* oile they **8**  
*example and* are multiplied.

*in figure of* heauenlie rewarde, God gaue temporal wealth in the old testament.

**y** In this con- **†** In *y* peace in the selfe same I wil sleepe, and rest: **9**  
*fidence the iust* may rest contented.

**z** God so pro- **†** Because thou Lord hast **z** singularly settled me in hope. **10**  
*miseth euerie* iust person in particular.

## ANNOTATIONS. PSALME. IIIII.

1. Vnto the end.) The Hebrew word *Lamnatsea*, signifieth to him that en-  
 cometh. And so the Hebrewes interprete, that the Psalmes, which haue this  
 word in their titles, were directed either to him, that excelled others in skil of  
 musike;

Ephes. 4.



1. PAR. 15. musike; or had authoritie ouer other musicians; or to him, whose office was to phraise, *To the sing victories and triumphes. But the Latin, according to the Greeke, hath In end in the titles finem, Vnto the end. which ( most commonly signifying perpetuities, or continuance vnto the end of anie thing ) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalme, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustin expouñdeth it here of Christ, who is the end ( or perfection ) of the law.* Not that the principal contentes belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seuenth key, proposing his owne example, & prophetically Christs. The same wherto Christ exhorteth, saying: Ioan. 16. v. vlt. *Haue confidence, I haue overcome the world.* Signifying that his seruantes, through his grace, may also ouercome it.

Rom. 10.

6. *Sacrifice of Iustice.* ] Not only external Sacrifice of diuers kindes, were necessarye in the law of nature, and of Moyse, and one most excellent and complement of al, in the new Testament, but also spiritual sacrifice was euer, and is required, and that of three sortes. First, Sacrifice of sorrow, and contrition for sinnes (Psal. 50.) *An afflicted spirit is a sacrifice to God.* The second is sacrifice of Iustice, here mentioned. The third is Sacrifice of praise (Psal 49.) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of Iustice, that rendereth to euery one that is due. First to God as our Creator, a resignation of our selues, euen our liues, at his diuine pleasure; as to our Master, we must render faith and beleefe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our woundes, by chastisement for sinnes; as to our Spouse, chastity of body and mind, fleeing al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion VVe owe to our selues, that seing we consist of soule and bodie, we keepe due subordination, that the soule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaide her mistress. VVe owe to our neighbour, loue from the hart, instruction also from the mouth; and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemy. But to other enemies contrary thinges are due. To the world, contempt: because the goodes of this world are smal, few, shorte, vncertaine, deceitful, not satisfying the mind, and mixed with manie evils and dangers. To the flesh we owe chastisement, and daylie care, so to feede it, that it serue the soule, & rebel not. To the diuel we must render the shame, that cometh by sinne, acknowledging our faults, and al trutthes, and so returne vpon him *at vanitie and lying*, wherwith he allureth & seduceth. Finally to sinne it selfe, we owe hate, and reuenge, because it is the only euil, that hurteth vs, and due punishment with zeale of iustice, because it dishonoreth God. He that thus offereth *sacrifice of iustice*, may iustly (as it followeth in the Psalm) hope (yet not in him selfe but) in our Lord. And lest anie should pretend ignorance, saying: *who sheweth (or teacheth) vs good thinges?* as though they lacked instruction, the Prophete preuenteth this vaine excuse, saying: *The light of thy countenance* O Lord (the light of reason, which is the image of God, wherto we are created like) *is signed vpon vs*, fixed in our vnderstanding, that we may see there is a God, that ought to be serued, and that he wil rewarde his seruants. Heb. 12.

Three spiritual sacrifices necessarye.

Of penance, Iustice. Praise.

VWhat is due to God.

To our selues.

To our neighbour.

To our enemies.

The world.

The flesh.

The diuel.

To sinne.

Light of reason sheweth there is a God that rewardeth.

## PSALME. V.

*The general iudgement.* *1* *Iust men in affliction appeale to God, the reuenger of iniuries. 5. knowing and professing that God hateh iniquity. 9. therefore remitte their cause to him.*  
*The 9. key.* *11. recite certaine enormous vices of the Wicked. 13. and expect Gods final iudgement of the good and bad.*

*a* *The faithful iust soule that ouercometh.* *†* *Vnto the end, for a her that obtaineth the b inheritance. 1*  
*The Psalme of Dauid.*

*c* *The praiser of the whole Church, or of* *her enimies by vertue. b eternal glorie.*

*RECEIVE* *o* *Lord c my wordes with thine eares, vn-* *2*  
*derstand my crie.*

*anie faithful (euer beloued) soule.*

*†* *Attend to the voice of my prayer, my king and my God. 3*

*d* *Gods helpe is presently granted of his good of his* *†* *Because I wil pray to thee: Lord in d the morning thou wilt 4*  
*heare my voice.*

*part, though it be sometimes differred for the more seruantes.*

*e* *Before al other affayres we must pray* *†* *In e the morning I wil stand by thee and wil see: because 5*  
*thou art " not a God that wilt iniquitie.*

*to God. s. Ciprian. in sine orat. Dominice.*

*f* *The wicked and wicked-* *†* *Neither shal the malignant f dwel neere thee: neither shal 6*  
*nes haue noe conuersation with God. g in the day of iudgement.*

*h* *by final sentence of eter-* *†* *Thou hatest al that worke iniquitie: thou wilt h destroy al 7*  
*nal danation.*

*that speake lie.*

*†* *The bloudie and deceitful man our Lord wil abhorre: 8*

*i* *Not in mans powre, but in* *†* *But I in the multitude of i thy mercy. I wil enter into thy 9*  
*house: I wil adore toward k thy holie temple in thy l feare.*

*Gods mercie must the iust man trust. k In the Church of God. l with reue-*

*rential feare as in Gods presence.*  
*Lord conduct me in thy iustice: because of mine enimies direct my way in thy sight.*

*m* *No true nor solide* *†* *Because there is m no truth in their mouth: their hart is 10*  
*n vayne.*

*goodnes in the wicked. n They thinke nothing but vanitie, and mischiefe.*

*o* *yelding let-* *†* *Their throte is an o open sepulchre, they did p deceitfully 11*  
*some stinch, with their tongues, q iudge them o God.*

*p* *yet they flatter with feined good wordes.*

*q* *Albeit the iust desire the conuersion of the wicked, yet if they wil not repen, then the iust conforme their desires to Gods iust iudgement: which shal be manifested in the end of the world.*

*Psal. 13.*  
*Rom. 3.*



- 12 † Let them faile of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee o Lord.
- 13 † And let al be glad, that hope in thee, they shal reioyce for euer: and thou shalt dwel in them. And al that loue thy name r *The iust shal receiue* shal glorie in thee, because thou wilt r blesse the iust.
- 14 † Lord, as with a shield of thy good wil, thou hast crowned vs. *sentence of eternal glorie.*

## ANNOTATIONS. PSALME. V.

5. Not a God that vvill iniquitie. ] Seing God vvil not iniquitie, as these wordes testifie in plaine termes, it foloweth necessarily, that he is not author, nor cause of anie sinne. For God doth nothing contrarie to his owne wil. But he hateth iniquitie, and in respect thereof hateth al that vvork iniquities, as the authours of iniquity, though he loueth them as his creatures and of his part requireth their saluation. God is not author nor cause of sinne.

## PSALME VI.

*Dauids earnest and hartie praier after he had grievously sinned. 5. which being grounded in filial, not seruile feare, 9. concludeth with assured hope, and confidence in Gods mercie.* A pathetical praier of a sinner & the first penitential Psalme. the 7. key.

- 1 † Vnto a the end in songs, the Psalme of Dauid ' for the octaue. [ pertaineth also to penitentes in the new testament.
- 2 **L**ORD, b rebuke me not in " thy furie; nor c chastise me in b condemne-  
" thy wrath. [ me not eternally c Spare me also for part of the  
temporal paine, which I deserue.
- 3 Haue mercie on me Lord, because I am weake: d heale me d Gene me the  
Lord, because al e my bones be troubled. [ medicine of grace.  
e My sorow hath inwardly pearced me euen to the bones.
- 4 † And my soule is f troubled exceedingly: but thou Lord g how f with feare  
long? [ of thy iust wrath. g leauest thou me in this calamitie?
- 5 b † Turne thee o Lord, and i deliuer my soule: saue me h Shew a-  
for k thy mercie. gaine thy fa-  
uorable countenance. i from this fearful affliction.
- k Though my sinnes haue deserved the contrary yet shew thy mercy.
- 6 † Because there is not in l death, that is mindful of thee: and l This life is  
in m hel who shal confesse to thee? the time of re-  
pentance, after death no cenuersion. m In hel nothing but blasphemie.
- 7 † I n haue labored in my sighing, I o wil euerie night washe n I haue in  
my bed; I wil p water my couche with my teares. part lamed.
- o I wil adde more sorow & penance. p I wil persist in my  
penance, til I be thoroughly watered with thy grace.
- † My

*q my eyes are* † My *q eye* is troubled for furie: I haue waxen *r* old *s* among *s* *dimme with* al myne enemies.

*weeping, for feare of thy iust iudgement. r my heares are gray with sorrow.*

*swherat myn enemies reioyce.*

*t After due* † *t* Depart from me al ye that worke iniquitie: because our *g* *sorrow the true* Lord *v* hath heard the voice of my weeping.

*penitent hath confidence in God, against his enemies.*

*v VVil most certainly accept of true repentance.*

† Our Lord hath heard my petition, our Lord hath receiued *io* my prayer.

*w These are* † Let al myne enemies be *w* ashamed, & very sore troubled: let *ix* *nas imprecations,* them be conuerted and asha med very quickly.

*tious, but threatninges, that the wicked ma y amend, or els predictions if they persist in sinne.*

Mat. 7.

O 25.

Luc. 13.

### ANNOTATIONS. PSALME. VI.

The octaue  
hgnifieth the  
world to  
come.

*i. For the octaue.* ] Literally it semeth that the Psalmes which haue *For the octaue*, in their titles, were to be song on an instrument of eighr stringes. So the Caldee paraphasis translateth. *In citharis octo chordarum: in Citharus of eight stringes.* But prophetically S. Augustin, & others expound it, to pertaine to the Resurrection in the end of this world. So Dauid, and al penitent sinners bewaile their finnes, and do penance in this life, for the octaue, that is for the world to come.

Hel for some  
sinners.  
Purgatorie  
for others.

*i. In thy fury, nor in thy wrath.* ] By *furie* is signified diuine iustice, irrecuocably condemning the wicked to eternal damnation: by *wrath*, Gods fatherlie chastisement correcting sinners, whom he saueh. VVherupoa S. Gregorie teacheth, that the faithful soule not only feareth furie, but also wrath: because *after the death of the flesh, some are deputed to eternal torments, some passe to life through the fire of purgation.* VVhich doctrine the same holy father confirmeth, by the iudgement of S. Augustin more ancient. VVho likewise affirmeth, that al those which haue not laide Christ their fundation, are rebuked in furie, because they are tormented in eternal fire: and those which vpon right fundation ( of true faith in Christ ) haue *built vwood, hay, stubble*, are chastised in wrath, because they are brought to rest of beatitude, but purged by fire. Let therefore the faithful soule ( considering what she hath donne, and contemplating what she shall receiue ) say: *Lord rebuke me not, in thy furie: nor chastise me in thy wrath.* As if she said more plainly: This only with my whole intention of hart, I craue, this incessantly with al my desires I couete, that in the dreadful iudgement, thou neither strike me with the reprobate, nor afflict me with those, that shall be purged in burning flames. Thus S. Gregorie, in *i. Psalm penitent. v. i.*

in Psal.

37.

1. Cor. 3.

### PSALME VII.

Dauids prayer  
in tribulation.  
the 8. key.

*David in confidence of his iust cause, and vniust persecution. prayeth for Gods helpe, 7. and iust reuenge of his enemies. 15. describing their malitious intention, and ruine.*

The Psalm of Dauid which he song to our Lord, for the *i* *a This Chusi* wordes of a Chusi the sonne of Iemini. ( 2. Reg. 16.)  
*defeated the counsell of Achitophel. as S. Aug. S. Basil & S. Chris. expound it.* The



- 2 † **O** Lord my God I haue hoped in thee: saue me from  
al that persecute me, and deliuer me. *b Absolom, or  
anie other e-  
nemie, if  
c my life.*
- 3 † Lest sometime *b* he as a Lyon violently take *c* my soule,  
whiles there is none to redeme, nor to saue. *God doe not resist and hinder him.*
- 4 **O** Lord my God if I haue done *d* this, if there be iniquitie  
in my handes; *[myne enemies sayne & obiect* *d* such euil as  
against me.
- 5 If I haue rendred to them that repayed me euils, let me wor-  
thely fal *e* emptie from myne enemies. *[haue the victorie* *e* Let me not  
of them.
- 6 † Let the enemy persecute my soule, and take it, and *f* treade  
downe my life in the earth, and bring downe my glorie into  
the dust. *f* Let me dye  
with ignomi-  
nie.
- 7 † Arise Lord in thy wrath: and *g* be exalted in the coastes  
of myne enemies. *g* shew thy  
powre.
- And arise *o* Lord my God in the *h* precept which thou hast co-  
h Seing thou  
diddest com-  
manded: † and a *i* sinagogue of peoples shal compasse thee. *i* mand to make me king, it behoueth thee  
to protect me.
- i* manie wil serue thee the only true God.
- 9 And *k* for it returne on high: † our Lord iudgeth peoples. *k* For this in-  
crease of faithful people.
- Iudge me *o* Lord according to *l* my iustice, and according to *l* my iust cause  
my innocencie *m* vpon me. *[against my particular enemies.*
- 10 † The wickednesse of sinners shal be consumed, and thou *m* let fal  
shalt direct the iust, which searchest the hart and raynes *o* God. *m* let fal  
vpon me.
- 11 † My iust helpe is from our Lord, who saueth those that  
be right of hart.
- 12 God is a iust iudge, strong, & patient: is he angrie *n* euerie day: *n* God doth  
differreth.
- 13 † *o* Vnlesse you wil be conuerted, he shal shake his sword, *o* expecting if  
they wil amended  
he hath bent his bow, and prepared it.
- 14 † And in it he hath prepared the vessels of death: he hath  
made his arrowes for them that burne.
- 15 † Behold *p* he hath bredde with iniustice: he hath conceiued *p* The iniuri-  
ous persecutor  
forow, and brought forth iniquitie. *p* iniquitie.
- [purposing iniustice, conceiueth enuie, and bringeth forth*
- 16 † He hath opened a pit, and digged it vp: and he is fallen into  
the ditch, which he made. *q* Enuie, &  
desire to hurt
- 17 † His *q* sorrow shal be turned vpon his head: and his ini-  
quitie shal descend vpon his crowne. *[others turneth to the* *q* Enuie, &  
desire to hurt
- 18 † I wil confesse to our Lord according to his iustice: and wil  
sing to the name of our Lord most high. *q* Enuie, &  
desire to hurt

1. Par.  
28.  
Iere. II.  
17.

1sa. 59.  
Iob. 15.

## PSALME VIII.

Christ's Incar-  
nation.  
The 5. key.

God is magnified & praised for his meruelous worke of creatures, s. but  
especially of mankind, singularly exalted by the Incarnation of Christ.

2 Belonging † Vnto a the end b for " presses, the Psalme of Dauid. 1  
to the newe Testament. b Suffering of Christ, and of Christians.

c God the lord **O** LORD c our Lord, how meruelous is thy name in the 2  
of al by cre- whole earth ! Because thy magnificence is eleuated, a-  
ation, is our boue d the heauens.

singular lord, that beleue and trust in him. d God more excellent then  
the heauens, he being the creator, they a creature.

e fulfilled whē † Out of the mouth of e infantes and sucklings, thou hast 3  
Christ coming perfected praise because of thine enemies, that thou mayest de-  
into Ierusa- stroy the enemy and reuenger.

lem, children † Because I shal see thy heauens, the workes of thy fingers: 4  
sing Ozanna the moone and the starres, which thou hast founded.

Mat. 21. † What is man, that thou art mindful of him ? or the sonne of 5  
man, that thou visitest him ?

f The Sonne † Thou hast f minished him a litle lesse then Angels; with 6  
in assumed g glorie and honour thou hast crowned him :  
humane nature became lesse then Angels.

g But in him mans nature is exalted aboue Angels.

h Christ the † and hast appointed him h ouer the worke of thy handes. 7  
Lord of al creatures.

i yea of An † Thou hast subiected i al thinges vnder his feete, al k sheepe 8  
gels. Heb. 2. and oxen : moreouer also the beastes of the field.

k Not only al reasonable creatures, but al beastes, and other thinges obey him.

The sea and the Windes obey him. Mat. 8.

† The birdes of the ayre, and fishes of the sea; that walke the 9  
pathes of the sea.

l The same † l O Lord our Lord, how meruelous is thy name in the 20  
end & begin- whole earth !

ning signifie that as God was meruelous in creating man in so happie state, that if  
he would, he might haue auoyded both sinne & death : so he is meruelous in that he  
so rewardeth the blessed in the resurrection, that they can neither sinne nor dye.

Mat. 21.

Heb. 2.

Gen. 1.

7. 27.

1. Cor. 15.

## ANNOTATIONS. PSALME. VIII.

1. Presses. ] Most Hebrew Doctors say the word *Githib*, may either signifie  
the place, where this Psalme was made, or the musical instrument, on which it  
Christ's Passō. But most Christian Doctors expound it literally of Christ's Passion.

who



Iſa. 63.

who was ſtretched on the Croſſe, and al his ſacred bloud preſſed, and drawne out of his bodie. VVhich Metaphor Itaias alſo uſeth, demanding of Chriſt: VVhy is thy clothing redde, and thy garments as theirs, that tread in the wine preſſe: and answereth in Chriſts perſon: I haue troden the preſſe alone. S. Auguſtin alſo applieth it morally to the Church, where Chriſt is the vine, the Apoſtles are the branches, & ſpreaders (that is preachers) of the Goſpel, Chriſtians are the grapes, Chriſtian vertues are the wine. Namely patience, and fortitude in afflictions. VVherby the good are purified, and ſeuered from amidst the reprobate, as wine is preſſed out of the grapes, barreled, and laid vp in ſellers, and \* the huſkes and carnels caſt to hogges, or other beaſtes.

vinacia.

Morally it ſignifieth the triuells of the Church militant.

Gods providence in protecting the good and permitting euil.  
The 3. key.

## PSALME. IX.

The Church prayſeth God for her protection, 4. in repelling the enemies force, 8. in puniſhing the wicked, and rewarding the iuſt.

- 1 † Vnto the end, for the *a* ſecrets of the ſonne, the Pſalme *a* Chriſts coming in humilitie, and Chriſtians afflictions, are hidden from the world, in Gods providence.
- 2 **I** WIL *b* confeſſe to thee o Lord with al my hart: I wil tel *b* geue thanks, al thy meruelous thinges.
- 3 I wil be *c* glad and *d* reioyce in thee: I wil ſing to thy name o *c* in mind. moſt High. *d* and bodie.
- 4 † In *e* turning mine enemy backward: they ſhal be weakene *e* God repelleth the enemy, when man is not able to reſiſt.
- 5 Becauſe thou haſt done *f* my iudgement and my cauſe: thou *f* *A* iuſt man haſt ſitte vpon the throne which iudgeſt iuſtice. *doth his endeavour, not of him ſelfe, but by Gods grace ouercometh the enemy.*
- 6 Thou haſt rebuked the *g* Gentiles, and the impious hath perished: their *h* name thou haſt deſtroyed for euer, and for euer called gentils, and euer. *because they were generally accounted wicked.*
- h* The vaine glorious ſame of ſinners partly decayeth in this world but moſt eſpecially in the world to come.
- 7 † The ſwordes of the enemy haue ſayled vnto the end: and their cities thou haſt deſtroyed.
- 8 † Their memorie hath periſhed with a ſound: and our Lord abideth for euer.
- 9 He hath prepared his throne in iudgement: † & he wil iudge *i* iudicial ſea the whole world in equitie, he wil iudge the peo *ies of men are often corrupted but Gods neuer.* le in iuſtice.
- 10 † And our Lord is made a refuge for the poore: an helper *k* God doth *k* in o *not preſently* countries, in tribulation. *doth not preſently ſeue from affliction: but when it is to their ſpiritual proſpice.*

† And let them hope in thee that know thy name: because thou hast not forsaken them that seeke thee o Lord.

† *His precepts which men ought chiefly to studie.* † Sing to our Lord, which dwelleth in Sion: declare his / stu- 12

† *m God reuenge the blood of Martyrs.* † Because he m requiring blood remembered them: he hath not forgotten the crye of the poore.

† *n procured by mine enemies.* † Haue mercie on me o Lord: See my humiliation n by my 14

† *o In the publique view of the Church.* † Which exaltest me from the gates of death, that I may de- 15  
clare al thy prayes in o the gates of the daughter of Sion.

† *p The wicked are intangled in the snares which they lay for others.* † I wil reioyce in thy saluation: the Gentiles are p fastened in 16  
the destruction, which they made. In this snare, which the y hid, is their foote taken.

† *q In zeale of iustice not in desire of reuenge.* † Our Lord shal be known doing iudgements: the sinner is 17  
taken in the workes of his owne handes.

† *r By Gentiles is often under stood al great sinners.* † q Let sinners be turned into hel, al nations that forget God. 18

† Because to the end there shal not be obliuion of the poore 19  
man: the patience of the poore, shal not perish in the end.

† *r By Gentiles is often under stood al great sinners.* † Arise Lord, let not man be strengthened: let the r Gentiles 20  
be iudged in thy sight.

† *For the Iewes despised Gentiles: as the Romans did al Barbarous nations.*

† *Suffer a tyrant to rule ouer them that thereby they may lerne what it is to vse others vniustly.* † Appoint Lord s a lawgeuer ouer them: that the Gentiles 21  
may know that they be men.

† *S. Augustine a prophecie, that such as receiue not Christ, shal beleue Antichrist.*

2. Theſ. 2.

† *t. The latter*

† *Hebrew Doctors.*

The 10. Psalm, according to t the Hebrewes.

† *v In great persecution it seemeth to the weake.* † v Why Lord hast thou departed far of, despisest in oppor- 1  
tunities, in tribulation?

† *Whiles the impious is proude, the poore is w set on fyre.*

† *x they are caught in the counsels which they deuise.* † w Extremely vexed & tormented. 2  
x The Prophet answereth to the complaint of the iust, that

† *wicked are caught in their owne snares.*

† Because the sinner is prayesed in the desires of his soule: and the vniust man is blessed.

† The



- 4 † The sinner hath exasperated our Lord, according to the y not seeke to multitude of his wrath he shal y not seeke. reconer Gods  
 5 † There is no God in his sight: his waies are defiled at al time. fauour.  
 Thy iudgementes are taken away from his face: he shal z rule z The wicked  
 ouer al his enemies dorth dominier

*for a time, and thinketh he shal do so stil.*

- 6 † For he hath sayd in his hart: I wil not be moued from gene- a and neuer  
 tion vnto generation, a without euil.  
 7 Whose mouth is ful of cursing, and bitternesse, and guile: fal into any  
 vnder his tongue labour and sorrow. aduersitie but  
 8 † He sitteth in waite with the rich in secrete places, to kil stil remaine  
 the innocent. without mi-  
 9 † His eyes looke vpon the poore: he lyeth in wayte in secret, serie or aue  
 as a lyon in his denne. euil.

- 10 † He lyeth in wayte to take the poore man violently: vio-  
 lently to take the poore man whiles he draweth him. In his  
 snare he wil humble him selfe, and shal fal when he shal haue  
 dominion ouer the poore.

- 11 † For he hath sayed in his hart; God hath forgotten, he hath  
 turned away his face not to see for euer.

- 12 † b Arise Lord God, let thy hand be axalted: forget not the b The prayer  
 poore: of the iust in

- 13 † Wherefore hath the impious prouoked God? for he hath tribulation.  
 said in his hart; He wil not enquire.

- 14 † Thou seest, that thou considerest labour and sorrow: that  
 thou mayest deliuer them into thy handes.

To thee is the poore left: to the orphane thou wilt be an helper  
 15 † Breake the arme of the sinner and malignant: his sinne shal  
 be sought, and shal not be found.

- 16 † Our Lord shal reigne for euer, and for euer and euer: ye  
 c Gentiles shal perish from his land. c ye vilest

- 17 † Our Lord hath heard the desire of the poore: thy eare hath men.  
 heard the d preperation of their hart; d The iust

*ought alwayes to be readie prepared in hart, to suffer patiently al  
 that shal happen vnto them.*

- 18 To iudge e for the pupil and the humble, that man adde no e As the first  
 more to magnifie him selfe vpon the earth. workes of

*Christ in al humility and patience were strange, and hidden to the  
 world: (v. 1.) so his last iudgement shal be in maiesty and manifest  
 to al in exalting the blessed and suppressing the Wicked.*

## ANNOTATIONS. PSALME. IX.

Some diuide this Psalme into two. Sela a note of change, or of rest in musike, or rather of attention. Al the Psalmes are iust 150.

21. After the 21. verse the late Hebrew Doctors diuide this Psalme, beginning there the tenth, without anie new title: but only this word *sela*: VVhich the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or mulike, also pause or rest in singing. Aquila whom S. Ierom rather approueth, translateth *semper euer*. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It semeth to most Interpreters to be added as a note to sturre vp attention. And it occureth often, not only in the end of Psalmes, but also in other places. For it is thrise in the third Psalme. And therefore maketh no argument, that this Psalme should be diuided. And those which diuide this into two, ioine two in the 147. Psalme. So that al agree in the number of 150. Psalmes in the whole Psalter.

*Epist ad  
Marcel.*

*Anno.  
1577.  
1552.  
1603.*

## PSALME X.

Gods prouident care of the iust.  
The 3. key.

*Dauids freindes aduising him to flee from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutor be very malicious, 4. yet God wil overthrow him, 5. and deliuer the iust.*

a S. Augustin Vnto a the end the psalme of David

1

applieth it to heretikes, perswading Catholiques to repare vnto their separate congregation, falsely calling it the mountayne.

b Ye my freinds say thus. **T**RUST in our Lord: how say b ye to my soule: Passe ouer vnto the mountayne as a sparrow?

c Persecuters **†** For behold sinners c haue bent the bow, they haue prepared their arrowes in the quier, that they may shoote in and force, d the darke, at them that be right of hart.

d falsely pretied other causes against the innocent to destroy them.

e It is the manner **†** For they haue e destroyed the thinges, which thou didst persecute: but the iust what hath he done?

cutters, and especially of heretikes, to destroy and pul downe that others haue built.

**†** Our Lord is in his holie temple, our Lord his seate is in heaven.

*Abac. 2.*

f Though God **†** His eies haue respect vnto the poore: his f eieliddes exa- seme to winke mine the sonnes of men.

or sleepe, yet his prouidence stil watcheth, and obserueth al mens actions.

g Proueth by **†** Our Lord g examineth the iust, and the impious: but he g tribulations. that h loueth iniquity, hateth his owne soule.

h Continuance in sinne bringeth damnation to the soule.

i God sparing **†** i He shal rayne snares vpon sinners: fyre and brimstone, and for the time blast of stormes the portion of their cuppe.

at last must needes of iustice punish severely.

**†** Be-



8 † Because our Lord is iust and hath loued iustice : his countenance hath scene equitie.

## PSALME. XI.

*The Prophet describeth the paucity of iust men, and abundanc of wicked, both at Christs first coming in flesh, 6. and second in maiestie, in the end of the World.* *The state of the Church in the first and last times of Christ. The 6. key.*

1 † Vnto *a* the end for *b* the octaue, the *c* Psalme of Dauid. *a* Christs first, *b* and last comming, *c* wil bring ioy to the elect.

2 **S**AUE *d* me Lord, because the holy hath fayled *e* because *d* Christ calverities are diminished from among the children of men. *leth his mystical bodie, him selfe. Act. 9. v. 4. c* False and duple dealing hinder from true faith.

3 † They haue spoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue spoken in hart and hart,

4 † Our Lord destroy al deiceitful lippes, & the tongue that speaketh *f* great things

5 † Which haue said: We wil magnific our tongue, our lippes *f* Insolent & arrogant. are of vs, who is our Lord?

6 † For the miserie of the needie, and mourning of the poore, *g* *V*When now wil I arise, saith our Lord: I wil put in *g* a saluation: I wil *sinne most abundant* do confidently in him.

*Christ came into this world: and in like case wil come to iudge.*

7 † Wordes of our Lord, be chaist wordes: siluer examined by fire, tryed from the earth, purged seuen fold.

8 † Thou Lord wilt *h* preferue vs: and keepe vs from this *h* yet stil generation for euer. *there remaine*

*some iust whom God preserveth.*

9 † The " impious walke round about: according to thy highnes thou hast *i* multiplied the children of men. *i* God sometimes suffereth the wicked to do what euil they desire.

## ANNOTATIONS. PSALME. XI.

9. *The impious walke round about.* ] S. Augustin expoundeth this of worldlie Temporal demen desiring temporal thinges, signified by the seuen dayes, wherein this whole fires hinder life is turned about, as in a whele, not prouiding for the eight day, which is the entrance eternitie, after the day of Iudgement. In an other place he sheweth also, that into heauen. this sentence agreeth aptly to the Platonistes, who taught, that this world neuer endeth, but passeth and returneth round about, in a reuolution of manie yeares; Platonistes so that al thinges should happen againe euen as they did before, contrarie to error. this, and manie o-her Scriptures, affirming that God wil preferue the iust, and kepe them from this generation for euer. VVhereas the reprobate, who sette their

their whole mind on temporal things, or expect a revolution of al, shal eternally walke without the kingdome of heauen, & neuer enter in; though some may cal with the foolish virgins. saith S. Ierom (or some other learned author) vpon this place: Lord Lord, open (the dore) to vs: but he wil answer: that I know you not. Mat. 25.

## PSALME XII.

A prayer in  
tribulation.

The 7. key.

*A general prayer of the Church, in tribulation, either temporal or spiritual.*

a *It more perteyneeth to the* † Vnto a the end, the Psalme of Dauid. 1  
*new testament then to the old.*

**H**ow long o Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

b *Careful and almost perplex cogitationes* † How long shal I put b counsels in my soule, sorrow in my hart c by day? 2

c *Very often* by reason of long persecution and mans Weaknes. euerie day.

† How long shal mine enemies be exalted ouer me? 3

† Regard and heare me o Lord my God. 4

d *fall not into mortal sinne.* † Illuminate mine eies that I sleepe not d in death at any time: 5

† lest sometime mineemie say: I haue preuailed against him. They that truble me, wil reioyce if I be moued: † but I haue hoped in thy mercie. 6

e *Patience in tribulation, and reward for victory.* My hart shal reioyce in thy saluation: I wil sing to our Lord which geueth me e good thinges: and I wil sing to the name of our Lord most high.

## PSALME XIII.

Of Christs Incarnation.

The 5. key.

*After general grosse ignorance and impiety in the World, 7. Christ shal be incarnate, the Redemer of mankind.*

† Vnto the end, the Psalme of Dauid. 1

a *wicked men drowned in sinne are at last so besotted* **T**HE a foole hath said in his hart: There is no God. They are corrupt, and are become b abominable in their studies: there is c not that doth good " no not one.

*(though they haue not uttered it) that they thinke in their hart* b *desiled withal sortes of sinne. c not only the most* d *Wicked, but to do good.* † Our Lord hath looked forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God.

Psal. 52.

Rom. 3.



3 Al haue declined, they are become *d* vnprofitable together: *d* Without there is not that doth good, no not one. [*faith in Christ none had meritoriously* Their throte is an open sepulchre: with their tongues they *our* workes did deceitfully, the poyson of aspes vnder their lippes.

Whose mouth is ful of cursing and bitternesse: their feete *These three* swift to sheed blood. [*verses being not in the Hebrew, nor Greke, yet are in the English. an. 1577. and are three distinct verses in other psalmes. 5. 9. & 35.*]

e Destruction and infelicitie in their waies, and the way of e They are peace they haue not knowen: there is no feare of God before *wholly occupied in vexing others.* their eies.

4 f Shal not al they know that worke iniquitie, that deuoure my f*The Prophet* people g as foode of bread? *speake this in the person of God.*

5 They haue not inuocated our Lard, h there haue they trem- *g With greedines to hurt the good.* bled for feare, i where no feare was. *h Not belieuing in Gods*

6 † Because our Lord is in k the iust generation, you haue k*Though in-* l confounded the counsel of the poore man: because our Lord *numerable be* is his hope. *very wicked, yet some are iust.*

*l mocked and derided those that trust in God.*

7 m Who wil geue from Sion the saluation of Israel: when our m *The Pro-* Lord shal haue n turned away the captiuitie of his people, *phet wisheth,* o Jacob shal reioyce, and p Israel shal be glad. *and withal*

*prophesieth that Christ our Saviour wil come, who is promised to Israel.*

n Redemed man from the captiuitie of the diuel. o *those that supplant vice* p and contem- *plate God.*

## ANNOTATIONS. PSALME. XIII.

1. No not one.] S. Paul by this place, and the like (Isaie 59. 7. 7.) confirmeth his doctrine (Rom. 3.) that both the Iewes and the Gentils (meaning al mankind) were in that state, that none, no not one without the grace of Christ, were iust, nor could be iustified, nor saved by the law of Nature, nor of Moyses. VVhich proueth the necessitie of faith. But neither that only faith iustificth, nor that the iustest are stil wicked, as Calvin and Beza falsly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be iustified, teaching that al mankind was once in sinne, and none could be iustified but by Christ. Neuerthelesse they teach also that men being iustified must, and may *serue iustice vnto sanctification.* And that their workes are not then vnprofitable. For being made free from sinne (saith the same Apostle to the Romanes. c. 6.) and become seruantes to God, you haue your sinist, vnto sanctification, and the end is life euertlasting. VVhich point of doctrine, how man is iustified, S. Augustin excellently, & briefly explicateth (li. 1. de spiritu et lit. c. 9.) in these wordes: The iust are iustified freely by (Christ) his grace, they are not therefore purified by the law: they are not iustified by their proper wil, but iustified freely by (Christ) his grace. Not that it is done without our wil, but by the law our wil is sheved weake,

VVithout Christ's grace no man is not can be iust.

The law shewed the insufficiency of mans wil. Grace cureth the wil. The wil being cured coope-

reth with  
grace.

Venial finnes  
exclude not  
from heauen.  
Good workes  
done in mor-  
tal finnes  
availe to  
saluation.

weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

VVherto we may here adde (and so saue labour of repeating this in other places) an other document of the same Doctor, in the same booke (de Spirit & lit. c. 27.) that the iust do not liue without some finnes, and yet remaine in state of saluation: the wicked do som times certaine good workes, & stil remaine in state of damnation. For eu'n as (saith he) venial finnes without which this life is notle life, do not exclude the iust from eternal life: so certaine good workes, without which the life of the very worst is hardly found, profite nothing the vnjust man to eternal saluation, but in eu'lasting damnation, some shal haue more and so needesse torment.

PSALME. XIII.

Of eternal  
Beatitude.  
The 10. key.

*For attayning eternal glorie in heauen, it is necessarie to flee from finnes, and do good workes.*

a In heauē, as  
appeareth by  
the last verse.

† " The Psalme of Dauid.

**L**ORD who shal dwell in a thy tabernacle? or who shal rest in thy holie hill?

b One requi-  
site thing is to  
be free, or cleansed from sinne.

† He that walketh b without spot, and c worketh iustice.

d Sincerely in  
thought,

† He that speaketh truth in his d hart, that hath not done ; guile in his e tongue. Nor hath f done euil to his neighbour,

e wo d, and  
f dede: g nor  
harkened to detraction.

and hath not taken g reproch against his neighbour,

h Glorie is  
the reward of  
good workes.

The malignant is brought to nothing in his sight; but them that feare our Lord, he h glorifieth: he that sweareth to his 4 neighbour, and deceiuerh not,

i Vsurie ex-  
cludeth from  
heauen.

† that hath not geuen his money to i vsurie, and hath not s taken k giftes vpon the innocent:

k Likewise doing wrong for bribes.

He that doeth " these thinges, shal " not be moued for euer.

ANNOTATIONS. PSALME. XIII.

VVhy this  
and certaine  
others are  
called the  
Psalmes of  
Dauid.

1. *The Psalme of Dauid*] As the appropriating of the general name of Psalme vnto some, doth not preiudice, but that the rest are also Psalmes, though they be called Prayers, Canticles, Test monies, and the like: so the application of Dauids name to certaine Psalmes, p oueth not other authores of the rest. But the name of Psalm sheweth a spiritual songue, apt for musical instrument; and the name of *Dauid* by interpretation signifieth, that it particularly pertaineth to the blowed.

Both faith and  
good workes  
necessarie to  
saluation.

5. *He that doth these thinges*] wheras this, or anie other place of holie Scripture, attributeth saluation to certaine good workes, neither faith, nor other workes are therby excluded, but presupposed as no lesse necessarie, then those which are mentioned. Especially faith is alwayes requisite, without which it is impossible



Heb. 12. impossible to please God, and other vertues either in practise, or in purpose, and preparation of mind, when and where occasion requireth.

g. *shal not be moued for euer* } All states of this world are mutable, and only eternal felicitie in heauen shal continew for euer. Therefore this Psalme can not be vnderstood of the Tabernacle, nor Temple of the old Testament. which were but figures of eternal glorie. But if so much puritie was then requisite, much more al sinceritie, and great sanctitie are necessarie for entrance into heauen.

Only the state of glorie is immutable.

## PSALME. XV.

Christ, by the mouth of David, declareth his future victory, and triumph over the world, g. and death.

Of Christs victory.

† The *a* inscription of the title *b* to David him self.

The s. key.

*signifieth a thing most worthe to be noted, to witte, Christ*

*a Stylographia crucified.*

*b and most worthe of the prophets*

*consideration.*

**P**RISERVE me o Lord, because I haue hoped in thee.

*man d. d often pray, as appeareth*

*c Christ as in the Gospel.*

† I haue said to our Lord: Thou art my God, because thou needest not my goods.

*d Christs*

*passion was not needful nor profitable to God, but to man.*

† To the saintes, that are in his land, he hath made al my willes meruelous in them.

*e God speaketh shewing*

*that Christ should make his meruelous charity knowne to his Apostles, and other seruantes.*

† Their infirmities were *f* multiplied: afterward they *g* made *h* hast.

*to his Apo-*

*stles, and other seruantes.*

*ties and miseries, g make hast in seeking remedies.*

I wil not assemble their *h* conuenticles of bloud: neither wil I be mindful of their *i* names by my lippes.

*h Sacrifices*

*to idols shal*

*[ cease in Gentiles. i Their names shal be changed from heathen to be called Christians.*

† Our Lord " the portion of myne inheritance, and of my *k* E'ernal cuppe: thou art he, that wil restore myne inheritance vnto me.

*k E'ernal glorie consisteth in seeing G. d.*

*I God is the reward of suffering paines for Christ.*

† Cordes are fallen to me in goodly places: for *n* mine inheritance is goodlie vnto me.

*m In diuision of temporal*

*inheritance, land is measured by cordes: as Iosue 10. so portions in heauen are given with large measure.*

*n Christ also receiued al nations for his inheritance.*

† I wil blesse our Lord, who hath *o* geuen me vnderstanding: *o* Wisdome to

*o Wisdome to more.*

*make good ele* moreouer also euen til p night, my q veines haue rebuked  
*tion of spiri-* me.

*tual thinges* rather then temporal. p *Not only by day, but also by night.*

q *Also my corporal paines geue me instruction.*

r *Christ had* I r forsaue our Lord in my sight alwaies : because he is s at my 8  
*God continu-* right hand, that I be not moued.

*ally before his eyes :* euerie man ought to thincke frequently of God.

s *for God stil* protecteth the iust.

† For this thing my hart hath beene glad, and my tongue hath 9  
reioyced : moreouer also my flesh shal rest in hope.

t *in limbo* † Because thou wilt " not leaue my soule in t hel : neither 10  
*patrum.* wilt geue v thy holie one to see corruption.

v *Christs body* corruped not in the graue.

w *death and* Thou hast made w the waies of life knowen to me, thou  
*resurrection* shalt make me ful of ioy with x thy countenance : delecta-  
*is the way to* tions on thy right hand, euen to y the end.

*life.* x *Perfect glorie consisteth in seing God.* y *in eternity.*

## ANNOTATIONS. PSALME. XV.

Christ a King  
sometimes ex-  
ercised tem-  
poral iurisdic-  
tion.

3. *Our lord the portion of myn inheritance*] Christ whom the Iewes expected as  
an earthlie conquerour, that should aduance himself and them temporally in  
this world, was in dede, as the children and multitude called him, king of  
Israel. (Ioan. 12.) At which time (as also before) he exercised temporal iurisdic-  
tion, in correcting abuses in the Temple (Mat. 21. Ioan. 2.) And when Pilate  
demanded of him, if he were a king (Ioan. 18. v. 37.) he answered: *Thou saist, that  
I am a king.* For this I was borne, and for this came I into the world, that I  
should geue testimonie to the truth. And though he answered withal, that his  
kingdom (to witte the possession, and vse therof) was not of this world, yet  
Pilate by Gods prouidence, writte the title, and would not alter it, I E S V S OF  
Nazareth King of the Iewes. But Christs chief inheritance, and reward of his  
merites is God himself, as here he professeth by his prophet Dauid : which is  
also the only true & perfect inheritance of al Christs seruantes, vwherefore Clergy  
men more particularly professe the same, when they first enter into their spiri-  
tual state, adding and dedicating them selues to serue God in Ecclesiastical  
function, not for temporal inheritance, but for a better lotte, God himself, who  
is al Good, and most perfect goodnes, true riches, and eternal inheritance. In  
which election of state to liue and serue God in, euerie Clergie man sayth : *Our  
Lord is the portion of myn inheritance, and of my cuppe : Thou art he that wilt restore  
myn inheritance vnto me.* Man calleth it his inheritance, because he was created  
to serue God, and for his seruice to inherite God : which reward though he lost  
by sinne, yet euerie one returning to Gods seruice, and persevering therin,  
recoureth by Christ, new right and title to the same inheritance, performing  
their duties in their seueral vocations. Some traueling in the world, but not  
louing it : others sequestered from secular affayres, duly administring sacred  
offices, more peculiarly called Diuine seruice.

3. *Not leaue my soule in hel*] How Caluin and Beza sometimes corrupt this  
text,

Ad. 2.  
7. 25.

Al. 2.  
6. 13.

Psal. 65.

7. 11.

2. Tim 2

7. 4.



1552. text, alwayes peruert the sense, and most absurdly oppose them selues against Protestantes  
 1577. alancient holie Fathers, concerning the Article of Christs descending in soule denying that  
 1603. into that part of hel called *Limbus patrie*, is largely noted Gen 37. Act. 2. & 1. Pet 3. Christ descen-  
 Only here we may not omitte to aduertise the reader, that some Protestants ded into lim-  
 Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, bus translate  
 putteth *grauē*, with this only note in the former place, that *this is chiefly meant graue for hel*,  
*of Christ by whose Resurrection al his members haue immortality.* And Act. 2. they repete  
 their new text by this paraphrasis: *Thou shalt not leaue me in the graue.* VVesting  
 that which pertaineth to the bodie, rising from the graue, to the soule, which  
 was not at al in the graue, al the time the bodie lay there.

## PSALME XVI.

*Iust mans prayer in tribulation, 10. describing his enemies cruelty, 13. by Gods pro-  
 uidence prote-  
 way of imprecation foresheweth their destruction, 15. and declareth  
 that the iust shall be satisfied in glorie.*  
 The 3. key.

1 † The " prayer of Dauid.

**H**EARE ô Lord my *a* iustice: attend my petition: *a in my iust*  
 With thine eares heare my prayer, *b* not in deceitful *cause heare*  
 lippes. *my petition.*

*b seeing I pray sincerely, not in feared affection.*

2 † From *c* thy countenance let my iudgement procede: let *c* Thou that  
 thine eies see equities. *seeest al things*

*declare my right against mine aduersaries.*

3 † Thou hast proued *d* my hart, and visited it *e* by night: *f* by *d* my intencion  
 fire thou hast examined me, *g* and there is no iniquitie found *e* most secret  
 in me. *cogitations.*

*f by tribulations g whose conscience is pure from greuous sinne, may  
 pray with this confidence, otherwise repentance is first necessarie. But  
 the whole Church may euer pray in this maner, because there be al-  
 wayes some iust and holy, in respect of whom it is truly called holy.*

4 † That my mouth speake not the workes of men: for the *h* for thy pre-  
*b* wordes of thy lippes I haue kept the *i* hard wayes. *cepts.*

*i the narrow way of vertue.*

5 † *k* Perfitte my pasc in thy pathes: that my steppes be not mo- *k none can*  
 ued. [*of them selues walke rightly, but by Gods helpe.*]

6 I haue cried, because thou hast heard me ô God: incline thyne  
 eare to me, and heare my wordes.

7 † Make thy mercies meruelous, which sauest them that hope  
 in thee.

8 † From them that resist / thy right hand keepe me, as the apple *l* against thy  
 of the eie. [*omnipotent powre*]

9 † Vnder the shadowe of thy winges protect me: † from the *m* from their  
*m* face of the impious, that haue afflicted me. [*cruel and furious countenances.*]

*n* they haue shut out al pittie or commiseration.  
 † Casting me forth now haue they compassed me: they haue settē their eies to bend them vnto the earth.  
*q* They intend utterly to destroy me euen to the ground.  
 † They haue taken me as a lion readie to the pray: and as a lions whelp dwelling in hid places.  
*p* Except God preuent, *p*reuent him, and supplant him: deliuer my soule from the impious, *q* thy sword † from the enemies of thy hand.  
*m*as industry is not sufficient. *q* restrain their powre, which they haue by thy permission, that they may not persecute so much as they intend.  
*r* This is a Lord from *r* a few out of the land diuide them, *s* in their life: prophēcy, that their bellie is filled of thy secretes.  
*the wicked* which are many, shall at the day of iudgement be separated from the elect. *which* iudgement beginneth sometimes in this life.  
*the pleasures* of this world, which God approueth not, nor acknowledgeth amongst good things. They are filled with children: and they haue leaft their remanētēs to their litle ones.  
*v* the iust shall be approued. † But *v* in iustice shal appeare to thy sight: I shal be filled with thy glorie when thy glorie shal appeare?  
*Nothing* doth satiate mans mind, but the sight of God in eternal glorie.

## ANNOTATIONS. PSALME XVI.

This Psalme called a Praier is both a sword & buckler in afflictio.

1. The prayer of Dauid. This Psalme of the matter coneyned is called a prayer. Which holie Dauid so composed, as w. s both conuenient for him selfe, being molested with vniust afflictions by the wicked, and for any other iust person, or the whole Church in persecution, seruing .s a spiritual sword to strike the enemies, and as a shield to beare of with patience and fortitude al their forces.

## PSALME XVII.

Dauid singularly protected by God. The 8. key.

King Dauid thanks to God for his often deliuerie from great dangers, first in general, 9. then more particularly describe. b Gods terrible maner of fighting for him, 18. against his cruel, and otherwise potent enemies. 22. attributing the same to Gods good pleasure, and iustice of his cause, 31. praiseh God, 33. his only protector. 41. a. a depressor of his enemies.

a Though literally this Psalme perteyned to

† Vnto a the end, b to the seruant of our Lord Dauid, who spake to our Lord the wordes of this canticle, in the day, that our Lord deliuered him out of the hand of al his enemies, and out of the hand of c Saul, and he said: (2. Reg. 22.)

Dauid



David, yet in figure of Christ: and of the Church, or enerie iust soule.  
 b The Holie Ghost inspired David to render these thanks for his  
 often deliuerie from dangers. c Saul is specially named because he  
 was his most potent worldlie enemie.

- 2 I wil d loue thee o Lord e my strength: † Our Lord is my d These first  
 firmament, and my refuge, and my deliuerer. wordes ( as  
 also diuers others ) are added, and many changed in this and other Psalmes  
 by the Septuagint, who often leauing the Hebrew text render the sense, and  
 so this agreeth in substance with the same Psalm recorded. 2. Reg. 22.  
 e by whom I am strong.

Ps. 2.

My God is my helper, and I wil hope in him. My protectour  
 and the f horne of my saluation, and my receiuer.

- 4 † Praying I wil inuocate our Lord: and I shal be saued from f High & fir-  
 mine enemies. me saluation.

- 5 † The g sorrowes of h death haue compassed me: and i tor- g This is apt-  
 rentes of iniquitie haue troubled me. ly applied to  
 al mankind after his fal, declaring our state in sinne, and inducing to  
 penance, in the office of Masse on Septuagesima Sunday. h mortal flesh  
 subiect to death. i violent incursions o tentions to sinne.

- 6 The sorrowes of k hel haue compassed me: the l snares of k exceeding  
 death haue preuented me. great affliction  
 of mind, like to torments of hel, which I also feare.  
 l secrete tentations haue deceived me.

- 7 † In my tribulation I haue inuocated our Lord, and haue  
 m cried to my God: m Earnest  
 prayer is the best remedie in al tribulations.

And n he hath heard my voice from his holie temple: and n As it is cer-  
 my crie in his sight, hath entered into his eares. taine that God

heard Dauids prayers; so he assuredly heareth al that sincerely flee vnto him.

- 8 † The earth was shaken & trembled: the foundations of moun- o Gods anger  
 taines were troubled, and were moued, o because he was wrath to shake, euen  
 with them. against sinne maketh high and loftie thinges the most obstinate presumptuous  
 sinners.

- 9 † p Smoke arose in his wrath: and fire flamed vp from his p Diuine  
 face: coles were kindled from him. wrath is like  
 to smoke of the nosetirles, or flaming fire, and burning  
 coles.

- 10 † He q bowed the heauens, and descended: and r darkenesse q Gods pu-  
 vnder his feete. nishment sometimes cometh so swiftly, as if the heauens  
 bowed towards the earth. r Gods fure is as a darke de-  
 late night, or horrible mist.

¶ Yet when he *ascended vpon the cherubs, and flew: he flew* 11  
*upon the wings of windes.*  
*most speedely, as flying with winges of mercie, comforteth & protecteth them.*  
 ¶ God being *in him selfe in* 12  
*about him: darke some water in the cloudes of the aire.*  
*incomprehensible, is also secret in his determinations, and covert in his proceedings or actes.*  
 ¶ Gods splendour *Because of the* 13  
*brightnesse in his sight the cloudes passed,*  
*hayle and coles of fire.*  
*instrueth him by his meruelous vorkes. VWhich mystically*  
*Christ illuminateth the vworld by his Apostles, and other preachers*  
*his iustice, peace, and his vil in al thinges pertyning to man.*  
 ¶ And our Lord thundered from heauen, and the Highest gaue 14  
*his voice: haile and coles of fire.*  
 ¶ And he shot his arrowes, and dissipated them: he multiplied 15  
*lightnings, and trubled them.*  
 ¶ And the fountaynes of waters appeared, and the foundations 16  
*of the world were reueled.*  
 At thy rebuke o Lord, at the blast of the spirit of thy wrath.  
 ¶ He sent from on high, and tooke me: and he receiued me out 17  
*of manie waters.*  
 ¶ He deliuered me *from* 18  
*my most strong enemies, and from*  
*them that hated me: because they were made strong ouer me.*  
 Saul, Absolon, Moabites, Ammonites, and al temporal and spiritual enemies.  
 ¶ They preuented me in the day of mine affliction: and our 19  
 Lord was made my protectour.  
 ¶ The Prophet speaketh for most part in proper termes, without Metaphores or  
 other figures. Yet in the mystical sense of Christ, and Christians.  
 ¶ And he brought me out into largenesse: he saued me, be- 20  
 cause he *would* me.  
 ¶ And our Lord wil reward me according to my iustice, and 21  
 according to the purity of my handes he wil reward me.  
 ¶ Because I haue kept the waies of our Lord, neither haue I 22  
 done impiously from my God.  
 ¶ Because al his iudgementes are in my sight: and his iustices 23  
 I haue not repelled from me.  
 ¶ And I shal be immaculate *y* with him; and shal keepe me 24  
 from mine iniquitie.  
 ¶ And our Lord wil reward me according to my iustice: and 25  
 according to the puritie of my handes in the sight of his eies.  
 ¶ Verse, inculcating that God wil render to euery one as they deserue.  
 ¶ With the holie thou shalt be holie, and with the innocent 26  
 man thou shalt be innocent.

† And



17 † And with the elect thou shalt be elect: and with the peruerse thou shalt be peruered.

18 † Because thou wilt saue the humble people: and the eies of the proud thou wilt humble.

19 † Because thou dost illuminate my lampe ô Lord: my God illuminate my darkenesse.

20 † Because in thee I shal be deliuered from tentation, and in my God I shal *a* goe ouer the wal. *a* *pass* ouer *al* *difficulties.*

21 † My God his *b* way is vnpolluted: the wordes of our Lord are examined by fire: he is protector of al that hope in him. *b* *Gods* *pre-* *cepts.*

22 † For *c* who is God but our Lord? or who is God but our God? *c* *One* *only*

23 † God that girded me with strength: and made my way immaculate. *God, Creator* *and* *sauour* *of* *al.*

24 † That perfited my feete as it were of hartes: and setting me vpon high thinges.

25 † That teacheth my handes to battel: and hast put mine armes, *d* as a bow of brasse. *d* *Amongst*

26 † And hast geuen me the protection of thy saluation: and thy right hand hath receiued me: *other* *actes,* *And* *thy* *discipline* *hath* *corrected* *me* *vnto* *the* *end:* *and* *thy* *discipline* *the* *same* *shal* *teach* *me.* *David* *killed* *a* *lion,* *and* *a* *beare,* *&* *Ge-* *liath. 1. Reg.*

27 † Thou hast enlarged my pases vnder me: and my steppes are not weakened: *17.*

28 † I wil pursew myne enemies, and ouertake them: and wil not returne til they faile.

29 † I wil breake them, neither shal they be able to stand: they shal fal vnder my feete.

30 † And thou hast girded me with strength to battel: and hast supplanted them that rise against me vnder me.

31 † And *e* myne enemies thou hast geuen me their backe, and *e* *As* *God* *them* *that* *hate* *me* *thou* *hast* *destroyed.* [*geueth* *streingth* *to* *his* *seruants,* *so* *he* *diminisheth* *the* *natural* *streingth* *and* *corage* *of* *his* *enemies.*

32 † They cried, neither was there that would saue them, to our Lord; neither did he heare them.

33 † And I wil breake them to powder, as the dust before the face of winde: as the durt of the streates I wil destroy them.

34 † Thou wilt deliuer me from the contradictions of the people: thou wilt appoynte me to be head of the Gentiles.

35 † A people, *f* which I knew not, hath serued me: in the hea- *f* *Conuerfion* *ring* *of* *the* *care* *it* *hath* *obeyed* *me.* [*of* *Gentiles* *to* *Christ,* *as* *the* *Moabites,* *Idumeans,* *and* *others* *were* *subdued* *by* *Danid. 1. Par. 11. 14. 18. 19. 20,*

*g* The reuol-  
ting and re-  
probation of *†* The *g* children being alienes hauelyed to me, the children 46  
alienes are inueterated, and haue halted from their pathes.  
*the Iewes prefigured by Absolons rebellion and others. 2. Reg. 15. 16.*

*†* Our Lord liueth, and blessed be my God, and the God of my 47  
saluation be exalted.

*h* God stil *†* O God *h* which geuest me reuenges, & subdewest peoples 48  
*protecteth the* vnder me, my deliuerer from mine angrie enemies.  
*Church of* *Christ, as he preserved Dauid.*

*†* And from them that rise vp against me thou wilt exalt me: 49  
from the vniust man thou wilt deliuer me.

*†* Therefore wil I confesse to thee among nations o Lord: and wil 50  
*use of Psal-* say i a psalme to thy name,  
*mes is most* frequent in the Church of Gentiles. See the proemial Annotations. page. 12.  
Magnifying the saluations of his king, and doing mercie to his 51  
Christ Dauid, and to his seede for euer.

2. Reg.

22.

Rom. 15.

## PSALME. XVIII.

*Propagation* Gods perfect goodnes and glorie is shewed by his great workes, and by his  
*of the Catho-* Apostles sent with heauenlie commission, to preach in al tongues to al na-  
*lique faith.* tions. 6. Christ coming into the world, and returne vnto heauen. 8. his im-  
The 6. key. maculate Law: 13. wherein notwithstanding the iust shal haue neede to pray  
for remission of smaller and daylie sinnes.

*a* pertheyning *†* Vnto *a* the end, the psalme of Dauid.  
*to the beloued* of the new Testament.

*b* The silent *T* H *b* heauens shew forth the glorie of God, and the 2  
workes of *firmament* declareth the workes of his handes.  
God declare his Majestie to them that consider therof; his preachers declare  
the same by wordes, to al that wil heare.

*c* The cōstant *†* *c* Day vnto day vttereth word: and night vnto night sheweth 3  
course of *knowledge.*

*mes* sheweth that the same was disposed by Gods powre, and dayly propagation of faith,  
especially of Christian doctrine sheweth Christs powre, & assured perpetuities of his Church.

*d* Some of e- *†* There are *d* no languages, nor speeches, whose voyces are 4  
uery language not heard.

*or* natio haue beleued in Christ, receiuing the Catholique Religion.

*e* *S. Paul af-* *†* *e* Their sound hath gone forth into al the earth; and vnto 5  
*firmeth that* the endes of the round world the wordes of them.

*this hath bene* fulfilled by the Apostles preachin, in al the world. Rom. 10.

*f* By the *†* He put his tabernacle in *f* the sunne: & himself as a *g* brid. 6  
sunne a most grome coming forth of his bridechamber.

excellēt: and *†* *g* The sunne, the moon, the starres, the elements, the Prophets describeth Christ, making his course  
through this world, illuminating, comforting and strengthing the Church his tabernacle,  
wherein



wherein he perpetually dwelleth. *g* Christ the bridgrome, and the Church his  
 bride are neuer diuorced; his loue, wisdom, and powre, euer  
 her by his immaculate law.

*LUC. 24.* 7 He hath reioyced as a giant to runne the way, † his coming  
 forth from the toppe of heauen: And his recourse euen to  
 the toppe therof: neither is there that can hide him selfe from  
 his heate.

*Mat. 27.*  
*Mar. 15.* 8 † " The law of our Lord is immaculate *b* conuerting soules: *h* The old  
 the testimonie of our Lord is faithful, geuing wisdom to *law was like*  
 little ones. *wise pure in it*

9 † The iustices of our Lord be right, making hartes ioyful: the *selfe and holy*  
 precept of our Lord lightesome; illuminating the eyes. *but the new*

10 † The feare of our Lord is holie, permanent for euer and *also maketh*  
 euer: the iudgements of our Lord be true, iustified in them- *the obseruers*  
 selues. *immaculate.*

11 † To be desired aboue gold and much pretious stone: and  
 more sweete aboue honie and the honie combe.

*Mat. 27.*  
*Mar. 15.* 12 † For thy seruant *i* keepeth them, in keeping them is *k* much *i* How sweete  
 reward. the law of  
 keeping it.

God is, his seruantes finde not by reading, or by hearing only, but by  
*k* Conformably to this text the prophere professeth (Psal. 118. v. 12.) that he kept  
 them for reward, in which place the heretikes translation is  
 corrupted.

13 † Sinnes / who vnderstandeth? from my secreete sinnes cleanse  
 14 me: † and from other mens spare thy seruant. *l* None in this  
 life knoweth  
 and feareth.

perfectly his owne estate, whether he be worthy of loue or hate, Eccle. 9. but hopeth  
 If *m* they shal not haue dominion ouer me, then shal I be im- *m* If mortal  
 maculate; and shal be cleansed from the greatest sinne. *sinnes haue*  
*not dominion in the soule it is iust: and shal be in time immaculate from al sinne.*

15 † And the wordes of my mouth shal be such as may please:  
 and the meditation of my hart in thy sight alwayes.

○ Lord *n* my helper, and my *o* redeemer.

ping grace is stil necessarie to perseuer, *o* as his first grace  
 man is necessarie for our first conuersion.

## ANNOTATIONS. PSALME. XVIII.

3. The law of our lord is immaculate, conuerting soules.] Gods law in it selfe God conuer-  
 being most pure, and immaculate, is the proper meanes, whereby the Holie  
 Ghost conuerteth soules from sinnes to iustice. Not that euery one is iustified, *te* h and iusti-  
 which readeth, heareth, or knoweth the law, but by keeping it, through grace *fic* h soules in-  
 of the Holie Ghost. VVho is the author and vvorker of iustice, by disposing by his law, and  
 the soule to cooperate in maner, partly here described: Gods faithful and most *sweetly* draw-  
 true testimonie, by his law, geueth wisdom, faith and knowlege to the hum- *ing* their free  
 ble, his right iustices, comfort the hartes of the faithful, his cleare precept teacheth *cooperation*  
 them their dutie; his holie feare perseuereth vvith them; his true iudgements are most *by* grace.

delectable, and *desiderable* aboue al vworldlie riches or pleasures. So by these and like spiritual motiues the soule freely desireth, accepteth, vndertaketh, endureth, and by continual assistance of grace, obserueth Gods law; and so meriteth the great reppard, vvhich is promised for keeping it. *1. 12. 2. Tim. 4. 7. 6.*

## PSALME XIX.

The subjects

prayer for  
their superior.

The 7. key.

*Faithful people ioine their prayer, for their Prince or Prelate, 4. with sacrifice offered for his preservation, and prosperous successe.*

a Though  
such a prayer  
yet it more

† Vnto a the end, the Psalm of Dauid.

1

was very fely made for Dauid Ezechias, or other kinges of Iuda, properly serueth for Christian Kinges and Prelates.

b The king,  
or other super-  
rior praying  
be applied to  
mystical body  
his seruantes

OR Lord heare b thee in the day of tribulation: the name 2.  
of the God of Iacob protect thee.

for him selfe, his subjects pray with him, and for him. It may also Christ, praying whiles he vvas mortall, or now praying for his the Church, but in both these cases, our prayers are only necessary for not for him.

† Send he ayde to thee from the holie place: and from Sion 3;  
defend he thee.

c The He-  
brevv vvord  
M I N C A  
in forme of

† Be he mindeful of al thy c sacrifice: and be thy holocaust 4  
made d fatte.

signifieth sacrifice of floure, and vnbloudy, so perteyneth to the Eucharist, bread, and vvine. d be acceptable for him, for vvhom it is offered.

† Geue he vnto thee according to thy hart: and confirme he al 5  
thy counsel.

e in the  
prosperous  
state of thee

† We shal reioyce e in thy saluation: and in the name of our 6  
God we shal be magnified.

our superiour.

f his anointed  
king, or Priest.  
our Saviour

† Our Lord accomplish al thy petitions: now haue I knowen 7  
that our Lord hath saued f his CHRIST.

Mystically faithful people acknowlege the victory of Christ ouer death and al enemies.

He shal heare him from his holie heauen: the saluation of his  
righthand is, g in powers.

g in great  
streingth, or

heauenlie forces.

† These in chariotes, and these in horses: but we wil inuocate 8  
in the name of the Lord our God.

i men trusting  
in humane

† i They are bound, and haue fallen: but we haue risen and 9  
are set vpright.

and worldly  
k By prote-  
ction of the  
head the body

powre fall into captiuitie.

† Lord k saue the king, and heare vs in the day, that we shal 10  
inuocate thee.  
is also conserued.



## PSALME. XX.

*Praise to God for Christs exaltation after his passion: 9. And depression of his enemies.*

*Christs exaltation.  
The 9. key.*

1 † Vnto *a* the end, the Psalme of Dauid.

to the new Testament. principally to Christ, partly to godly and kinges, and generally to al the blessed, vvich ouercome spiritual

*a* Perteyning victorious enemies.

2 **L**ORD in *b* thy power the king shal be glad: and vpon thy saluation he shal reioyce exceedingly.

ouercoming his enemies by his diuine powre, reioyeth in v<sup>t</sup>orie.

*b* Christ our king as man in v<sup>t</sup>orie.

3 The *c* desire of his hart thou hast geuen him: and of the wil of his lippes thou hast not defrauded him.

*c* Christs most special desire people.

*was the saluation of his*

4 † Because thou hast *d* preuented him in blessings of sweetnesse: thou hast put on his head a crowne of pretious stone.

verified in Christ, is also applied to Martyres, vvich suffer in preparation of mind to suffer death for the

*d* This most principally or are reading truth,

5 † He asked life of thee: and thou gauest him length of daies for euer, and for euer and euer.

6 † Great is his glorie in thy saluation: glorie and great beautie thou shalt put vpon him.

7 † Because thou shalt geue him *e* to be a blessing for euer and euer: thou shalt make him ioyful in gladnesse with thy countenance.

but only Christ imparteth such grace to others: for in him al are eternally glorified.

*e* Al Saintes receiue blessing of glorie, blessed that Gen. 21. Iohn. 1.

8 Because the king hopeth in our Lord: and in the mercie of the Highest he shal not be moued.

9 † Let *f* thy hand be found of al thy enemies: let thy righthand find al, that hate thee.

desires to Gods vvil, do pray that the vvicked may be punished. It is also a prophecie, that so it shal come to passe.

*f* The iust conforming their be punished.

10 † Thou *g* shalt put them as an ouen of fyre *h* in the time of thy countenance: our Lord in his wrath *i* shal truble them, and fyre shal deuoure them.

*g* And so it foloweth in the next but of Christ, vpon the them.

verse: *Thou shalt put them &c.* *h* This also can not be vnderstood of anie vvho in the general or particular iudgement shal geue sentence vvicked. *i* And immediatly be fyre shal deuoure

11 Their *k* fruite thou shalt destroy from the land: and their seede from the children of men.

*[ked, and namely the Iewes who persecuted Christ, faile in their denyses.]*

12 Because they haue turned the euils vpon thee: they haue deu-

sed coun-

fed counsels, which they could not establish.

Because thou shalt put them backe: in thy remnantes thou shalt prepare their countenance.

*1 While the wicked perisk, the iust Be exalted Lord in thy powre: I we wil chaunte and sing thy powers. reioyce and praise God in songue and Psalme.*

PSALME XXI.

Christs Passion & effectes thereof.

The 5. key.

*Christ prayeth in his Passion, 7. describeth the acerbities thereof; 20. foresheweth by way of prayer his Resurrection: 23. more clerly the fundation and propagation of his Church ( 27. & 30. interposing the singular foode of the most blessed Sacrament ) euen to the endes of the earth in al nations.*

*a* Redemptio of mankind *†* Vnto the end " for the *a* morning enterprife, the Psalme *b* of Dauid.

*v*nderstand by Christ, and performed by his death, beganne to be shewed by his Resurrection in the morning of the third day. *s. Aug.*

*b* in figure of Christ the beloved of God.

*c* God is God of al his creatures, but in *G O D* *c* my God haue respect to me: *d* why hast thou forsaken me? *e* far from my saluation are the wordes of my finnes.

Mat. 27.

more peculiar sorte God of Christ by personal vnion. *d* Thou neither deliuerest me fro dying: nor yeldest me such comforth, as thou voutsauest to other Sanctes.

*7. 6. Mat. 27. c* I am neither deliuered from dying, nor comforted in my passion, hauing *v*nderstanden to dye for the finnes of mankind, & reputed them as myn owne wordes or factes.

*f* Albeit I crie My God I shal crie *f* by day, *g* and " thou wilt not heare: and by *3* by day, *g* and night, and *b* not for follie vnto me.

by night, on the crosse and in the garden, to haue the chalice of death remoued from me, and shal not be heard, *h* Yet there is no follie, nor fault in this petition, which is with submission of mans wil to Gods wil.

*i* Thou from *†* But *i* thou dwellest in the holie place, *k* the prayse of Israel. *4* *h*eaue Wilt heare when it is conuenient. *k* Whose wisdom and goodnes the Church worthely praiseth.

*l* Patriarkes, *†* In thee *l* our fathers haue hoped: they hoped, and thou didst *9* *l* Prophets, and deliuer them.

*o*ther holy me praying in their distresses obtained their requestes.

*m* VVere temporally deli- They cried to thee, and were *m* faued: they hoped in thee, and *6* uered by thy mightie hand from their persecuters. *n* not frustrate of their humble prayers.

*o* God that *†* *o* But I am a *p* worme and no man: a *q* reproch of men and *7* comforted his *r* outcast of the people.

seruantes in their tribulations, leist Christ without his ordinarie consolation, to suffer more then ever any other did. *p* wicked persecuters respected not Christ as a man, but contemned him, as a very worme *q* as most reprochful of al men.

*r* as the basest of al the people.

† Psal



8 † *f* Al that see me haue scorned me: they haue spoken with *f* Almost al the lippes, and wagged the head. [*became Christs cruel enemies at the time of his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.*]

9 † He hoped in the Lord, let him deliuer him: let him saue him, because he *v* wil him.

how al these things were fulfilled by wicked men speaking these blasphemies, and reproches. *v* God seemed to be wel pleased with Christ, as Sonne: if it be so, let him deliuer him from these afflictions, say these blasphemers.

10 † Because thou art he that *w* hast drawn me out of the wombe: my hope from the brestes of my mother.

out man formed me in the wombe of my mother with a diuine powre within a virgin.

11 † Vpon thee I *x* haue bene cast from the matrice: *y* from my mothers wombe thou art my God, † depart not from me.

*x* As I haue no father but thee time, I haue seing I must me not in death but raise me againe to life. *Psal.* 15. 7. 9. 10.

Because tribulation is verie nigh: because there is *z* not that wil helpe. [*are become myn enemies, and those few that would, can not helpe me.*]

13 † Manie *a* calues haue compassed me: *b* fatte bulles haue besieged me. [*fasciuous yongmen, b and the scribes Pharises and elders of the people haue al conspired against me.*]

14 † They haue *c* opened their mouth vpon me, as a lion rauening and roaring. [*me and perswading the people to crie: Crucifie, crucifie him.*]

15 † As *d* water I am powred out: and al *e* my bones are dispersed. [*with paines of torments, as fluide water not able to consist. e My bones and strongest parties of my bodie are weakened, verified, when our Saniour fel downe under his crosse.*]

*f* My hart is made as waxe melting in the middes of my bellie. first and last lieth is weakened as soft waxe by heat of the fire, and ready to faile.

16 † My strength is withered as a *g* pot-shard, and my tongue *h* cleaued to my iawes: and thou hast *i* brought me downe into the dust of death.

is dried vp, as a potters vessel is baked in the furnace. *h* Through great drught, which our Saniour professed on the crosse saying: *i* thus thou O God hast suffered me to come to the last breath of life, next to died. *v. 21.*

17 † Because manie *k* dogges haue compassed me: the counsel of the malignant hath besieged me. *k* Agane this royal Prophet as clere as the historic.

recounteth by whom, and how our B. Saniour should suffer, euen Euangelistes afterwards haue written the

*Ioan. 19.* 18 They *"* haue digged my haides and my secte: † they haue  
1 numbered

- I** our Sauiour *numbered al my bones.*  
*our body was racked on the crosse, that his bones might be seene and counted.*
- m** The perfect But themselves haue *m* considered and beheld me: † they *19*  
*tears weeding y* haue *n* deuiled my garmentes among them, and vpon my  
*decimned at* o vesture they haue cast lot.  
*this crosse* beheld it with their eyes, and without al compassion persisted in malice,  
*reioyced, and* blasphemed. *n* he should as that crucified our Sauiour, taking his  
*garmentes for* their praye: o yet in myserie of his Church, d u ded not his coate.  
**p** *the pro-* † But thou Lord *p* prolong not thy helpe from me: looke *20*  
*prece.* toward my defense.  
*Christs speed* *resurrection.*
- q** Christ Iust † Deluer, o God, *q* my soule from the sword: and myne *21*  
*was not lepe-* r onlie one from / the hand of the dog.  
*raced from this* bodie by force of the torments, but he preventing death freely yeldd  
*vp his spate.* *loan 10. v 9. & 10. r* the most pure, and sanctified soule, of vvhose  
*felmes another* iust soules are sanctified. / that it stay not in hel, vvhich deuoured  
*al other soules* in the old Testament  
 † Saue me out of the lions mouth: and my humilitie from the *22*  
 hornes of vnicoines.
- r** The propa- † " I wil *r* declare thy name to my bretheren: " in the middes *23*  
 gation of the of the Church I wil prayse thee.  
 Church of *Christ in al nations.*  
 v not the car- † Ye that feare our Lord praise him: al the *v* seede of Iacob *24*  
 nal but spiri- glorifie ye him:  
 tual children *of Iacob, Isaac, and Abraham. Rom. 9. v. 8.*  
 † Let al the seede of I Israel feare him: because he hath not con- *25*  
 temned, nor despised the petition of the poore. Neither hath  
 he turned away his face from me: and when I cried to him he  
 heard me.
- w** the Church † With thee is my praise in *w* the great Church: I *x* wil ren- *26*  
 ge hered both der my vowes in the sight of them that feare him.  
 of leaues and Gentiles is very great and vniuersal. *x* Our Sauiour promised to geue his  
 of vne bodie, the bread of life *loan 6* and performed the same at his last supper.  
 y those that † " The *y* poore shal eate, and shalbe filled: and they shal *27*  
 be faithful, praise our Lord that seeke after him: their hartes *z* shal liue  
 humble and for euer and euer.  
 poore in spirit particiate the fruite of this most excellent Sacrament. *z* The effect of this  
 B. Sacrament is the resurrection in glorie, and life euerlasting.  
 a *Gens. les* † Al the endes of the earth *a* shal remember, and be conuer- *28*  
 which haue red to our Lord:  
 bene idolaters *shal recollect themselves, when they heare Christ*  
 preached, and *shal turne to true Religion.*  
 † And al the families of the Gentiles shal adore in his sight. *29*  
 † b Because



30 † *b* Because the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.

ther deserue to be conuerted, nor to perseuere in iustice; yet Christ haue a continual kingdome; which is the perpetual visible Catholique

31 † Al the *c* fatte ones of the earth haue eaten, and *d* adored: in his sight shal al fal, *e* that descend into the earth.

but also the mightie ones of the world shal be conuerted to Christ,

B. Bodie in the Sacrament: *d* and religiously adore the same. *e* Al God, shad adore him in this

32 † And *f* my soule shal liue to him: and my *g* feede shal serue him.

come, it shal haue no more powre. *g* Again the prophet inculcaterh the of the Catholique

33 † The generation to come shal be shewed to our Lord: and the *b* heauens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made. [ *preachers of Christ.*

*b* Although men can neither merite to Church.

*c* Not only the poore sorte, participate his that adore Sacraments.

*f* Death being once ouer-continuance Church.

*h* *Apostles,* and other

## ANNOTATIONS. PSALME. XXI.

1. *For the morning enterprise.*] In respect of the end for which Christ suffered, this Psalme is intituled: *for the morning enterprise*: that is, for Christs glorious Resurrection, and other effectes of his Passion. VVhich holic Dauid by the spirite of prophecy so describeth here long before with diuers particular circumstances as the Euangelistes haue since historically recorded, that it may not vnjustly be called, *The Passion of Iesus Christ according to Dauid.*

Christs Resurrection. The Passion of Christ according to Dauid.

3. *Thou wilt not heare.*] Our B. Sauour seeing his most terrible death imminent, prayde conditionally, *if it pleased his heauenlie Father*, to haue the same remoued from him; and was not heard, as the Psalmist here prophecieth. The principal reason was, because God of his diuine charitie had decreed, that mankind should be redemed by this death of his Sonne. Christ also him selfe of his excellent charitie, consented here vnto & therefore persisted not in his conditional prayer, but added and absolutely prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable soules, as it foloweth, v. 25 *when I cried to him he heard me.* S. Paul also witnesseth (Heb. 5. v. 7.) that Christ *offering prayers and supplications to him that could saue him from death, was heard for his reverence*: that is, in respect of his inestimable merite in humane nature vnited in person to God. Another cause, why Christ was not deliuered from violent death, as manie holic persons were, when they cried to God in distresses, as S. Augustin sheweth (Epist. 120. c. 11.) was for example to Christians, whom God wil haue to suffer temporal afflictions, and death, for the glorie of life euertlasting, according to S. Peters doctrin, *Christ suffered for vs, leauing an example that you may follow his steppes*:

Christs conditional prayer was not heard.

His absolute prayers were alwaies heard.

Christs suffered for our example.

1. 2<sup>d</sup>. 1. 18. *They haue digged.*] Of obstinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of some editions, reading *caari*, which signifieth *as a lion*, without al coherence of the sense for *caari* they digged or pearced, to auoid so plaine a prophetic of nailing Christs

The Hebrew text corrupted by the Iewes.

handes and feete to the crosse.

This Psalme  
is of Christ.

21. *I wil declare thy name to my bretheren* ] Here it is euident that this Psalme is of Christ, not of Dauid, by S. Pauls allegation (*Heb. 2. v. 11. 12.*) saying: He that sanctifieth (towitt Christ) disdained not to cal the sanctified his bretheren.

Prophecie of  
the visible and  
vniuersal  
Church.

23. *In the middes of the Church I wil praise thee* ] After Christs Passion and Resurrection, in the rest of this Psalme, other two principal pointes of Christian Religion are likewise prophecied: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inuiting *at the seede of Iacob to glorifie God (v. 24.) at the seede of Israel to feare him (v. 25.)* towitt, innumerable Christians the true Israelites, the vniuersal Church in the whole world. As for heretical partes, or parcels in the world, such as the Donatistes, which going forth from the Catholique Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith S. Augustin) but dishonour God and Christ, as if God were not faithfull in his promise, as if Christ were dispossessed of his kingdome the Catholique Church. Left anie should reple, that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath preuented such arguments, saying: v. 26. His praise is *in the great Church*. VVhich could neither be verified in the part of Donatistes in Africke, nor now in the part of Protestantes since Luther in Europe. Further S. Augustin explicateeth, & vrgeth the verses following in this Psalme, against the same blind, deafe, and obstinate Donatistes, who did not, or would not see, nor heare, that *at the endes of the earth shal remember, and be conuerted to our Lord*. The holie Scripture saith not, *the endes of the earth, but at the endes*: wel goe too (saith this great Doctor) peraduenture there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeteth and knocketh vpon the deafe; *Al the families of the Gentiles shal adore in his sight*: Yet the heretike is deafe, he heareth not, let one knocke againe: *Because the kingdom is our Lords, and he shal haue dominion ouer the Gentiles*. Hold these three verses bretheren. Thus and more S. Augnstin against those that thinke the true Church may faile, or become inuisible or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwayes conspicuous, and more general then anie other congregation professing whatsoeuer pretended religion.

*in hunc  
psal.*

S. Agustin pro  
ueth the  
Church to be  
alwaies visible  
and great by  
this Psalme.

The Eucharist  
prophecied in  
this place.

27. *The poore shal eate.* ] Seing this Psalme is of Christ, as is proued by S. Pauls allegation of 23. verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that the *poore* mentioned in the former verse, and these wordes, *the poore shal eate and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Sauour promised, after he had replenished the people with five loaves, and which he instituted at his last supper in presence of his Apostles. So S. Augustin doubteth not to vnderstand it, and to teach, as wel in his duble expositio of this Psalme as in his 120. Epistle. c. 27. The poore, that is the humble and poore in spirite shal eate & be filled, the fatte ones, or the rich being proud, do also adore and eate, but are not filled. They also are brought to the *table of Christ*, and participate his bodie & bloud, but they *adore only*, are not also filled, because they do not imitate (Christs humilitie) they diddaine to be humble. VVhere it is clere, this holie father by Christs bodie and bloud meaneth not bread and wine as signes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he meane our Lords bodie as it was on the crosse, or is in heauen, for so it is not eaten, but as it is in formes of bread and wine on Christs table, the Altar.

Real presence  
of Christ in  
the Eucharist.



## PSALME. XXII.

*A forme of thankesgeuing for al spiritual benefites (described under the metaphor of temporal prosperitie) euen from a sinners first conuersion, to final perseuerance, and eternal beatitude.*

Thak'sgeuing  
for Gods pro-  
tection.  
The 7. key.

1 † The Psalme of Dauid.

2 **O** V R a Lord ruleth me, and nothing shal be wanting to me: † in place b of pasture there he hath placed me.

a Christ the  
good pastor,  
gouerneth, protecteth, b and feedeth his faithful flocke.

3 Vpon c the water of refection he hath brought me vp: † he hath d conuerted my soule.

c Baptisme of  
regeneration,  
d which is the first iustification.

He hath conducted me vpon e the pathes of iustice, f for his name.

e Gods pre-  
f Saluation is  
[cepts which the baptised must obserue. Mat. 28. v. 20. in the name and powre of Christ, not in mans owne merites.]

4 † For, although I shal walke in g the middes of the shadow of death, I wil h not feare euils: because thou art with me.

g in great  
dangers of  
temptations to mortal sinne, h yet by Gods grace we may resist.

Thy i rod and thy k staffe: they haue comforted me.

i Gods dire-  
k and strong.

5 † Thou hast prepared in my sight l a table, m against them; that truble me.

l Christ hath  
prepared for  
in hunc Psal.  
the diuel.

our spiritual foode the B. Sacrament of the Eucharist. s. Cyprian. Epist. 63. Eutim. m against al spiritual enemies, the world, the flesh, and

Thou n hast fattened my head with oyle: and my o chalice inebriating how goodlie is it!

n Christian  
soules are also  
Matrimonie,  
and bloud.

strengthened by the Sacraments of Confirmation, Penance, holie Orders, and Extreme Vnction. o The B. Sacrament and Sacrifice of Christs bodie

6 † And thy mercie shal folow me p al the dayes of my life:

p continual  
and final perseuerance is by Gods special grace.

And that I may dwel in the house of our Lord, q in longitude of dayes.

q in eternal  
life.

## PSALME. XXIII.

*Christ is Lord of the whole earth, being Creatour, and Redemer of man.*

Christ Lord of  
al the world.  
The 5. key.

3. Good life (with faith in him) is the way to heauen. 7. whither Christ ascending with triumph Angels admire him.

1 † The a first of the Sabbath, the Psalme of Dauid.

a Christ ri-  
sing from death the first day of the weeke, had al powre geuen him in  
heauen and in earth. Mat. 28.

b

**b** Not only *the soile it selfe but al the fruiēt, and al that dwel therein are Gods.*  
**T**HE earth is our Lordes, and *b* the fulnesse therof: the round world, and al that dwel therein.

Because he hath founded it vpon the seas: and vpon the riuers 2  
 hath prepared it.

**c** Though *†* Who *c* shal ascend into the mount of our Lord? or who shal 3  
*Christ created* stand in his holie place?  
*and redeemed al, yet only the iust shal inherite heauen.*

*†* The innocent of handes, and of cleane hart, that hath not 4  
**d** not occu- taken his soule *d* in vayne, nor sworne to his neighbour in  
 pied himselfe guile.

*in vaine and vnprofitable thinges, but in commendable workes.*

**e** Gods mercy *†* He shal receiue blessing of our Lord: and *e* mercie of God 5  
 goeth before his Sauour.

*iustifications iust workes folow, and so glorie is the reward of al.*

**f** This sorte of *†* This is *f* the generation of them that seeke him, of them 6  
 people thus that seeke the face of the God of Iacob.  
*seruing God, shal receiue euerlasting blisse.*

**g** The prophet *†* Lift vp your gates *g* ye princes, and be ye lifted vp *o* eternal 7  
 contempla- gates: and the king of glorie shal enter in,  
 ring in spirite Christs Ascension, inuiteth Angels to receiue him, and (by  
 prosopopeia) speaketh also to the gates of heauen, by which he is to enter.

**h** Angels an- *†* *h* Who is this king of glorie? Our Lord *i* strong & mightie 8  
 wer admiring, our Lord mightie in battel.

& demanding as in a dialoguc, how Christ is become so glorious! *i* The Prophet  
 answereth that Christ by his powre hath ouercome al enemies in battel.

**k** Againe he *†* *k* Lift vp your gates ye princes, and be ye lifted vp *o* eternal 9  
 willerb An- gates: and the king of glorie shal enter in.

*gels to open the gates, and biddeth the gates to enlarge them selues.*

**l** the Angels *l* Who is this king of glorie? *m* The Lord of powers he is the  
 demand as king of glorie.

before: *m* the prophet answereth: that Christ is Lord also of Angels, and  
 al heauenlie powres vnder God.

# PSALME XXIIII.

A prayer of  
 the faithfull.  
 The 7. key.

*A general prayer of the faithfull against al enemies, 4. with desire to be  
 directed in the way of godlines, 7. and to be pardoned for sinnes past. 9.  
 acknowledging Gods meeknes, 17. our weaknes, necessitie of helpe, and  
 hope in God: 22. concludeth with prayer for the whole Church.*

**a** This Psalme *†* Vnto *a* the end, the Psalme of Dauid.

*perreyneth more properly to the new testament. And is artificially composed: the verses  
 be begining with distinct letters in order of the Hebrew Alphabet, to the last verse.*



- 2 **T**O THEE  $\hat{o}$  Lord I haue lifted vp *b* my soule:  $\dagger$  my *b* my mind,  
 God in thee is my confidence, let me *c* not be ashamed: *to be attaine.*  
*c not be frustrate of my petition.*
- 3  $\dagger$  Neither let mine enemies scorne me: for al *d* that expect *d* that pati-  
 thee, shal not be confounded. *ently expect*  
*the time when God wil assist.*
- 4  $\dagger$  *e* Let al be confounded that do vniust thinges in wayne. Lord *c* This maner  
 shew me thy wayes: and teach me thy pathes. *of praying is*  
*frequent in the Psalmes, signifying as a prophecie, that so it wil come to passe*  
*and the conformitie of the iust to Gods iustice.*
- 5  $\dagger$  Direct me *f* in thy truth, and teach me: because thou art *f* in true faith  
 God my Sauour, and thee haue I expected *g* al the day. *and religion.*  
*g al our life we must desire more and more knowlege of true doctrine.*
- 6  $\dagger$  Remember  $\hat{o}$  Lord thy commiserations, and thy mercies:  
 that are from the beginning of the world.
- 7  $\dagger$  The sinnes *b* of my youth, and *i* my ignorances doe not *h* from the  
 remember. [*first vse of reason, at which time manie are careless, i & negligent*  
*to lerne how to serue God.*]
- According to thy mercie remember thou me: for thy good-  
 nesse  $\hat{o}$  Lord.
- 8  $\dagger$  Our Lord is *k* sweete, and *l* righteous: for this cause he wil *k* As God is  
 geue a law to them that sinne in the way. *sweete in ge-*  
*ning good motions: I so he is seuere to them that resist his grace.*
- 9  $\dagger$  He wil direct the milde in iudgement: he wil teach the  
 meeke his wayes.
- 10  $\dagger$  Al the wayes of our Lord, be *m* mercie and *n* truth, to them  
 that seeke after his *o* testament and his *p* testimonies. *m* God merci-  
*teth with his grace: n and iustly rewardeth good workes.* *fully preuen-*  
*his covenant with man: p and testimonie of* *o* Gods law is  
*his wil.*
- 11  $\dagger$  For thy name  $\hat{o}$  Lord thou wilt be propitious to my sinne:  
 for *q* it is much. *q* sinne in re-  
*spect of auersion from God is great & nedeth his grace.*
- 12  $\dagger$  Who is the man that *r* feareth our Lord? he *l*. appoynteth  
 him a law in the way, that he hath chosen. *r* He that fea-  
*which is the beginning of wisdom, receiveth sue spiritual* *reth God*  
*here mentioned: 1. God instructeth him* *commodities*  
*2. bestoweth*
- 13  $\dagger$  His soule 2. shal abide in good things: and 3. his seede shal  
 inherite the land. [*al necessaries vpon him: 3. others shal imitate*  
*his good example.*]
- 14  $\dagger$  Our Lord is 4. a firmament to them that feare him: & 5. his 4. God wil  
 testament that it may be made manifest to them. [*protect him: 5. According*  
*to Gods covenant he shal enjoy the manifest sight of God for his eternal reward.*]

† Myne eies are alwayes to our Lord : because he wil plucke 19  
my feete out of the snare.

† Haue respect to me, and haue mercie on me : because I am 16  
*Imans weak- s alone and poore.*

*ues Without Gods helpe.*

† The tribulations of my hart are multiplied : deliuer me from 17  
*t Tribulatiōs t my necessities.*

*can not be auoided, but must necessarily be suffered : therefore o*  
*God gene vs grace to passe through them without sinne.*

† See my v humiliation, and my labour : and w forgeue al my 18  
*v myn affli- sinnes.*

*ctiō. w take away the cause and affliction wil be mitigated.*

† Behold mine enemies, because they are multiplied, and with 19  
*x wicked men x: vniust hatred hated me.*

*of hatred do endenour to draw others into sinne.*

y Those that † Keepe my soule, and deliuer me : I shal y not be ashamed, 20  
*hope in God because I hoped in thee.*

*shal neuer be confounded.*

† The innocent and righteous haue cleaued to me : because I 21  
*expected thee.*

z Al The † z Deliuer Israel o God, out of al his tribulations. 22  
*letters of the Alphebet being complete in this Psalme, this last verse beginneth with*  
*Pere, Redeeme, praying God to redeime and deliuer Israel, that is, the whole*  
*Church from tribulations.*

# PSALME. XXV.

Dauids prayer  
distressed in  
persecution.  
The 8. key.

*Dauid in banishment among the Philistines, trusteth in the iustice of his  
cause, 9. and prayeth God earnestly to deliuer him, that he may with  
more freedom and commodity serue him as he desireth.*

a This † Vnto a the end the Psalme of Dauid. 1

*Psalme is also a conuenient prayer for anie Christian in tribulation.*

b Be thou o I V D G E b me o Lord because I haue walked in my inno-  
God arbiter I cencie : and hoping in our Lord I shal not be weakened.  
*of the cause between Saul and me, thou knowest myn innocencie in this behalfe,*  
*though I am vniustly charged by Saul, and his freindes.*

c Left perhaps † c Proue me Lord, and tempt me : burne my reynes and my 2  
I be not so in- hart.

nocent as I desire, and as in respect of Saul I hope that I am, do thou  
O God proue me as thou wilt by tribulations.

† Because thy mercie is before mine eies : and I am wel pleased 3  
*in thy truth.*

† I d haue



- 4 † I *d* haue not sitten with the counsell of vanitie: and with them that doe vniust thinges. I wil not enter in *d* David in confidence of a good conscience, and zeale against the wicked, alleageth his sincere confidence of more then ordinarie men may do, God so inspiring him *e* xtraordinarily:
- 5 † I *"* haue hated the Church of the malignant: and with the impious I wil not sitte.
- 6 † I *e* wil wash my handes among innocentes: *f* and wil passe thy altar ô Lord: *e* The rest of this Psalme euerie Priest reciteth in Masse, before he offer the holie Sacrifice, professing, & putting him selfe in memorie, that he must only communicate with the innocent, or of pure conscience; *f* and so approach to the Altar. *presigured* *Leuit. 16. v. 4.*
- 7 † That I *g* may heare the voice of praise, and *h* shew forth al thy meruelous workes. *g* Shutting the hart from euil and vaine thoughtes I wil attend to godlie inspirations, *h* and so with mental prayer, and external voice (as the holie order of this sacred office requireth) praise thee ô God in thy meruelous workes.
- 8 † Lord I haue loued *i* the beautie of thy house, and the place *i* I can not but of *k* the habitation of thy glorie. *k* singularly loue the excellencie of this place dedicated to thy seruice: where is true faith, vnitie, and charitie of thy people, the guard of holie Angels, the administrati<sup>o</sup>n of sacred mysteries, assistance of the Holie Ghost, real presence of Christ our Lord, al replenished with Diuine maiestie. *k* This representeth vnto me the glorious heauenlie kingdom of God and al Sainctes.
- 9 † I Destroy not ô God my soule with the impious, and my life I suffer me with bloudie men. [not therefore to be contaminate by the wicked, nor to be deuoured with them.]
- 10 † In whose *m* handes are iniquities: their *n* righthand is re- *m* They are plenished with giftes. [stil readie to committe more and more iniquities. *n* themselves being corrupted, endeavour by giftes of wordly commodities to corrupt others.]
- 11 † But *o* I haue walked in mine innocencie: *p* redeme me, and *o* Euerie one haue mercie on me. [ought so to purge his conscience, that he may be innocent, or free from great sinne. *p* deliuer me from this necessitie of dwelling among the wicked.]
- 12 † My *q* foote hath stood in the direct way: in *r* the Churches *q* I intend to I wil blesse thee ô Lord. [walk right. *r* I desire to praise thee amongst thy true faithfull seruantes.]

## ANNOTATIONS. PSALME. XXV.

5. *i* haue hated the Church of the malignant.] Holie David forced by reason of persecution to dwell amongst Infidels the Philistians; after he had twise spared A singular king Saules life (1. Reg. 24. v. 5. et. c. 26. v. 9.) lamented (v. 19.) how great great afflicti<sup>o</sup>n it was to him, to be cast out, that he could not dwell in the inheritance of our to be hindered from Gods true seruice. Lord (where God was rightly serued) and that his enemies had done so much as in them lay, to make him fall into idolatrie, by their fact, as it were saying: Goe serue

Christians  
must abhorre,  
and abstaine  
from al con-  
uenticles of  
Heretikes and  
other Infidels.

*serue strange goddes. Neuertheles his zeale was such that (as he here professeth) he hated the Church of the malignant: that is, the congregations of al miscreants: & his immaculate religious puritie was so perfect, that he would not so much as in external shew, conforme his actions to theirs, in matters of religion, nor yeld his bodelie presence in their conuenticles: but said; *Wish the impious I wuld not sitte.* Instructing vs Christians (for the word *to the end*, in the title sheweth that this Psalme pertaineth also to vs) that we must both *hate the Church or congregations of the malignant*, to witte, of Painims Iewes, Turkes, and Heretikes, and *not sitte*, nor personally be present with them in the exercise of their false pretended religions.*

PSALME. XXVI.

An other con-  
fident prayer  
of Dauid in  
tribulation.

The 3. key.

a Before

his second  
anointing,

b Against igno-  
rance God il-  
luminateth his  
nedeth not to

*Dauid being in great distresse through persecution, and hauing assured confidence in God, describeth the great securitie of Gods protection. 7. sheweth the same experienced in him self. 12. prayeth for continuance thereof 13. and incorageth his owne soule, in hope of life euerlasting, to perseuer in vertue.*

† The Psalme of Dauid a before he was annoynted. 1  
as is probable. 2. Reg. 2.

O V R Lord is b my illumination, and c my saluation,  
d whom shal I feare?

seruantes. c against infirmities he geueth strenght. d so he  
feare anie mans malice, subteltie, nor force. LUC. 21. 7. 15.

Our Lord is the protectour of my life, of whom shal I be  
afraid?

† Whiles the harmful approach vpon me, to eate my flesh. 2  
Mine enemies that trouble me, them selues are weakened and  
are fallen.

† If campes stand together against me, my hart shal not feare. 3  
If battel rise vp against me, in this wil I hope.

† One thing I haue asked of our Lord, this wil I seeke for, 4  
that I e may dwel in the house of our Lord al the dayes of my  
life.

e How special  
a benefite Da-  
uid esteemed it

*to be in the Catholique Church the only true house of God!*

That I may see the pleafntnes of our Lord, and visite his  
temple.

f Albeit the  
spiritual or  
carnal enimie

† Because he hath f hid me in his tabernacle: in the day of 5  
euils he hath protected me, in g the secrete of his tabernacle.  
seke to ouerthrow me, yet I am secure in the Catholique Church.

g God either  
able to hurt  
himspiritually  
i whe a martyr

† In h a rocke he hath exalted me: and now he hath i exalted 6  
my head ouer mine enemies.  
or confessor dieth, then he getteth the victorie against the persecutors.

I k haue



I *k* haue gone round about, and haue immolated in his tabernacle an host of iubilation: I *l* wil sing, and say a Psalm to our Lord. *thy benefites, I render thanks by sacrifice and praise.*

*I not only in hart, but also singing with loud voice and instrument.*

7 † Heare *ô* Lord my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.

8 † My *m* hart hath sayd to thee, my face hath sought thee out: *n* thy face *ô* Lord I wil seeke. *In my inward sincere cogitation I desire, and seeke that I may see thee, n face to face.* *Cor. 13. 7. 12.*

9 † Turne *o* not away thy face from me: *p* decline not in wrath *o* from thy seruant. *In the meane time *ô**

*Lord, grant me thy fauour, p leaue me not though thou be angrie with me.*  
Be *q* thou my helper: forsake me not, neither despise me *ô* *q* God my Sauour. *He speaketh [ in the person of orphanes.*

10 Because *r* my father and my mother haue forsaken me: but *r* our Lord hath taken me. *Though carnal parentes care of him.*

*for sake the iust man in tribulation, yet God hath then most special*  
11 † Geue me *s* a law *ô* Lord in thy way: *t* and direct me in the right path, because of mine enemies. *s* Establish my hart in thy

*law. t conserue me in the right way, which thou hast already taught me, and it is the more necessarie, because myne enemies labour to peruert me.*

12 † Deliuer me not into *v* the soules of them that truble me: because *w* vniust witneses haue risen vp against me, and iniquity hath lyed *x* to it selfe. *v* the willes. *w* false witnessess accused

*accused Christ: Mat. 26. others do stil accuse the iust Mat 5. x the wicked selues in lying, but the chief hurt finally turneth vpon Dauid, others please themselves.*

13 † I *y* beleue to see the good things of our Lord, in the land of the liuing. *y* The prophet and al iust men are comforted by God, and hope of reward in heauen.

14 † *z* Expect our Lord, doe manfully: and *a* let thy hart take courage, and *b* expect thou our Lord. *z* The iust exhorteth his owne soule to patience, *a* fortitude, *b* and longanimitie.

## PSALME. XXVII.

Dauid prayeth to be defended from the eternal destruction of the wicked, which (by way of imprecation, or conformitie to Gods iustice) he prophecieth 6. Feeling by inspiration that his prayer is heard, rendereth thanks to God, 9. and prayeth for al the people.

1 A Psalm to Dauid him selfe.

**T**O THEE *ô* Lord I wil crie, my God *a* keepe not silence *a* from me: lest at any time thou hold thy peace from me, *Omitte not to comfort me.*

H

and

and I shal be like to them that goe downe into the lake.

† Heare ô Lord the voice of my petition whiles I pray to thee: 2  
whiles I lift vp my handes to thy holie temple.

*b Suffer me not to be overcome: for God* † *b* Draw me not together with sinners: and with them that;  
worke iniquitie destroy me not.

*templeth none to euil. iac. 1.*

Which speake peace with their neighbour, but euils in their hartes.

*c The iust in zeale of iustice pray that* † *c* Geue them according to their workes, and according to 4  
the wickednesse of their inuentions.

*sinne may be punished.*

According to the workes of their handes geue vnto them: render them their retribution.

*d Ignorance doth not excuse when men may and* † Because they haue *d* not vnderstood the workes of our Lord, 5  
and in the workes of his handes thou shalt destroy them, and  
*e* not build them vp.

*will not vnderstand.*

*e God sauneth* not without our cooperation with his grace.

† Blessed be our Lord: because he hath heard the voice of my 6  
petition.

† Our Lord is my helper, and my protectour: in him my hart 7  
hath hoped, and I was holpen.

*f being comforted in spirite my bodie* And *f* my flesh florished againe: and *g* with my wil I wil confesse 8  
to him.

*is as it were refreshed. g freely and gladly.*

*h God protecteth and* † Our Lord is the strength of his people: and he is *h* the pro- 8  
tectour of the saluations of his annoynted.

*prospereth the* kings good endeuours for his people.

*i* As Psal. 19. † Saue *i* thy people ô Lord, and blesse thine inheritance: and 9  
rule them, and extol them for euer.

*elsewhere the prayeth for* subiectes pray for their Superior: so mutually the superior  
the subiectes.

# PSALME XXVIII.

The Church  
of Christ endowd with  
excellent mysteries.

The 6. key.

*The royal prophet seing in spirite the most sacred Mysteries, brought by  
Christ into this world, inniteth al to offer their best things, euen themselves  
wholly, as sacrifice of thanks, for so excellent benefites, preached with  
magnificence. 5. VVherby innumerable are gathered into his Church here  
replenished with grace, and in heauen with glorie.*

*a 2. Reg. 6. 7. 17. 1. Par. 16. 7. 1.* † The Psalme of Dauid, " in the consummation *a* of the 1  
tabernacle.

ANNO-



## ANNOTATIONS.

*1. In consummation of the tabernacle.* ] The seuentie Interpreters testifie by adding this title, that king David made this Psalme (as he did also some others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. *2. Reg. 6. 1. Paral. 16. V* Vherin he saw by prophetical spirite, and here uttereth other farre greater mysteries, & more excellent benefites, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Arke, or the time of the old Testament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Christianitie.

Mysteries of the Catholique Church prophesied in this Psalme.

**B**RING *b* to our Lord ye children of God: bring to our Lord *c* the sonnes of rammes.

- 2 † Bring to our Lord *d* glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord *e* in his holie court.
- 3 The voice of our Lord *f* vpon waters, the God of *g* maiestie hath *h* thundered: Our Lord vpon *i* manie waters.
- 4 † The voice of our Lord *k* in powre: the voice of our Lord *l* in magnificence.
- 5 † The voice of our Lord *m* breaking ceders: and our Lord shal breake the *n* ceders of Libanus:
- 6 † And he shal breake them in peeces as a *o* calfe of Libanus. *p* and the heloued as *q* the sonne of vnicornes.
- 7 The voice of our Lord *r* diuiding the flame of fire:
- 8 † The voice of our Lord *s* shaking the desert; and our Lord shal moue *t* the desert of Cades.
- 9 The voice of our Lord *v* preparing \* hartes, and he shal discover thicke woodes: and in *x* in his temple al shal say glorie.
- 10 † Our Lord maketh *y* to inhabite the flood: and our Lord *z* shal sit king for euer.

Our Lord *a* wil geue strength to his people: our Lord *b* wil blesse his people in peace.

*b* Offer sacrifice of thanks for the singular benefites after recounted in this Psalme.

*c* Rammes were of the more principal things that were offered in the law of Moyse. But the sonnes of rammes importe in mystical sense better hostes then rammes.

*d* The first thing in sacrifice is to glorifie, honour,

is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when David danced, and offered hostes for sacrifice, others ioyning with him in that solemnitie. But this voice of our Lord vpon *v* waters is rather verified of our Blessed Sauours owne preaching with *g* maiestie *h* thundering, & by his Apostles vpon *i* manie *v* waters, manie nations: *k* in powre of miracles. *l* in magnificence preaching as hauing in dede powre, not as the scribes and Pharises. *m* breaking cedars among innumerable others, conuerting highest Potentates. *n* of Libanus, Emperoures, kinges and greatest Princes of the world: *o* as a calfe of Libanus so meekly submitting them selues to Christs yoke, and spiritual obedience of his Church. *p* Al which is done by Christ our Lord the beloued of God, *q* as the sonne of vnicornes, is most tenderly beloued by the parentes. *r* This voice of our Lord diuiding the flame of fire, the Holie Ghost proceeding from the Father and the Sonne, came vpon the Apostles, as in diuided tongues of fire. *s* wher with the desert, the Gentiles of the wide and wild

and adore God in sinceritie of spirite, *e* in his holie Catholique Churh. *f* Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when David danced, and offered hostes for sacrifice, others ioyning with him in that solemnitie. But this voice of our Lord vpon *v* waters is rather verified of our Blessed Sauours owne preaching with *g* maiestie *h* thundering, & by his Apostles vpon *i* manie *v* waters, manie nations: *k* in powre of miracles. *l* in magnificence preaching as hauing in dede powre, not as the scribes and Pharises. *m* breaking cedars among innumerable others, conuerting highest Potentates. *n* of Libanus, Emperoures, kinges and greatest Princes of the world: *o* as a calfe of Libanus so meekly submitting them selues to Christs yoke, and spiritual obedience of his Church. *p* Al which is done by Christ our Lord the beloued of God, *q* as the sonne of vnicornes, is most tenderly beloued by the parentes. *r* This voice of our Lord diuiding the flame of fire, the Holie Ghost proceeding from the Father and the Sonne, came vpon the Apostles, as in diuided tongues of fire. *s* wher with the desert, the Gentiles of the wide and wild

world, were shaken and moued, & the desert of Cades, some of the Iewes also compunct in hart with remorse of conscience hearing the voice of S. Peter, and other Apostles. v The same voice of our Lord preparing hartes, inspiring the mindes of men with speede, like hyndes and does, to ascend the high hilles offree and perfect life, in contemplatiue vertues. vv So our Sauour shal discover the thicke woodes, reuile the hidden Mysteries of the old Law, by preaching Christian doctrine, and vse of Christian Religion. x in his holie Temple, the Catholique Church, wherein al true Christians shal glorifie God. y making the great abundance of people, who are like the sea when it ouerfloweth the land, to dwell in the same Church. z Christ our Lord sitting, & ruling king ouer al foreuer: a by his grace geuing strenght to his people, to passe through the tentations of this life; b and blesse the iust with eternal peace in heauen.

## P A S I M E. XXIX.

Dauid rendereth thanks for his establishment in his kingdome. The 8. key.

*King Dauid by voice and instrument rendereth thanks to God for his peaceable state in the kingdom, s. inuitheth others to reioyce in Gods benefites, teaching by his owne example that God sometimes geueth more comfort sometimes sheweth his wrath, but al for our good.*

† A a Psalme of Canticle, b in the dedication of Dauids house.

a The general name of Psalme common to this whole booke conteyning in al 150. is more particularelie appropriated to some, which more specially were playde vpon musical instruments as most vsuallie songue with humane voices. So this, called a Psalme of Canticle, signifieth that voyces begane the musike and instruments were adioyned. As contrariwise others are called Canticles of Psalmes, where instruments begane and voices folowed. b After manie great tribulations, King Dauid prospering built an excellent house or palace. (2. Reg. 5. v. 11. Paralip. 14. v. 1.) And at his first dwelling therein, made this Psalme, beginning himselfe to sing the same with voice, other musitians ioyned with him in the praises of God and thankesgeuing for his benefites.

c Though God in himselfe is most high, and neither nedeth, nor can be exalted by men, yet the royal prophet knew it vvas his dutie to sing thankes and praises to him, d for his deliuerie from manie trubles, and dangers. e not suffering his enemies to be delighted in his ruine. f conserued my bodie in health amongst innumerable dangers.

† O Lord my God I haue cried to thee, and thou hast f healed 3 me.

g Preserued my soule from greater dangers. † Lord thou hast g brought forth my soule out of hel: thou 4 hast saued me from them that goe downe into the lake.

h Ye that are iust and holie † Sing to our Lord h ye his sainctes: and i confesse to the me- 5 morie of his holines.

praise God for it, from vvhom it cometh, and not from your selues: i confesse his mere goodnes without your desertes.

k when he is † Because k wrath is in his indignation: l and life in his wil. 6 angrie, l yet he meaneeth vvel vnto vs.



At *m* eueningshal weeping abide: and in the morning gladnesse.

*m* The state of a iust mans life

is often changed from sorow to comfote, and from comfote to sorow.

7 † And I said in my abundance: *n* I wil not be moued for euer.

*n* Though we suppose our selues firmly established:

8 † O Lord *o* in thy wil, thou hast geuen strength to my beautie. Thou hast *p* turned away thy face from me, and I became troubled.

*o* yet God of his good will towarde vs

sometimes geueth *strength*, and *corege*, *p* sometimes suffereth vs to our *ovne*

*vveakenes*,

9 † To thee O Lord *q* I wil crie: and I wil pray to my God.

*q* therefore we must still crie and pray for Gods helpe, *r* in

10 † *r* What profite is in my bloud, whiles I descend into corruption?

manner here expressed or the like.

Shal dust confesse to thee, or declare thy truth?

11 † Our Lord hath heard, and had mercie on me: our Lord is become my helper.

12 † † Thou hast turned my mourning into ioy vnto me: thou hast cut my sackcloth, and hast compassed me with gladnes.

13 † That *s* my glorie may sing to thee: and I be not compunct: Lord my God for euer *t* wil I confesse to thee.

*t* I shal alwayes confesse and praise thee.

## PSALME. XXX.

*A prayer of a iust man exceedingly afflicted stil confident in God, 11. describing his manie calamities (in respect of his enemies) undeserved, 18. prayeth for his owne deliuerie, and their iust punishment. 20. praiseth and thanketh God for his goodnes. 24. exhorteth al others to do the same.*

How to pray in affliction. The 7. key:

1 † Vnto *a* the end, the Psalme of Dauid, for *b* excesse of minde.

to the new Testament. *b* especially to the iust troubled and almost mind in great affliction. *see* v. 23.

2 **I**N THEE O Lord *c* haue I hoped, *d* let me not be confounded for euer: in thy iustice deliuer me.

*c* How greedously I louest thus.

I am afflicted yet I trust in thee, *d* therefore I pray

3 † Incline thine eare to me, make hast to deliuer me. Be vnto me for a God protector: and for a house of refuge, that thou mayst saue me.

4 † Because thou art my strength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

5 † Thou wilt bring me out of this snare, which they haue hid for me: because thou art my protector.

6 † Into *e* thy handes I commend my spirit: thou hast *f* redeemed me O Lord God of truth.

*e* I offer and resigne my selfe to thee.

Psal. 70.

Lut. 23.

*f* Thou hast often deliuered me. This verse is most aptly applied in al our soules to Gods wil, namely whensoever we receiue the B. Sacrament; likewise in the houre of death, and at manie other times.

† Thou hast hated them that obserue vanities, vnprofitably. 7  
But I haue hoped in our Lord: † I shal reioyce and be ioyful 8  
in thy mercie.

Because thou hast respected my humilitie, thou hast saued my soule out of necessities.

*g* not suffered † Neither *g* hast thou shut me vp in the handes of the enemy: 9  
me to be shut † thou hast set me feete in a large place.

*vp.* † Haue mercie vpon me ô Lord because I am in tribulation: 10  
myne eies troubled for wrath, my soule, and my bellie:

*h* al my partes † Because *h* my life is decayed for sorrowe: and my yeares for 11  
external and gronings.

internal, body and mind are troubled.

My strength is weakened for pouertie; and by bones are troubled.

† About al myne enemies I am made a reproch both to my 12  
*i* My frein- neighbours exceedingly: and *i* a feare to my acquaintance.

des dare not conuerse with me, lest they incurre displeasure for my sake.

They that saw me, fled forth from me: † I am forgotten, from 13  
the hart as one dead.

I am made as a vessel destroyed: † because I haue heard the 14  
reprehension of manie that abide round about:

In that whiles, they assembled together against me, they consulted to take my soule.

† But I haue hoped in thee ô Lord: I sayd: Thou art my God: 15  
† my lottes are in thy handes. 16

Deliuier me out of the handes of my enemies, and from them that persecute me.

*k* Illustrate thy face vpon thy seruant, *k* saue me in thy 17  
mercies:

*l* that I may vnderstand that is right. *l* and through thy mercie deliuier  
force of myne aduersaries.

† Lord let me not be confounded, because I haue inuocated 18  
thee.

Let the impious be ashamed, and brought downe into hel:

† let the deceitful lippes be made mute. 19

Which speake iniquitie against the iust, *m* in pride, and *n* abuse.

*m* so proudly † if they had no superior, neither in earth nor in heauen, to whom they shal  
behaving them selues, as  
at last render account: *n* and abusing their present powre and authoritie, which they  
haue of God. † How



- 20 † How great is the multitude of thy sweetnesse ô Lord; which thou o hast hid for them that feare thee. *life the reward of the iust is hidde:*
- Thou hast perfited it for them that hope in thee, p in the sight of the children of men. *p but shal be made manifest in sight of al men.*
- 21 † Thou q shalt hide them in the secrete of r thy face from the disturbance of men. *q In the meane time of honoure, as we speake to a king; your maiestie: or to a noble man, your Lordshippe.*
- Thou shalt protect them in thy tabernacle from the contradiction of tongues.
- 22 † Blessed be our Lord: because he hath made his mercie mercieilous to me in the fenced citie.
- 23 But I haue said in / the excelsse of my minde: I am cast away from the sight of thine eies. *f in myn extreme affliction being almost distracted in my mind, I said that in reason I would not haue sayd. Holie Iob spake some thinges in such state of affliction. ch. 3. & 42.*
- Therefore thou hast heard the voice of my praier, whiles I cried to thee.
- 24 † † Loue our Lord al ye his sainctes: because our Lord wil require truth, & wil repay them abundantly that doe proudly. *the prophet, or other fast person exhorteth al the seruants of God to constancie.*
- 25 Do ye v manfully, and let your w hart take courage, al ye that x hope in our Lord. *vv longanimie, x and the end- final perseverance to*

## PSALME. XXXI.

*Forguenes of sinnes is a happie thing: 3. wherto manie are brought by affliction geuing them vnderstanding, so mouing them to confesse their sinnes, 6. pray for remission, 10. not despaire, but hope in Gods mercie, and so reioyce with sincere hart.* The second pœnitential Psalme. The 7. key.

- 1 † To a Dauid him selfe " vnderstanding. *a This Psalme sheweth how Dauid was brought to vnderstand his sinnes, to confesse, bewaile, and obtaine remission of them.*

**B**LESSED are they, b whose iniquities are forgiven: and " whose sinnes c be couered. *b The first blessing of a sinner is the forgiveness of his sinnes.*

- c by charitie, which couereth the multitude of sinnes. 1. Pet. 4.
- 2 † Blessed is the man, to whom d our Lord hath " not imputed sinne, neither is there e guile in his spirit. *d Satisfaction being made. e VWhen sinners repent sincerely without guile, then God forgeueth: without which cooperation none is iustified.*
- † Because

*f* because I *ac* † Because *f* I held my peace, my bones are \* inueterated, 3  
*knowledged* *g* whiles I cried al the day.  
*not my greuous* *sinnes*, I was stil sore afflicted. *g* though otherwise I ceased  
*not to pray but* without any fruit or good effect.

*inward  
 as if they  
 were  
 old.*

† Because day and night thy hand is made heauie vpon me: 4  
*h* thy diuine *I h* am turned in my anguish, whiles *i* the thorne is fastened.  
*providence* *re* ducing me, *i* by remorse of my owne conscience which telleth me  
*that I deserue* al this affliction.

*k* therefore I † I *k* haue made my sinne knowen to thee: and my iniustice 5  
*do no longer* I haue not hid.  
*discible with* men nor am silent to thee, but expressly acknowledge my sinnes.

I said: I wil confesse against me my iniustice to our Lord: and  
 thou hast forgeuen the impietie of my sinne.

† For this I shal euerie holie one pray to thee, in time conue- 6  
*As I do now* nient. But yet *m* in the flood of manie waters, they shal *n* not  
*recal my selfe* approche to him.

being stricken with Gods heauie hand; so must euerie one that wil be purged from his sinnes  
 and sanctified pray to thee, when he is afflicted. *m* Though calamities be meruelous  
 great like to a diluge: *n* yet they shal not opresse him, that relieth vpon God.

† Thou art my refuge from tribulation, which hath compassed 7  
 me: my exultation, deliuer me from them that compasse me.

† I *o* wil geue thee vnderstanding, and wil instruct thee in the 8  
*o* God spea- way, that thou shalt goe; I *p* wil fasten mine eies vpon thee.  
*keth: promi-* tribulations to geue his seruants vnderstanding, and  
*sing by these* instruction: *p* with perpetual protection.

† Doe *q* not become as horse and mule, which haue no vn-  
*q* Be not ther- derstanding.  
*fore careles,* derstanding.  
*like to brute* beastes, but consideratiue of your actions.

*r* The Prophet In *r* bit and bridle binde fast their cheekes, that approach not  
*or anie inst* to thee.

*soul beseecheth* God to hold this strait hand of discipline ouer  
*sinners, for their conuersion.*

† Manie *s* are the scourges of a sinner, but *t* him that hopeth 10  
*i* sinners de- in our Lord mercie shal compasse.

*ferue much* in our Lord mercie shal compasse.  
*punishment.* *t* but repenting, and trusting in God shal finde his mercie.

*v* The end of † Be *v* ioyful in our Lord and reioyse ye iust, and glorie al ye 11  
*true penance* right of hart.

*is ioy to which therefore the prophet inniteth al penitents.*

### ANNOTATIONS. PSALME. XXXI.

Vexation ge-  
 ueth vnder-  
 standing.

1. *vnderstanding.*] VVhen Dauid had sinned and somewhile neglected to  
 confesse his fault, Gods mercie by affliction made him to vnderstand his owne  
 estate, who then repenting, confessing, and sorowing for his sinnes made this  
 Psalmc.



Sinne must be punished.

Good workes are of grace.

Protestantes expound this place contrary to many other clere places.

contrarie to the exposition of ancient fathers.

God couering or not imputing sinne doth quite take them away.

The contrarie doctrin is iniurious to God. to Christ.

to holie Scriptures, to glorified Sainctes.

Sincere repentance is a necessarie disposition of sinne. After remission

Psalme which is therefore intituled *Vnderstanding*: or, *Instruction of Dauid*. It geue hys also to vnderstand, and to know, saith S. Augustin, that we must neither trust in our owne merites, nor presume to escape punishment of sinne. Thy first vnderstanding therefore or lesson, must be, to know thy self to be a sinner. The next is, that when with faith thou beginnest to worke wel by loue, thou attribute not this to thyn owne strengith, but to the grace of God.

1. *VVhose finnes are couered. 2. not imputed.* Calvin and his complices gether poyson of these holie wordes, denying that finnes are truly taken away, but only couered, and stil remayne say they in the iustest. VVhich sense would make this Scripture contrarie to other places. Isaie 6. thyn iniquitie shal be taken away, and thy sinne shal be cleansed. Ioan. 1. The lambe of God which taketh away the sinne of the world. Act. 3. Be penitent and conuert, that your finnes may be put out. 1. Cor. 6. you are washed, you are sanctified, you are iustified. & the like, which shew the true real taking away of finnes, true sanctification, and iustification. As S. Ierom (or some other ancient authentical autor) explicateth this place saying: Sinnes are so couered by baptisme & penance, that they are not to be reueled in the day of iudgement. *not imputed* in him that diligently purgeth him selfe in this world, or by martyrdom. S. Augustin teacheth the same saying: Sinnes are couered, are wholly couered, are abolished. Neither must you vnderstand (saith he) that sinnes are couered, as though stil they were, and liued. VVhy then did the prophet say; sinnes are couered? they are not to be punished. More clerly, li. 1. c. 13. cont. duas Epist. Pelag. The Pelagians calumniating Catholiques, as if they taught, that sinnes are not taken away, but shaued, as heares are cut with a raser; the rootes remaining in the flesh. *which* (he answereth) *none affirmeth but an insidel*. Likewise S. Gregorie teacheth, that a sinner couereth his finnes wel, when with contrarie vertues he ouerwhelmeth former vices, and with good dedes blotteth out former euil dedes. He couereth them euil, when either for shame, or feare, or obstinacie, or desperation he concealeth his finnes, omitting to confesse them. God couereth sinnes, as a phisition couereth woundes, by applying medicinal plaster, which in dede cureth them. Thus ancient, lerned holie Fathers expound this text. Further explicating, that albeit thinges couered, and only thereby hidde from men, do remaine as they were before they were hid, yet whatsoeuer is hid to God, is in dede vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrin of Protestantes is iniurious either to Gods powre, if they say he can not quite take away sinnes, or to his mercie, if he wil not, or to his iustice, if he neuer punish sinnes euer remaying, and to his truth if he repure otherwite, then in dede the thing is. It is also iniurious to Christ, to say, his blood and death is not effectual to take away sinnes. iniurious to innumerable places of holie Scripture, which assume plainly that sinnes by Gods grace are vtterly taken away. Finally it is iniurious to Sainctes in heauen, arguing them as stil infected with sinnes, if in dede sinnes yet remaine in them which is most absurde, and blasphemie to speake. And yet foloweth by necessarie consequence. For if the iustest liued & died in sinne, they should remaine eternally in sinne.

2. *Neither is there guile in his spirite.* In remission of sinnes the penitent necessarily must coooperate, that he haue no guile in his spirite, or hart, for if he haue, then he faileth of the forsaide blessednes, and his iniquities are not forgotten, nor his sinnes couered to God, but to be imputed and punished. Yet the repentance of a sinner be it neuer so sincere, hartie, and without guile doth not merite remission of sinne, but only disposeth thereto. But after remission

it is satisfacto- it is satisfactorie for the paine due for finnes, and meritorious of glorie. Accord-  
 rie and merito- ding as S. Augustin here teacheth saying Good (or meritorious) workes see not  
 rious. before faith, and remission, but follow the same.

## PSALME XXXII.

The perfectiō  
 of Gods wor- *The prophet exhorteth to praise God, 4. describing his powre, providence,*  
 kes deser bed. *mercie, and wisdom. 16. no saluation but by him. 20. and therefore prayeib*  
 The 1. key. *for his helpe.*

## The Psalme of Dauid.

*a not in your* **R** EIOYCE ye iust *a* in our Lord: *b* praying becometh 1  
*selues b praise* the righteous.

*is not comelic* in the mouth of a sinner. Eccli. 15.

*e in mortifica-* † Confesse ye to our Lord on *c* the harpe: on *d* a psalter of *e*  
*tion offering* ten strings sing to him.

*your bodies a* luing hoste, Rom. 12. *d* of this instrument this booke is called

*the Psalter and* it signifyeth the obseruation of the tenne commandments,  
*without which* no praise please h God.

*e praising* † Sing ye to him *e* a new song: sing wel to him in iubilation. 3  
*God for the* *grace of Christ in the new testament.*

*f Gods rules* † Because the *f* word of our Lord is right, and al his workes 4  
*and precepts* are *g* in faith.

*are most iust* and right. *g* he performeth w<sup>h</sup>atsoever he promiserh.

*h God e-* † He loueth *b* mercie and iudgement: the earth is ful of the 5  
*uer ioyneib* mercie of our Lord.

*these Vertues* together.

*i Gods word* † By *i* the word of our Lord the heauens are established: and 6  
*is omnipotent.* by the spirit of his mouth al the power of them.

† Gathering together the waters of the sea, as it were in a bot- 7  
*k unknown,* tel: putting the depthes *k* in treasures.

*as riches hid* in secrete places.

† Let al the earth f: are our Lord: and let al the inhabitantes of 8  
 the world be moued at him.

† Because he said, and they were made: he commanded and 9  
 they were created,

*As in Ba-* † Our Lord *l* dissipateth the counsels of nations: and he re- 10  
*bylon he con-* proueth the cogitations of people, and he reproveth the coun-  
*foundeth their* sels of princes.

*tongues.* † But the counsel of our Lord abydeib for euer: the cogita- 11  
*in his abo-* rions *m* of his hart in generation and generation.

*late wil is* alwayes fulfilled.

† Blessed is the nation, whose God is our Lord: the people 12  
 whom



n whom he hath chosen for his inheritance.

n the people

of Israel in the old testament: and Christians of all nations in the new.

13 † Our o Lord hath looked from heauen: he hath seene al the o Gods per-  
children of men. peual prouidence.

14 † From his prepared habitation he hath looked vpon al, that  
inhabite the earth.

15 † Who p made their hartes feuerally: who vnderstandeth al p Gods wis-  
their workes. dom infinite.

16 The q king is not saued by much powre: and the gyant shal q No powre  
not be saued in the multitude of his strength. in earth is of  
anie force without God.

17 † The horse fayleth r to safetie, s and in the abundance of r of his ma-  
his force he shal not be saued. ster s or of

18 † Behold the eies of our Lord be vpon them that feare him: him selfe.  
and on them, that hope vpon his mercie.

19 † That he may deliuer their soules from death: and nourish  
them in famine.

20 † Our soule expecteth our Lord: because he is our helper and  
protector.

21 Because in him our hart shal reioyce: and we haue trusted in  
his holie name.

† Let thy mercie o Lord be made vpon vs: as we haue hoped t O God  
in thee. [which hast all perfection, shew thy mercie in protecting,  
and sauing all that trust in thee.

### PSALME. XXXIII.

King Dauid by his owne example being deliuered from danger, exhorteth Gods prou-  
all men to render thanks for Gods benefites. 12. shewing wherein iustice dence.  
consisteth, 16. and Gods special prouidence towards the iust. The 3. key.

1 To Dauid, when " he changed his countenance before a A- This Psalme is  
bimelech, and he dismift him, and he went away. (1. Reg. 21.) al o composed  
in order of the

2 His proper name was Achis 1. Reg. 21. but all kinges of Palestina were Alphabet.  
called Abimelech, as Pharaos in Egypt, Nabuchodonosor in Babylon.

2 I b w I L bleile our Lord at c al time: his prayse alwayes in b I prayse  
my mouth. [ God c both in prosperitie and aduersitie.

3 † In our Lord d my soule shal be praised: let the milde heare, d when I  
and reioyce. [serue our Lord, my soule shal be praised in his seruice.

4 † Magnifie ye our Lord with me: and let vs exalt his name for  
euer.

5 † I haue sought out our Lord, and he hath heard me: and from  
all my tribulations he hath deliuered me.

† Come ye to him, and be illuminated: and your faces shal not 6  
be confounded.

*e* *Euerie man* † This *e* poore man hath cried, and our Lord hath heard him: 7  
*be he how* and from al his tribulations he hath saued him.  
*poore soeuer* *when he praye:h shal be heard.*

*f* *the proper* † The *f* Angel of our Lord shal put in him selfe about them 8  
*guardian* that feare him: and shal deliuer them.

*Angel of e-* † Taste ye, and see that our Lord is sweete: blessed is the man, 9  
*uerie one.* that hopeth in him.

*g* *wich filial* † Feare *g* ye our Lord al ye his sainctes: because there is no 10  
*feare.* lacke to them that feare him.

*h* *the rich of* † The *h* rich haue wanted, and haue bene hungrie: but they 11  
*this world* that seeke after our Lord shal not be diminished of any good.  
*setting their* *mind vpon their wealsh, are poore in spiritual giftes.*

† Come children, heare me: I wil teach you the feare of our 12  
Lord.

*i* *Euerie one* † Who is the man *i* that wil haue life: loueth to see good 13  
*desireth to be* daies.

*happie, but he* *in dede shal be happie, that fleeth from euil, and do:h good.*

† " Stay thy tongue from euil: and thy lippes that they speake 14  
not guile.

† Turne away from euil, and do good: seeke after peace, and 15  
pursewe it.

† The eies of our Lord vpon the iust: and his cares vnto their 16  
prayers

*k* *God seing* † But the *k* countenance of our Lord is vpon them that doe 17  
*al mens actiōs* euil things: to destroy their memorie out of the earth.

*& intentions;* *wil render as they deserue.*

† The iust haue cried, and our Lord hath heard them: and out 18  
of al their tribulations he hath deliuered them.

† Our Lord is nigh to them, that are of a contrite hart: and 19  
the humble of spirit he wil saue.

† Manie are the tribulations of the iust: and out of al these 20  
our Lord wil deliuer them.

*l* *Though the* Our Lord keepeth al their *l* bones: there shal not one of them 21  
*iust seme for* be broken.

*a time to be* *forfaken, yet God that geneth them internal strength, wil*  
*at last reward* *and crowne in them his owne giftes.*

The death of sinners is verie il: and they that hate the iust 22  
*m* *for their* *m* shal offend.

*sinne they are* *suffered to fal into more sinne.*



23 Our Lord wil redeme the soules of his seruantes: and al that n *contrari-*  
hope in him n sha. not offend. *wise those*  
*that accept of his grace, shal finally not offend.*

## ANNOTATIONS. PSALME. XXXIII.

1. *He changed his countenance* ] S. Augustin by holie Dauids changing of his countenance, and by changing the king of Geth his name, who in the booke of kinges (where the historie is recorded) is called Achis, and here Abimilech, gethereth that here is an hidden, and great Myserie. VVhich he explicate partly by interpretation of the Hebrew names, but more especially by Dauids changing of his countenance, which prefigured Christ, eternal God becoming also man, and so making great changes in the world. For as Dauid killed Goliath, and for his good act gotte enuie, so Christ killing the diuel, and humilitie in Christs mēbers killing pride, are persecuted by the wicked. For Christ was both to the ruine, and Resurrection of manie. He changed Sacrifice and Priesthood. The Iewes had sacrifice according to the order of Aaron, in victims of cattle, and this was in myserie. For there was not then the Sacrifice of the bodie and blood of our Lord: which the faithful, and those that haue read the Gospel do know, which Sacrifice is now spread in al the round earth. A litle after: the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchisedech begane to be. He therefore, *I know not who*, changed his countenance, Let it not be, *I know not who*, for our Lord Iesus Christ is known. He would haue our health to be in his bodie and blood. From whence did he commend his bodie and blood? from his humilitie. For vnles he were humble, he would neither be eaten nor druncke. Behold his highnes: In the beginning was the word, and the word was with God, and God the word. Loe the euerlasting meate, and Angels eate it, supernal powres eate it, celestial spirites eate it, and they eate, and are fatted, and the thing remaineth whole, which satisfieth and reioyceth them. How then hath the vvisdome of God fedde vs with the same bread, the word was made flesh and dwelt in vs: It were too long to recite this great Doctors vvhole discourse. He further sheweth that Christ dismissed the Iewes, and went from them to the Gentiles. Thou seekest now Christ (saith he) among the Iewes, and findest him not: because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchisedech, and haue lost Christ: and the Gentiles haue begunne to haue him. Again this holie father vvilleth vs to remember the Gospel: VVhen our Lord Iesus Christ spake of his bodie, he said: Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you: because he had changed his countenance, this semed as furie, and madnes vnto them, to geue his flesh to be eaten of men, & his blood to be drunkē, therefore Dauid vvas reputed madde before Achis, vvhen he said: you haue brought this madde man vnto me. Doth it not seme madnes: Eate ye my flesh, and drinke my blood? He semed to be madde, thus S. Augustin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: vvho say Christ gaue no more but a figure of his bodie & blood, for then it had bene easly vaderstood by the Capharnaites, and no such contradiction, nor murmuring had happened. Yet S. Augustin saith more plainly, if more plaine may be. *Christ caried himselfe in his owne handes.* And how this can be done (bretheren) in man, vvho can vnderstand? For vvho is caried in his  
639 24. *owne handes? A man may be caried in the handes of others, no man is caried*  
in his

A secret great  
misterie in the  
title of this  
Psalme.

Some become  
vvorse, some  
better by  
Christ.  
Sacrifice and  
Priesthood  
changed.

God most  
high is be-  
come loue

He is our sa-  
cramental  
meate.  
Christ least  
the Iewes, &  
received the  
Gentiles.

The real pre-  
sence of Christ  
in the Sacra-  
ments.

Catech.

R. p. 2.

639 24.

in his owne handes. VVe find not how it can be vnderstood in Dauid, according to the letter: but in Christ vve find it. For Christ vvas caried in his owne handes, vwhen geuing his verie bodie, he said: This is my bodie. for he caried his bodie in his owne handes.

Not only faith *14 15 stay thy tongue, &c.]* Both these verses, and frequent other places in the Psalmes, they plainly that iustice consisteth not only in faith, but in abstayning from euil and doing good: yet requiring and presupposing true faith, without which no workes are available to iustice, nor to euermlasting life.

## PSALME XXXIIII.

*Dauid, in figure of Christ, prophetically by way of innuocating Gods helpe, forbeweth his persecution, and the iust reuenge vpon his persecutors, 9. with praise to God. 13. his charitie towards his cruel aduersaries. 17. whom neuertheles God punisheth, 20. for pretending peace in wordes, and in fact persecuting, 23. rendering to al as they deserue.*

Christs persecution.  
The 5. key.

*a* Dauid signi To a Dauid himself.

*fieth beloued desirable, or strong of hand, that is Christ, aboue al beloued of God, desired of man, the strong conquerour of death and hel. S. Aug. in hunc locum.*

*b* By way of **I** V D G E *b ô* Lord them that hurt me: ouerthrow them that imprecation **I**mpugne me.

*heprophecieth that God wil ouerthrow the persecutors of Christ, and of Christians.*

*c* offenseue † Take *c* armour and *d* shield: and rise vp to helpe me. 2

*d* defenseue. † Bring forth the sword, and *e* shut vp against them, that per- 3

*e* preoccupare secute me: say to my soule: I am thy saluation.

*and preuent the malice of the persecutor.*

*f* Such a pu- † Let them *f* be counfounded & ashamed, that seeke my soule. 4

*nishment and confusion shal fal in the end vpon al the malicious, after that the iust shal haue* Let them be turned backward, and be confounded that thinke overcome tri- euil against me

*bulations.* † Be they made as dust before the face of winde; and the angel 5 of our Lord straittning them.

† Let their way be made darkenesse and slippernes: and the an- 6 gel of our Lord purfewing them.

† Because they haue hid the destruction of their snare for me 7 without cause: in vaine hane they vpbrayed my soule.

† Let the snare which he knoweth not, come on him; and 8 the net, which he hath hid, catch him: and let him fal into the verie same snare.

*g* In the time † But *g* my soule shal reioyce in our Lord: and shal be deligh- 9 of trouble in ted vpon *h* his saluation.

*hope, h* after deliuerie, in eternal saluation,

† Al my bones shal say: Lord, who is like to thee?

10  
Deliuc-



Deliuering the needie from the hand of them that are stronger then he: the needie and poore from them that spoile him.

11 † Vniust witnessles ryling vp, asked me things that k I knew i such false  
not. [ witnesses did rise against Christ Mat. 26. k thinges that were not; for God  
himselfe, that knoweth althinges knoweth not that which neither was, is, nor can be.

12 † They repayed me euil things for good, l sterilitie to my l they made  
soule. [ my life, verified in Christ, not in David, for he was killed by his enemies.

13 † But I when they were troublesome to me, m did put on cloth m A leur Sa  
of heare. [ mours life was penance for others, needing none for himselfe.  
I humbled my soule in fasting: and my prayer shall be turned  
into my bosome.

14 † As a n neighbour, as our brother, so did I please: as mour- n Christ the  
ning and sorowful so was I humbled. [ good Samaritan that releued the wounded man. Luc. 10.

15 † And they o reioyced against me, and p came together: o.p.q. al this  
q scourges were gathered together vpon me, and I was r ig- was fulfilled  
norant. [ according to the letter in our Saniours passion. r Our Lord knoweth  
not anie iust cause, why the Iewes so persecuted him, for they had  
no iust cause but meere malice.

16 † They were dissipated, and not compunct, they tempted me,  
they scorned me with scorning: they gnashed vpon me with  
their teeth.

17 † Lord s when wilt thou regard? t restore thou my soule f as Psal. 21.  
from their malignitie, myne only one from the lions. and Mat. 27.  
God why hast thou forsaken me? not deliuered me from temporal death, nor  
yelded me such consolation, as thou gauest other Sainctes in their agonies?  
t a prophecie of Christs resurrection.

18 † I wil confesse to thee in v the great Church, in a graue v Prophecie  
people I wil prayse thee. [ of the Catholique Church. as Psal. 21.

19 † Let them not reioyce ouer me that are my aduersaries vniu- w This place  
stly: w that hate me without cause, and t winckle with the eies. is applied by  
our Saniour to himselfe. Ioan. 15.

20 † Because they spake in deede x peaceably to me: and in the x The Phari-  
anger of the earth speaking they meant guiles. ses and Hero-  
dians said: Master we know that thou art a true speaker &c. meaning to  
intrappe him with treason. Mat. 22.

21 † And they y opened their mouth awide vpon me: they said; y The same  
Wel, wel, our eies haue seene. Pharises and  
Priestes indged him worthy of death, and procured the people to  
crie: Crucifie him, crucifie, him.

† Thou

*2. Again his Resurrection is prophesied.* † Thou hast sene ô Lord, keepe not silence: & Lord depart not 12  
from me.

† Arise and attend to my iudgement: my God, and my Lord 13  
vnto my cause.

† Iudge me according to thy iustice ô Lord my God, and let 24  
them not reioyce ouer me

† Let them not say in their hartes: Wel, wel, to our soule: nei- 25  
their let them say: We haue deuoured him.

*a At the day of iudgement the wicked* † Let *a* them blush and be ashamed together, that reioyce at 26  
my euils.

*shal receiue sentence of damnation.*

Let them be clothed with confusion and shame; that speake  
great things vpon me.

*b the blessed of eternal glorie.* † Let *b* them reioyce and be glad, that wil my iustice: and let 27  
them say alwayes: Our Lord be magnified, that wil the peace  
of his seruant.

† And my tongue shal meditate thy iustice, thy prayse al the 28  
day.

PSALME XXXV.

Gods prouidence.

The 3. key.

*The prophet describeth the wicked malice of obstinate sinners 6. Against which he opposeth Gods infinite goodnes, 9. with his prouident mercie towards the worst, and iust reward of the good; 12. praying to escape the dangerous gulf of pride.*

*a More special ly describing the state of men in the new testament, then in the old. b instruction for Dauid not as a king, or a prophet, but as the poore seruant of God*

*c wittingly and resolutely preferring wicked life before vertuous.* **T**H<sub>3</sub> vniust hath said within him selfe, that he *c* would 2  
sinne: there is no feare of God before his eies

*d God so tareth sinne* † Because he hath done deceitfully in his sight: *d* that his ini- 3  
quitie may be found vnto hatred.

*committed of meere malice, that he commonly reiecteth such sinners, and more often offereth new grace to those, that sinne of frailtie, or ignorance.*

*e Some ignorance is inuincible whē one hath a good wil to lerne, doing his endeour to knowv the truth in doctrin,* † The wordes of his mouth are iniquitie, and guile: he *e* would 4  
not vnderstand that he might doe wel.

*& his dutie in manners, but can not get knowlege therof, and then he is excused before Gods*  
though he erre in opinion, or in fact: others are negligent to lerne, and their error is grosse  
ignorance and is a sinne, greater or lesse, according to the importance of the thing, which  
they ougth to knowv. Others are more vvilful, desiring to be ignorant; that they may sinne  
vvith the lesse remorse, or repining of their ovne conscience, and this is affected ignorance,  
and most



and most hainous, and odious sinne. For which God often leauing them destitute of ordinarie grace, which he geueth to others, they fall into reprobate sense, and into more horrible sinnes.

5 † He hath meditated iniquitie in his bed: he hath set himselfe on euery way not good, and malice he hath not hated.

6 Lord f thy mercie is in heauen: and g thy truth euen to the clowdes.

f God doth not vtterly shut vp his mercie from the most wilful & wicked sinners, but geueth them sometimes good motions, and sufficient helpe, that they may repent, be iustified & saued, if they do not wittingly harden their owne hartes, and stil wilfully repel Gods grace. g For so God promiseth (vvhoh is most faithful) that he vvill forgeue sinners, and receiue them into his fauoure againe, whensoever they resoluing to serue him, repent and cease to sinne.

7 † Thy iustice as the hilles of God: thy iudgementes are great depth.

8 Men & b beastes thou wilt saue o Lord: † as thou i hast multiplied thy mercie o God.

b Thou o God that hast care of al creatures, not only of men but also of brute beastes, art euer readie of thy part to saue both moderate men, in vvhom the light of reason remaineth, and also grosse senseles persons, vvhi are become brutish like horie and mule or other beastes. i For to our Lord multiplieth his mercie.

But k the children of men, l shal hope in the couert of thy wings.

k Yet with condition that senseles or brutish men, must become reasonable men, the children of men, not coltes, whelpes, pigges &c. l Sinners thus conuerted shal not only haue al necessities in this life, as al liuing creatures haue in this world, but also shal hope of spiritual, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verses folowving.

9 † They shal be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

10 Because with thee is the fountaine of life: and in thy light we shal see light.

11 † Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

12 Let m not the foote of pride come to me: and let not n the hand of a sinner moue me.

m Lest anie impediment hinder the obtayning and possession of eternal reuward, the iust must specially pray not to be infected vvith pride: n nor be ouercome by the forcible tentations of other sinners, by persvasion, nor euil example.

13 † There o haue they fallen that worke iniquitie: they were expelled, p neither could they stand.

o The first sinne, to vvith of diuels, vv as pride, and mans sinne vv as by persvasion of the diuel, p neither of vvhi could escape punishment.

PSALME. XXXVI.

An exhortation not to enuie nor imitate the euil, who for most part prosper in this world, and are damned eternally: but to flee euil and doe good, to contempt of this world. The 7. key.  
duly considering that God diuersly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the iust, al for their good.

This Psalm is composed in order of the Alphabet, euery distick beginning with a diuers letter, to moue the reader to diligent attention, which may serue in place of a larger cōmentarie.

† A Psalm of *a* to Dauid him self.

*a* For Dauid's and euery iust mans instruction.

**H**AUE *b* no emulation toward the malignant : neither enuie them that doe iniquitie.

*b* Neither be thou offended that the wicked do prosper in this world, nor imitate them that thou maist also prosper.

† Because *c* they shal quickly wither as grasse : and as the 2  
blossomes of herbes they shal soone fal.

*c* For al this life, and consequently the prosperitie therof is shorte, and vncertaine.

† *d* Hope in our Lord and doe good : and inhabite the land, 3  
and thou *e* shalt be fed in the riches therof.

*d* Put thy trust in God, liuing content in this world: *e* & he wil geue thee that is necessarie.

† Be delighted in our Lord : and he wil geue thee the petitions 4  
of thy hart.

† *f* Reuele thy way to our Lord, and hope in him : and he wil 5  
doe it.

*f* Commend al thyn affaires to God.

† And he wil *g* bring forth thy iustice as light : and thy iudge- 6  
ment as midday : † be subiect to our Lord, and pray him. 7

*g* Partly making Vertue appeare to the comfort of the Vertuous, and example of others in this life, but especially in the next world.

Haue no emulation in him, that prospereth in his way : in a  
man that doth iniustices.

† Cease from wrath, and leaue furie : haue not emulation that 8  
thou be malignant.

† Because they that are malignant, shal be cast out : but they 9  
that expect our Lord, the same shal inherite *h* the land.

*h* In the land of the liuing.

† And yet a litle while, and the sinner shal not be : and thou 10  
shalt seeke his place, and shal not find it.

† But the meeke shal inherite the land, and shal be delighted 11  
in multitude of peace.

† The sinner shal obserue the iust : and shal gnash vpon him 12  
with his teeth.

† But our Lord shal scorne him : because he foreseeth that his 13 Mat 5.  
day shal come.

† Sinners haue drawen out the sword ; they haue bent their 14  
bowe ;

That



That they may deceine the poore and needie: that they may murder the right of hart.

15 † Let i their owne swordes enter into their hartes: and let their bowe be broken.

i By way of imprecation (as in manie other places) the prophet forsheweth that wicked men shal fal into the euils, which they prepare for others.

16 † Better is a litle to the iust, aboue much riches of sinners.

17 † Because the armes of sinners shal be broken in pieces: but our Lord comfirmeth the iust.

18 † Our Lord knoweth the daies of the immaculate: and their inheritance shal be for euer.

19 † They shal not be confounded in the euil time, and in the  
20 dayes of famine they shal be filled: † because the sinners shal perish.

But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

21 † The sinner shal borrow, and not pay: but the iust is merciful and wil geue.

22 † Because they that blesse him shal inherite the land: but they that curse him shal perish.

23 † With our Lord the steppe of man shal be directed: and he shal like wel of his way.

24 When k he shal fal, he shal not be brused: because our Lord putteth his hand vnder.

k Though the iust fal of frailtie or ignorance into venial sinne, yet Gods grace shal stay him that he fal not into mortal. The iust falleth seuen times in the day, & riseth. *Prov. 24.*

25 † I haue bene yong, for I am old: and I haue not sene the iust forsaken, / nor his seede seeking bread.

*Eccle. 2.* I So king David obserued: and it very rarely happeneth, that the iust or their children are destitute of necessarie sustenance in this vvorld. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual giftes. In which sense S. Basil expoundeth, that it is alwayes verified. For God euer rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustin also (conc. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Iacob with al his familie, who were forced to goe into other countiees by reason of famine. and by Gods providence were there sustained, Gen. 12. 26. 45. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seing therefore these so iust persons sought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Ierusalem to the end of the world, neuer wanteth the true word of God, true faith and doctrin, which is the spiritual bread vvhervvith the soule is nourished.

26 † Al the day he is merciful and lendeth: and his seede shal be in blessing.

*m* In these  
two principles,  
declining from  
serueth these

† *m* Decline from euil, and doe good: and *n* inhabite for euer 27  
and euer.

euil and doing good, true iustice consisteth. *n* and he that finally ob-  
tayne pointes, meriteth and shal possesse heauen.

† Because our Lord loueth iudgement, and he wil not forsake 28  
his sainctes: they shal be preserued for euer.

The vniust shal be punished: and the seede of the impious shal  
perish.

† But the iust shal inherite the land: and shal inhabite for euer 29  
and euer vpon it.

† The mouth of the iust shal meditate wisdom, and his tong 30  
shal speake iudgement.

The law of his God in his hart: and his steppes shal not be sup- 31  
planted.

*o* to draw  
him to mortal  
sinne, which

† The sinner considereth the iust: and seeketh to *o* murder 32  
him.

*is death of the soule.*

† But our Lord wil not leaue him in his handes: neither wil he 33  
condemne him, when iudgement shal be geuen of him.

† Expect our Lord, and keepe his way: and he wil exalt thee, 34  
that thou mayst inherite the land: when the sinners shal perish  
thou shalt see.

† I haue seene the impious highly exalted, and aduanced as the 35  
ceders of Libanus.

† And I passed by, and behold he was not: and I sought him, 36  
and his place was not found.

*p* rewards.

† Keepe innocencie, and see equitie: because there are *p* re- 37  
maynes for the peaceable man.

† But the vniust shal perish together: the remaines of the im- 38  
pious shal perish.

*q* mans iusti-  
ce and wel  
doing is not of

† But the saluation of the iust is *q* of our Lord: and he is their 39  
poteetor in the time of tribulation.

*his owne powre but of Gods grace.*

† And our Lord wil helpe them, and deliuer them: and he wil 40  
take them away from sinners, and saue them: because they  
haue hoped in him.

## PSALME XXXVII.

The third  
penitential  
Psalm.  
The 7. key.

*King David, or anie other penitent, earnestly prayeth God to remitte his  
sinnes, and mitigate the paines which he acknowledgeth him selfe to haue  
deserued, 12. lamenting the afflictions which he suffereth by such as some-  
times were his freindes, 14. whose tentations he now resisteth, trusting in  
God.*

Pro. 31.  
Isa. 51.



God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.

1 A Psalme of Dauid, in a recordation of the sabbath.

2 In remembrance that by sinne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.

2 **L**ORD *b* rebuke me nor in thy furie: *c* nor chastise me in thy wrath.

*b* Condemne me not to eternal paine: *c* nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Augustin) though some shal be saved (gravior tamen erit ille ignis, quam quicquid potest homo pati in hac vita) yet that fire shal be more greuous, then whatsoeuer a man can suffer in this life. S. Gregory also expoundeth this same place, as if Dauid sayd thus: I know it wil come to passe, that after the end of this life, some shal be cleansed by purging flames, some shal be vnder the sentence of eternal damnation. But because I do esteeme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnation, but also I feare to be purged in the wrath of transitorie correction. Thou therefore O Lord whom I serue in my spirite, whom I know to be the Sauour of al men, rebuke me not in furie of perpetual damnation, nor chastise me in wrath of purging punishment. See Annotat. Psal. 6.

3 Because *d* thy arrowes are fast sticked in me: and thou hast *e* fastened thy hand vpon me.

*d* Afflictions of mind and bodie sent by thy iust iudgement. *e* thou hast strooke me with a heauie hand.

4 There is *f* no health in my flesh, at *g* the face of thy wrath: my bones haue no peace at *h* the face of my sinnes.

*f* I already feele in my flesh, in al my bones, and powres great affliction, *g* considering thy iustice, *h* and my sinnes.

5 Because mine iniquities are gone *i* ouer my head: and as a *k* heauie burden are become heauie vpon me.

*i* which are exceedingly increased, almost ouerwhelming my spirite. *k* sinnes not washed away by penance by their weight carie the soule into more and more wickednes.

6 *†* My *l* scarres are putrified and corrupted, because of my folishnes.

1. *†* stil corrupting those partes which were whole before, as a pestered sore that is not cured.

7 I am become miserable, and am made *m* crooked euen to the end: I went sorowful al the day.

*m* not able to goe straight to do any good worke, being guiltie of greuous sinne.

8 Because *n* my loynes are filled with illusions: and there is no health in my flesh.

*n* concupiscence strining in me.

9 I am afflicted and am humbled exceedingly: I *o* rored for the groning of my hart.

*o* from the sorrow of my hart, my voice hath broken out into clamour.

p o God thou *†* Lord, p before thee is al my desire: and my groning is not 10  
*knowest my* hid from thee.  
*desire, to be* restored to thy fauour.  
*†* My hart is trubled, my strength hath forsaken me: and the 11  
 light of mine eies, and the same is not with me.  
 q those that *†* My q frendes, and my neighbors haue approached, & stood 12  
 were my against me.  
 freindes and *companions in sinne are become myn enemies, because I forsake them:*  
 r sought by And they that were neere me, stood far of: *†* and they did vio- 13  
 al meanes to lence which fought my soule.  
 intangle me And they that fought me euils, r spake vanities: and meditated  
 againe. guiles al the day.  
 I now re- *†* But I as one deafe did not heare: and as one dumme not 14  
 nouce al sinne opening his mouth.  
 t I now relie *†* And I became as a man not hearing: and not hauing re- 15  
 vpon thee o proofes in his mouth.  
 God. *†* Because r in thee o Lord haue I hoped, thou wilt heare me 16  
 o Lord my God.  
 v for this *†* v Because I said: Lest sometime mine enemies reioyce ouer 17  
 cause I am re- me: and whiles my feete are moued, they speake great thinges  
 turned to thee vpon me.  
 and do pray *that mine enemies may not preuail against me.*  
 w I resigne my *†* Because I w am readie for scourges: and my sorow is in my 18  
 selfe to thee. sight alwaies:  
 x though thou *†* Because x I wil declare my iniquitie: and I wil y thinke for 19  
 knowest al yet my sinne.  
 with mouth confession is made to saluation. y and I meditate of that which  
 my sinne hath *†* But mine enemies liue, and are confirmed ouer me: and they 20  
 deserued. are multiplied that hate me vniustly.  
 z one kind of *†* They that repay euil thinges for good, z detracted from me: 21  
 detraction because I folowed goodnes.  
 is in reueling secrete fautes, an other in feaning and imputing false crimes, the  
 third ( here mentioned ) in calling vertue vice, as penance, hypochrisse.  
 a Graunt me *†* a Forsake me not o Lord my God, depart not from me. 22  
 Lord final Attend vnto my help, o Lord the God of my saluation.  
 perseuerance in thy grace, and seruice.

## PSALME. XXXVIII.

Gods proui-  
 dence.  
 The 3. key.

*A* iust man in remediles persecution resoluth to suffer al with peace and si-  
 lence: 5. praying God to take him from this world, confessing the vanitie  
 therof. 8. and relying on Gods prouidence (11. who punisheth man for his  
 sinnes) prayeth for release. Vnto



- 1 † Vnto *a* the end, to *b* Idithun him selfe, a canticle of David. *a* Some expound this Psalme of the Iewes in captiuitie in Babylon, but this title, and the matter conteyned shew, that it rather pertaineth to the new Testament.
- b* to be sung by Idithun and his scholars & successors, or rather by Christians.
- 2 **I** *c* HAVE said: I wil keepe my waies: that I offend not in *c* weake men my tongue. [*in affliction not able to deliuer them selues, seeke reuenge, by murmuring and other euil speeches, but the perfect resolute to rule their tongues:* I haue set a gard to my mouth, when the sinner stood against me.
- 3 † I was dumme and humbled, and kept silence *d* from good *d* euen to forbear some- things: and *e* my sorrow was renewed. *e* though thereby they indure more persecution.
- 4 † My *f* hart waxed hote within me: and in my meditation *f* sorrow sup- fyre shal burne. *f* pressed ma- keth the hart to burne with zeale, and indignation.
- 5 † I haue spoken in my tongue: Lord *g* make mine end knowne *g* If it may to me. [*please thee let me know how long I shal liue, desiring to dye; as Elias desired.* 3. Reg. 19.
- And the number of my daies what it is: that I may know what is lacking to me.
- 6 Behold thou hast put my daies measurable, and my *h* substance *h* my life and is as nothing before thee. *al that I haue is as nothing compared to thy eternitie.*
- Doubtles al things are vanitie, euerie man liuing.
- 7 † Surely man passeth as *i* an image; yea and he is troubled *k* in *i* as a shadow vayne. [*or image appearing in a glasse, which is quickly forgotte.* *k* therefore there is no cause man should be troubled in mind for temporal miseries.
- He gathereth treasure; and knoweth not to whom he shal gather them.
- 8 † And now what is my expectation? is not our Lord? and my substance is with thee.
- 9 † From al mine iniquities deliuer me: *l* a reproch to the foo- *l* Thou hast lish thou hast geuen me. *suffered me to be reproched by the foolish that prosper in this world.*
- 10 † I was dumme, and opened not my mouth, *m* because thou *m* I know 11 didst it: † Remoue thy scourges from me. *my tribulation is by thy providence.*
- 12 † By the strength of thy hand I haue faynted in reprehensions: for iniquitie thou hast chastised man.
- And thou hast made his *o* soule pyne away as a spider: but *o* my life de- vayne is euerie man troubled. [*trayeth as a spider hauing few al her moysture.* † Heare

† Heare my prayer o Lord, and my petition; with thine eares 13.  
receiue my teares. Keepe not silence: because I am a p stranger  
with thee, and a pilgrime, as my fathers.

d *Almen are strangers in this life, heauen being our home.*

† Forgeue me, that I may q be refreshed before I depart: and 14  
r shal be no more.

q *that I may recover spiritual strengith in this life: r. after which I shal not be in state to  
do free workes of satisfaction nor merite.*

PSALME. XXXIX.

Christe com-  
ming and rede-  
ming of man-  
kind  
The s key.

*Christe faithful members after long expectation congratulate his coming in  
flesh. 6. He directing his speech to his Father, professeth to performe  
the Redemption of mankind, and to denounce the same in the whole  
world: 12. prayeth for his seruantes, vndertaking to satisfie for their  
sinnes.*

† Vnto a the end, a Psalme to Dauid himselfe.

a *pertyning vnto the new Testament.*

† **E**XPECTING b I expected our Lord, and he hath at- 2  
tended to me.

b *the faithful of the old and new Testament reioyce in the coming of Christ.*

† And he heard my prayers, and brought me out of the lake 3  
of miserie, and from the myre of dregges.

And hath set my feete vpon a rocke: and hath directed my  
steppes.

† And he hath put a new canticle into my mouth: a song to 4  
our God.

Manie shal see, and shal feare: and they shal hope in our Lord.

† Blessed is the man, whose hope is in the name of our Lord: 5  
and hath not had regard to vanities and false madnes.

† Thou hast done manie thy meruelous thinges o Lord my 6  
God: & in thy cogitations there is none that may be like to thee.

I c haue declared and haue spoken: they d multiplied aboue  
number.

c *Christ by him selfe and by others preached the Gospel of saluation. d the multiplication  
of Christians thereby.*

† e Sacrifice and oblation thou wouldest not: but f eares thou 7  
hast persited to me.

Heb. 10.

e *No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne of man. f Christ  
by the care of obedience performed the redemption of man by h's death, as was determined  
from eternitie. S. Paul tor [eares] [faith] [bo'e] See Annotations Heb. 10.*

Holocaust and for sinne thou didst not require: † then said I; 8  
Behold I come  
In the



- 9 In the *g* head of the booke it is written of me, † that I should doe thy wil: my God I would, and thy law in the middes of my hart.
- g* The summe of holie Scripture is of Christs Incarnation & death for redemption of man.
- 10 † I haue *h* declared thy iustice in the great Church, loe I wil not stay my lippes: Lord thou hast knowen it.
- h* Again *h* Christ inculcateih the preaching and receiuing of his Gospel in the whole world.
- 11 † Thy iustice I haue not hid in my hart: thy truth and thy saluation I haue spoken. I haue not hid thy mercie, and thy truth from the *i* great council.
- i* In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphas, Pilate, and their counsels. S. Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coastes of the earth.
- 12 † *k* But thou *o* Lord make not thy commiserations farre from me: thy mercie and thy truth haue alwayes receiued me.
- k* The prophet now speaketh in the name of Christs mystical bodie the Church: praying to be made partaker of mercie, and to be deliuered from euils.
- 13 † Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was *l* not able to seee.
- l* the sinnes also of those which beleue in Christ are so manie, that they can not be fully sene in particular.
- They are multiplied aboue the heares of my head: and *m* my hart hath forsaken me.
- m* I almost faint in considering so manie and so great iniquities amongst those that professe Christ.
- 14 † It may please thee *o* Lord to deliuer *n* me: Lord haue respect to helpe me.
- n* The whole Church prayeth in the name of al for the infirme members.
- 15 Let *o* them be confounded and ashamed together, that seeke my soule, to take it away.
- o* The prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shal be confounded.
- Let them be turned backward, and be ashamed that wil me euils.
- 16 Let them forthwith receiue their confusion, that *p* say to me: Wel, wel.
- p* that skornfully say: wel, wel: wishing a euil to good men.
- 17 † Let al *q* that seeke thee, reioyce and be glad vpon thee: and let them that loue thy saluation, say alwayes: Our Lord be magnified:
- q* which not only in mouth and outward profession, but also in sinceritie of hart seeke thee, may with confidence reioyce, and praise God.

† But *r* I am a begger, and poore: Our Lord is careful of me. 18  
*r* Christ speaketh in the name of sinners truly repenting, whose sinnes he vndertaketh to redeme, and walk away by his passion.

Thou art *f* my helper, & my protector: my God be not slacke.  
*f* The faithful of the old testament pray for Christs first coming into this world, and the faithful now pray for his second coming to purge his Church, and to reward the good.

## PSALME XL.

Christ's Passion and Resurrection.  
 The's key. *The prophet pronounceth them happie that wil beleue in Christ, coming in humilitie and pouertie. 5. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfie for the sinnes of the world; the malice of his aduersaries, 10. especially of Iudas, 11. and by way of prayer, prophecieth his owne Resurrection.*

† Vnto *a* the end, a Psalm to Dauid him selfe.

*a* Perteyning to the new testament, as appeareth by the 10. verse alleaged by our Saniour.

This Psalm is also applyed by the Church in the office of the sick, whom whosoever assisteth in that case, may hope to haue assistance in their owne like necessitie.

Io. 13  
v. 18.

**B**LESSED is the man that vnderstandeth concerning *b* the 2  
 needie, and the poore: in *c* the euil day our Lord wil deliuer him.

*b* He is happiet hat is not scandalized in Christ (Luc. 7. v. 23.) coming in pouertie, and suffering extreme afflictions. *c* He that trusteth in Christ, notwithstanding the contrarie motiues of his wordlie miserie, shal be deliuered by him in al distresse.

† Our Lord *d* preferue him, and geue him life, and make him 3  
 blessed in the land: and *e* deliuer him not vnto the wil of his enemies.

*d* Our Lord wil geue to such seruantes more grace in this life, and glorie in the next.  
*e* not suffer him to be ouercome in tentations.

† Our Lord helpe him *f* vpon the bed of his sorow: thou hast 4  
 turned al his couche in his infirmitie.

*f* When such constans seruantes are sick to death, Christ wil most especially comforte and helpe them.

† I said: *g* Lord haue haue mercie on me: heale my soule, be- 5  
 cause I haue sinned to thee.

*g* Christ in the behalf of his mystical bodie confesseth their sinnes, and prayeth for them.

† Mine enemies haue spoken euils to me: When shal he die, 6  
*b* and his name perish?

*b* After death suffered for mankind Christ riseth, and his name and kingdom is glorious.

† And if *i* he came in to see, he spake vayne thinges: his hart 7  
 hath gathered together iniquitie to him selfe.

*i* Those that came not of good wil, but of malice to obserue Christs deedes and wordes, carped at both, sometimes saying, he taught against the law, and against Moyses; sometymes that he cast out diuels in the powre of Beelzebub.



He went forth. and spake together.

8 † Al mine enemies whispered against me : they did thinke euils to me.

9 They *k* haue determined an vniust word against me : I Shal nor he that sleepeeth adde to ryse againe ?

*k* At last they resolved that he should die. I But they could not so suppress his powre, for he rose againe in glorie.

o. 13.  
Act. 1.

10 † For *m* the man also of my peace, in whom I hoped : who did eate my breades, hath greatly troden me vnder foote

*m* By our sauours application of this verse, it is certaine that the traitor Iudas is here described. 10a. 13. v. 18.

11 † But thou *o* Lord haue mercie vpon me, and raise me vp againe : and I *n* wil repay them.

*n* in the day of iudgement Christ Iudge of al wil render to euerie one as they deserue.

12 † In this I haue knowen that thou wouldest me : because mine enemye shal not reioyce ouer me.

13 † But me thou hast receiued *o* because of innocencie: and thou hast confirmed me in thy sight for euer.

*o* As before in respect of sinners, Christ Iudge of al wil render to euerie one: so here in his owne person he auoucheth his owne innocencie, which made him apt to satisfie for others.

14 † Blessed be our Lord the God of Israel *p* from the beginning of the world, and for euermore: *q* Be it, be it.

*p* For this mercie of Almighty God in sauing the elect by his Sonnes death, he is to be praised for euer eternally. *q* All the blessed agree in this, that God is eternally to be praised and therto say Amen. So be it, so be it.

Some diuide the Psalmes into fise bookes, supposing the first booke to end here with these wordes; *Be it, be it*: not obseruing that the last Psalme hath not this ending. S. Ierom confuteth this opinion by our Sauours, and S. Peters naming it the booke, not bookes of Psalmes. Luc 20. v. 42. Act. 1. Moreouer if this were the end of one booke, then the Psalme folowing should not be called the 41. Psalme, but the first Psalme of the second booke.

# PSALME. XLI.

The feruent desire of the iust, 6. much afflicted in this life, 12. and assured hope of eternal ioy. Eternal glory.  
The 10. key.

1 † Vnto the end, vnderstanding to the sonnes of a Core.

*a* The sonnes of Core repented, and departed from their fathers (sch) sine, and so escaped miraculously the horrible pitte of damnation, into which their father and his complices fel. Num. 26 v 10 By which example al seduced, and deceived Christians are admonished, not to persist in schisme or other sinnes. And wordlie men, ambitious of honour be wained to desire & seke God aboue al thinges, first of al the kingdome of heauen (to be liuing members of the Catholique Church) and the iustice therot: to seke thinges which are aboue, not which are vpon the earth; lest hel deuoure them, as it deuoured the complices of Core. Num 16 v. 31.

2 **E**V E N as the harte *b* desireth after the fountaines of waters:

*E*c so doth my soule desire after thee *o* God.

*b* A harte waxing old, and burdened with much heare, and great hornes, draweth a serpent into his nosethrills, so being infected with poyson, desireth most ardently to drinke, and afterwards casteth his hornes, and heare, and becometh as it were yong againe. *c* with such feruent desire a true penitent, feeling him selfe infected with poyson of sinnes, seeketh the water of Gods grace.

† My soule hath thirsted after God *d* the strong *e* liuing: 3  
*f* when shal I come and appeare before the face of God?

*d. e.* God is omnipotent, and indeede the only true liuing God: diuels who are honored in idols, can do no more then God permitteth, and so they can kil the soules, that consent vnto their tentations, but can not restore spiritual life againe. *f* The soule being iustified, and still assaulted with new tentations desireth to be with God.

† My *g* teares haue beene breades vnto me day and night: 4  
 whiles it is said to me dayly: *h* Where is thy God?

*g* I haue had no other refection, but to leaue my sorow with weping. *h* The wicked exprobrate the iust, as though God would neuer helpe them, because he suffereth them to be sometimes long in tribulation.

† These things haue I remembred, and haue powred out my 5  
 soule in me, because I shal passe into the place *i* of a meruelous  
 tabernacle, euen to the house of God.

*i* King Dauid was not permitted to build the temple, much lesse did he enter into anie such meruelous tabernacle in his mortal life, but must nedes be vnderstood, to speake here of the heauenlie tabernacle, prepared by Christ for his seruants.

In the voyce of exultation, and confession: the sound of one  
 feasting.

† Why *k* art thou sorowful my soule? and why dost thou 6  
 trouble me?

*k* The prophet comforteth him selfe, or anie iust soule, in the hope of euerlasting ioy.

Hope in God, because yet I wil confesse to him: the saluation  
 of my countenance, † and my God.

7

*I render thanks and praises.*

My soule is troubled toward my selfe; therefore wil I be mind-  
 ful of thee from the land *m* of Iordan, and Hermoniim from  
 the litle mountaine.

*m* Al this life is like to the smal strait place betwene Iordan and a litle hil called Hermoniim, but from this straitnes the hope of the iust is, to be placed in heauen.

† Depth *n* calleth on depth, in the voice of *o* thy shoudl-gates. 8  
 Al thy high things, and thy waues haue passed ouer me.

*n* One tentation stil succedeth an other: *o* and the same so great, as if God opened the gates, and suffered them to ouerflow like fluddes of water.

† In *p* the day our Lord hath commanded his mercie: and *q* in 9  
 the night a song of him.

*p* But God helpeth in opportunitie, not suffering his seruantes to be tempted aboue their strength, geauing them fruit with tentations: *q* yea in the greatest tribulation, he geueth ordinarily most comfort, making them sing spiritually in hart, if not also in voice.

With.



10 With me *r* is prayer to the God of my life: † I wil say to God:  
Thou art my defender.

*r* one special meanes to procure diuine consolation is prayer in distresse.

Why hast thou forgotten me? and why goe I sorowful, whiles  
mine enimie afflictet h me?

11 † Whiles my bones are broken, mine enemies that truble me  
haue vpbrayded me:

Whiles they say to me day by day: Where is thy God?

12 † Why art thou heauie ô my soule? & why dost thou truble me?  
f Hope in God, because yet I wil confesse to him: the salua-  
tion of my countenance, and my God.

f Stil the iust soule taketh comfort in assured hope of saluation, the eternal vision of God.

## PSALME. XLII.

The iust innocateth Gods sentence against the deceitful, that seeke his  
spiritual ouerthrow, 4. acknowledgeth his helpe, from almightie God  
the B. Trinitie, in whose vision glorie consisteth. One God the  
B Trinitie.  
The 1. key.

1 † A Psalme *a* of Dauid.

*a* Holie Dauid often prefiguring Christ, here representeth euerie faithful seruant of God,  
and particularly when they begiane a great and holie worke; as when Priestes celebrate the  
diuine Sacrifice, they with their assistantes recite by interchangeable verses this Psalme.

**I** V DGE *b* me ô God, & discerne my cause from the nation  
not holie, from the vniust and deceitful man *c* deliuer me.

*b* After that we haue examined, and prepared our selues to the most holie Sacrifice and Sa-  
crament, according to S. Pauls admonition (let a man proue himselfe, and so eate this bread,  
and drinke this chalice, 1. Cor. 11.) we pray God, to iudge between our true sincere intention,  
and the vniust deceitful endeoures of our enimie: *c* and so to deliuer and protect vs from  
futile malice.

2 † Because thou art God *d* my strength: *e* why hast thou repel-  
led me? and why goe I sorowful, fwhiles the enimie afflicteth  
me?

*d* VWith thee I can do anie thing, without thee nothing, *e* thou seemest sometimes not to re-  
gard me, fwhiles tentations are more sensible then thy grace.

3 Send forth *g* thy light and thy truth: *b* they haue conducted  
me, and haue brought me into thy holy hil, and into thy taber-  
nacles.

*g* As thou hast sent Christ the light and truth into this world, grant vs the same now in parti-  
cular. *b* These two giftes of God, the light of knowing our duties and truth, with sincere in-  
tention to performe the same, haue brought vs into thy Church, and vnto thy Altar.

4 † And *i* I wil goe in to the altar of God: to God, which  
*k* maketh my youth ioyful.

*i* Accompanied with light of truth, and sincere intention, we confidently approach to thyn  
Altar ô God, *k* vwho changeest our old corruption into newnes of life.

† I wil confesse to thee *l* on the harpe *m* ô God *n* my God: *s*  
 o why art thou sorowful ô my soule? and dost thou trubel  
 me?

¶ But to this purpose we praise God on the harpe, mortifying our affections.

*m. n.* The former word is of the plural number in hebrevv, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. o Thou needest not therefore my soule, be penitue, or desolate.

† *p* Hope in God, because yet *q* wil I cōfesse to him: the salua- 6  
 tion *r* of my countenance, and *s* my God.

*p* But trust in God, *q* praise him, *r* vvhom I hope to see face to face, *s* the true eternal God.

PSALME. XLIII.

The state of  
 the Iewes.  
 The 4. key.

*The prophet describeth the first calling, and difficultie state of the Iewish  
 nation, 6. their prosperitie at other times. 10. Againe their afflictions in  
 captiuitie, and persecutions.*

† Vnto *a* the end, for the sonnes of *b* Core to vnderstanding. 1

a Though this psalme doth first and literally pertaine to the people of Israel, yet al thinges  
 happening to them, were in figure of the Christian Catholique Church, vvhich begane vvvith  
 difficulties, aftervvards prospered, and againe suffereth much persecution *b* Core signifieth  
 caluus, bauld; also caluaria a scul, or place of sculles: the name of the place vvhere our Sauour  
 vvvas crucified, so the children of Core signifie the children of Christ S. Aug.

**O** GOD we haue heard with our eares: our fathers haue 2  
 declared to vs.

The *c* worke, that thou hast wrought in their dayes: and in  
 the dayes of old.

c The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Iacob,  
 the deliuerie of al Israel out of Ægypt, and establishing them in the promised land of Chanaan,  
 with innumerable, great, and strange thinges donne for them.

† Thy hand destroyed the nations, and thou didst plant them: 3  
 thou didst afflicte the peoples, and expel them:

† For *d* not by their owne sword did they possesse the land, 4  
 and their owne arme did not saue them:

d The Israelites conquered not by ordinarie povvre, but by the miraculous hand of God.  
 See ioseph 23. But thy right hand, and thyne arme, and the illumination of

thy countenance: because *e* thou wast pleased in them.

e Not that this people detoured of themselves, but of Gods free election, al the vvorld being  
 vvicked, he gaue peculiar grace to Abraham, Isaac, Iacob and some others, and then for their  
 sakes protected the vvhole people, in them conseruing a visible Church

† Thou art the same my king and my God: which comman- 5  
 dest the saluations of Iacob.

† In *f* thee we shal turne out our enemies with *g* the horne, 6  
 & in thy name we shal contemne them that ryse vp against vs.

f As in former examples, so in Dauids time, not mans strength, but Gods hand gaue them  
 great victories. g As an oxe vvith his horne casteth a smal thing into the vvind.

† For



Is. 24.  
1. Re. 17.  
2. Reg. 8.

7 † For I wil not hope in my bowe: and my sword wil not saue me.

8 † For thou hast saued vs from them that afflict vs: and them that hate vs thou hast confounded.

9 † In God we shal be prayfed al the day: and in thy name we wil confesse for euer.

10 † But *b* now thou hast repelled and confounded vs: and thou wilt not goe forth o God in our hostes.

*b* The prophet foretellet that after prosperitie God wvould suffer the Iewes to falle into captiuitie, & manie afflictions, which also signified allegorically diuers states of Christs Church.

11 † Thou hast turned vs backe behind our enemies: and they that hated vs, spoyled for themselves.

12 † Thou hast geuen vs as sheepe that are to be eaten: and thou hast dispersed vs among the nations.

*i* The Iewes are now meruelously dispersed, and depressed.

13 † Thou hast sold thy people *k* without price: and there was / no multitude in the exchanges of them.

*k* In the destruction of Ierusalem the remnant of the people were sold for smal, as it were for no price. They had sold Christ for thirtie pence; *l* and now no multitude, nor number of money at al was geuen for them, but thirtie of them were sold for one pennie, Iosephus de bello Iudaico.

14 † Thou hast made vs a reproche to our neighbours, a scorne and mocking stocke to them, that are round about vs.

15 † Thou hast made vs for a parable to the Gentiles: a wagging of the head among the peoples.

16 † Al the day my shame is against me, and the confusion of my face hath couered me.

17 † At the voyce of the vpbrayder, and the reprocher: at the face of the enemy and persecutor.

18 † Al these things haue come vpon vs, *m* neither haue we forgotten thee: and we haue not done wickedly in thy testament.

*m* Vntil Christs passion the Iewish people did not wholly fal from God, and true religion. And of them were chosen the Apostles, and manie others, that founded and propagated the Church of Christ.

19 † And our hart hath not reuolted backward: and *n* thou hast declined our pathes from thy way:

*n* The negatiue particle is here vnderstood by zeugma, according to the hebrew thus: our hart hath not reuolted backward, neither hast thou suffered our pathes to decline frō thy way.

20 † Because thou hast humbled vs in the place of affliction, and the shadow of death hath couered vs.

21 † *o* If we haue forgotten the name of our God, and if we haue spred forth our handes to a strange God:

*o* An other hebrew phraise, If we haue, for, we haue not.

† Wil

† Wil not God enquire of these things? For he knoweth the 22  
secretes of the hart.

Because *p* for thee we are killed al the day: we are esteemed as 23  
sheepe of slaughter. Rom. 8.

*p* The Prophetes and others persecuted partly before Christ, much more the Apostles, and  
other Christians in the new Testament.

*q* A prayer † *q* Arise why sleepest thou ô Lord? Arise, and expel vs not to 23  
in affliction. the end.

† Why dost thou turne away thy face, forgettest our pouertie 24  
and our tribulation?

† Because *r* our soule is humbled in the dust: our *s* bellie is 25  
glewed in the earth.

*r* we are at deaths dore, readie to become dust. *s* lying as groueling sorowing on the earth:

† *t* Arise Lord, helpe vs: and redeme vs for thy naine. 26

*t* til thou deliuer vs from these tribulations.

Christ most ex  
cellently in-  
dowing his  
Church.  
The 6. key.

# PSALME. XLIIII.

*David singularly moued in hart and tongue, 3. propheciethe Christs excel-  
lencie, indowing his Church with most worthie dowries. 11. by way of  
exhortation forsbewing her internal and external beaunie. 17. with per-  
petual succession of Pastors feeding the flock euen to the worlds end.*

† Vnto *a* the end, for them, *b* that shal be changed, *c* to the 1  
sonnes of Core, *d* for vnderstanding, *e* a Canticle for the be-  
loued.

*a* Perteyning to the new Testament. *b* Gentiles conuerted from paganisme to Christianitie:  
*c* and al others returning from schisme, or other sinnes, *d* for their instruction, *e* this Psalme  
is a marriage songue of the beloued bridgrome and bride: Christ and his Church.

**M**Y *f* hart hath vttered *g* a good word: I tel my workes 2  
*h* to the king.

*f* I haue receiued by diuine inspiration in my hart and cogitation, *g* a most high Mysterie.  
*h* To the honour therfore and glorie of this king (vvhom I secretly see in my hart) I vter  
and referre al my vyorkes, and this particular Canticle.

My *i* tongue is the penne of a scribe, that *k* writeth swiftly.

*i* From the abundance of my hart, my tongue also speaketh, *k* & that presently without delay

† *l* Goodly of beaunie about the sonnes of men, grace is pow- 3  
red abrode in thy lippes: therfore hath God blessed thee for  
euer.

*l* Description of Christ, most excellent in al internal and external giftes.

† Be *m* girded with thy sword vpon thy thigh, ô most mightie. 4

*m* The prophet seeing in spirue the perfections which he wisheih in Christ, *n* maner of  
congratulating, describeth his fortitude, fighting against the diuel for the Church.

† With



*j* † With thy beautie and fayrnesse *n* intend, *o* procede prof-  
perously, and *p* reigne,  
*n* *purposing*, *o* *prosecuting*, *p* *and perfecting the conquest, and so establishing thy spiri-*  
*tual kingdome.*

Because of *q* truth, and *r* mildenesse, and *s* iustice: and thy  
right hand shal condu&t thee meruelously.

*q* Not vvith warlike armour of this world, but by assaulting the aduersarie with truth: *r* defea-  
ding thyselfe and thy souldiers with the shield of mildnes, *s* and striking the enemy with the  
sword of iustice. VVhich right force of spiritual fight hath meruelous good successe.

6 Thy *t* sharpe arrowes, the *v* peoples vnderneath thee shal  
fal into the hartes of the kings enemies.

*t* Preaching of Christs Gospel, his grace mouing the hartes of the hearers, is liuelie and forcible,  
more peacing then anie two edged sword. *v* The example of people conuerted, shal moue  
the hartes of the aduersaries to come also vnto the truth.

7 † " Thy seate ô God *w* for euer and euer: a rod of direction  
the rod of thy kingdom.

*w* *Christs kingdom shal haue no end. Luc. i. v. 33.*

8 Thou *x* hast loued iustice, and hast hated iniquitie: therfore  
God, *y* thy God, hath annoynted thee with the oile of gladnes  
*z* aboute thy felowes.

*x* Thou defendest and rewardest the good, finally forsakest and punishest the wicked. *y* more  
peculiarly the God of Christ, by hypostatical vnion. *z* Diuers kinges (as Dauid himselfe, Iosaphat,  
Ezechias, and Iosias) were as godlie as Salomon, and perseuered good to the end, which  
is doubted Salomon did not: but Christ incomparably was annoynted, & indued with al graces  
aboute al kinges.

9 † *a* Myrrhe, and *b* Aloes, and *c* Cassia from thy *d* garmentes,  
10 from houses of yuorie; out of the which † *e* the daughter of  
kinges haue delighted thee in thy honour.

*a* Mortification which conserueth from putrifying, *b* humilitie aswaging pride, *c* being smal  
in the first spring groweth great, *d* humanitie assumed; and sanctified persons, in vvhom  
Christ dwelleth as in cleane, shining, odoriferous houses; *e* sincere faithful soules more deare  
to their spouse Christ, then daughters of temporal kinges.

11 The *f* Queene stood on thy right hand in golden rayment:  
compassed with *g* varietie.

*f* The Catholique Church, in faith purified as gold: *g* vvith varietie of states, as Clergie, Laity  
and diuers sortes of religious Orders, and other professions, al vnited in the same faith, hope,  
and charitie.

*b* Heare daughter, and *i* see, and *k* incline thine care: and  
forget thy people, and the house of thy father.

*b* carifullly al that Christ thy spouse speaketh to thee by his Spirite: *i* diligently put the same  
in practise: *k* vvith al obedience and readines, and returne not to former infidelitie, nor to  
corrupt life.

12 † And the king *l* wil couet thy beautie: because he is the  
Lord thy God, and *m* they shal adore him.

*l* Christ loueth the Church adorned with his giues, *m* and mutually his true children loue  
and serue him.

† And the daughters *n* of Tyre with giftes, al the rich of the 13  
people shal besech thy countenance.

*n* Manie of al nations submitte themselves, and al that they haue to Christ.

† Al the glorie of that daughter of the king is *o* within, in 14  
*p* borders of gold † clothed round about with varieties. 15

*o* Internal vertues are most especial ornaments: *p* exterior are required to edifie others in  
diners sortes *q* Virgins shal be brought to the king after her: her *r* neigh-  
of vertues. bours shal be brought to thee.

*q* By this meanes manie more are conuerted to christianitie: *r* and one countrie inuiceth  
and draweth an other.

† They shal be brought in ioy and exultation: " they shal be 16  
brought into the temple of the king.

† ' For / thy fathers there are borne sonnes to thee: thou shalt 17  
make them princes ouer al the earth.

*s* As Apostles came in place of Patriarches and Prophetes: so stil Bishops, and Priestes succede  
in the Church, pastors, and gouernours therof.

† They shal *t* be mindeful of thy name in al generation and 18  
generation.

*t* These pastors shal stil teach the true Christian doctrine.

Therefore shal *v* peaples confesse to thee for euer: and for euer  
and euer.

*v* and stil there shal be Christian people that wil folow and professe the same.

## ANNOTATIONS. PSALME. XLIIII.

7. *Thy seate o God for euer and euer* ] Seing S. Paul ( Heb. i. v. 8.) affirmeth ex-  
Caluin ex- pressly that these wordes are spoken of the Sonne of God, Christ our Sau-our,  
poundeth this and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful  
Psalm con- bold to auouch that in the simple & proper sennie, Dauid spake of his sonne Sa-  
trarie to S. lomom, and the daughter of Pharaon, as if that were the literal sennie, and S. Paul  
Paul. only expounded it mystically. But first the solemne preface in the two first ver-  
ses importeth farre greater thinges, then agree to anie terrestrial king. Second-  
ly, this excellēt beautie described ( v. 3. ) aboue the sonnes of men, can not be  
verified of Salomon, for Absalom ( 2. Reg. 14. v. 25. ) and Adonias were also very  
beautiful. ( 3. Reg. i. v. 6. ) As for Salomons wisdom, or other vertues, he per-  
seuered not therein, and so he was not blessed for euer. Thirdly, the prophet here  
calleth the person of whom, and to whom he speaketh, God. v. 7 & 12. Fourt-  
ly, not only the ancient Fathers, and Doctors of the Church, but also the He-  
brew Rabbinis, and the Chaldee paraphrasis, expound this Psalm literally of  
the promised Messias, and his kingdom the Church.

16. *They shal be brought into the temple of the king.* ] The temple of the king, saith  
S. Augustin, is the Church, the temple of the king is in vnity, the temple of the  
No saluation king is not ruinous, not cut in sunder, not diuided: the ioyning of liuing stoues  
out of the is charitie. Noth ng is more euident. Attend now the verie temple of the king,  
Church. for from thence he speaketh, because of the vnitie spread in the round earth. For  
those that would be virgins (faithful soules) vnles they be brought into the tem-  
ple of the king ( the Catholique Church ) they can not please the bridgrome.



17. For thy fathers there are borne sonnes to thee.] The Apostles begotte thee (ô Christ an Church) they were sent, they preached, they are the fathers. But could they be alwaies corporally with vs: Could anie of them tatie here til this time: could they tatie to the time yet to come? But vvas therefore the Church Perpetual successeion of Byshops in place of the Apostles sonnes are borne to thee; Byshops of the Apostles were sent fathers, in place of the Apostles sonnes are borne to thee; Byshops are appointed. For whence were the Bishops borne, that are at this day through the vworld? the Church herselfe calleth them fathers, she begate them, and appointed them in the seates of the fathers. Do not therfore thinke thy self desolate (o christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by vvhom thou wast borne, but of thyne issue fatherhood is sprong to thee For thy fathers, sonnes are borne to thee, thou shalt make them princes ouer al the earth. This is the Catholique Church. Her children are made princes ouer al the earth: her sonnes are constituted for fathers. Let them acknowledge this that are cut of: let them come to the vnitie, be they brought into the temple of the king. Thus S. Augustin.

## PSALME. XLV.

The Church prospereth also in persecution.  
The 6. key.

*The Church in persecution acknowledgeth Gods perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest ( 11. God himself checking the persecuters ) and euer protecting her.*

1 † Vnto *a* the end, to the sonnes of Core, for *b* the secretes.

*a* Belonging to the Church of Christ. *b* As wel the cause, vwhy God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secretes to the world.

2 **O** V R God is a refuge. *c* and strength: an *d* helper in tribulations, which *e* haue found vs exceedingly.

*c* Al refuge is not secure for one man is not able alwaies to defend an other: but God is a sure and strong refuge. *d* euer able and in conuenient time vwillig to helpe *e* This whole vworld is ful of tribulations, but the Church suffered the greatest in the first persecutions, & shal suffer as great in the time of Antichrist. English Catholiques suffer most of al nations in this age, and can not be suppressed, but stil increase in number and fortitude.

3 † Therefore wil we *f* not feare when *g* the earth shal be troubled: and *h* mountaines transported into the hart of the sea.

*f* Therefore al Catholiques may assuredly know, that the whole Church can not faile *g* though very manie, as now in England, *h* and very eminent persons, as some noblemen, and some Priestes haue reuolted, yet al vvil not.

4 † Their waters haue sounded, and were troubled: the mountaines were troubled in his strength.

5 † The violence of the riuer *i* maketh the citie of God ioyful: the Highest hath sanctified his tabernacle.

*i* Such bad examples make the good to recollect themselues more diligently, and to reioyce in Gods grace, by which they stand fast.

6 † God is in the middes therof, it shal not be moued: God wil helpe it *k* in the morning early.

*k* before the heate of persecution shal inuade al, for the elect the dayes of tribulation are shortened.

† Nations are troubled, and / kingdomes are inclined : he gaue 7  
m his voice, the earth was moued

7 Sometimes one nation or kingdome rebelleth against the Church, but can not destroy it.  
m by the spirite of Christ, Antichrist, and al his members shal be destroyed.

† The Lord of hostes is with vs : the God of Iacob is our de- 8  
fender.

† Come ye, and see the workes of our Lord, what wonders he 9  
hath put vpon the earth : † n taking away warres euen vnto 10  
the end of the earth.

n The Church sometimes hath great peace, and tranquillitie.

He shal destroy bow, & breake weapons : and shields he shal  
burne with fire.

† o Be quiet, and see that I am God : I shal be exalted among 11  
the gentiles, and I shal be exalted in the earth.

o God himselfe restrayneth the wicked, suddainly abating their furie, or cutting of their  
forces.

† The Lord of hostes is with vs : the God of Iacob is our de-  
fender.

PSALME. XLVI.

Vocation of  
Gentiles.  
The 6. key.

Gentiles are called, and inuited to praise God for his magnificence : 6. for  
Christs Ascension, and powre.

† Vnto the end, for a the sonnes of Core.

a For Christians that leaue the sinnes of their fathers, and reioyce in Christ crucified : See  
Annotation. Psal. 41.

**A**L YE Nations b clappe handes : make iubilation to 2  
God in the voyce of exultation.

b True ioy of the hart sheweth it selfe both in voyce of exultation, and also in gesture of body,  
by clapping of handes, dancing (as king Dauid did before the Arke. 2. Reg. 6.) likewise with  
instruments.

† Because our Lord is high, c terrible ; a great king ouer d al 3.  
the earth.

c To al the wicked, d not only of one or few kingdoms, but of al the earth.

† He hath made peoples subiect e to vs : & gentiles vnder our 4.  
feete.

e VVhen kinges, and countries become Christians, they are made subiectes to the Church that  
was before, not heades and rulers therfore.

† He hath chosen his inheritance in vs : the beautie of Iacob 5  
which he loued.

† f God is ascended in g iubilation : and our Lord in the voyce 6  
of trumpet.

g Christ God & man, after his Passion, rose from death and ascended : g not leauing his Church  
desolate, & making her ioyful by another comforter the Holie Ghost.



- 7 † Sing ye to our *b* God, sing ye: Sing ye to our *i* king, sing ye.  
*h* The same Christ is our God, by his Diuinitie: *i* and our king by his Humanitie.  
 8 † Because God is king of al the earth: sing ye *k* wisely.  
*k* Doe your endeouour to vnderstand vwhat you sing, read, or heare in Gods word. At least to know the principal Mysteries, and pointes of Christian doctrine, euerie one according to their capacitie and state or profession.

9 † God shal reigne ouer the gentiles: God sitteth vpon his holie seate.

10 † Princes of peoples are gathered together with *l* the God of Abraham: because the strong *m* goddes of the earth, are exceedingly aduanced.

*l* The faithfull of the old and new Testament are vnited in the seruice of one, and the same eternal God. *m* In respect of the Blessed Trinitie, holie Scripture here, and in manie places vlieth names of the platal number as *Eloim* Goddes, not diuiding Gods substance, vvhich is one, but insinuating distinction of Diuine Persons. The Father, the Sonne, and the Holie Ghost. Vvhich Mysterie is more expressely mentioned in Baptisme, and professed by Christian gentils, then it was by the people of the Iewes.

## PSALME XLVII.

*God most, and euerie where laudable, is especially praised in the Church of Christ (presigured by Sion, and there begunne) 9. Al thinges being fulfilled in the Church, euen as they were prophesied, and promised, 12. the faithfull are exhorted to consider and congratulate the same.*

The Church founded and protected by God  
The 6. key.

1 A Psalm of Canticle to the sonnes of Core, the *b* second of the Sabbath.

*a* Voices beginning the musike instruments prosecuted; *b* especially for the second day of the weeke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.

2 **G**REAT is our Lord, and to be prayesd exceedingly in *c* the citie of our God, in his holie mount.

*c* Ierusalem, and mount Sion were most obliged to praise God, for greatest benefites received, so the Catholique Church therby prefigured, and hauing received farre greater, is most of al bounden to be grateful.

3 † Mount Sion is founded with the exultation of *d* the whole earth, *e* the sides of the North, the citie of the great king.

*d* This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholique Christian Church: *e* whose coastes do extend to the North, and to al quarters of the round earth.

4 † God shal be knownen in *f* the houses therof, *g* when he shal receiue it.

*f* The same one God, one Christ, one Faith, and one Religion in al particular Churches of the vvhole militant Church. *g* And this Vniuersalitie, and Vnitie shal be, after that Christ taking mans nature shal be ascended, and shal send the Holie Ghost, to found & beginne this Church.

5 † For behold the kings of the earth *h* were gathered together: they assembled in one.

*h* For the assured certaintie of that is foreshewed, the Prophet speaketh in the proterence, as if it were already done in his time, which he then sauy in spirite.

† They ſeing it ſo, were in admiration, were troubled, were 6  
moued: † trembling tooke them. 7

Their ſorowes *i* as a woman traueling, † In a vehement ſpi- 8  
rit & thou ſhalt breake the ſhippes of Tharſis.

*i* Nothing more moueth the hart, & affecteth al the bodie and ſoule, then ſpiritual cogitations of faith and religion, and therefore it is compared to a woman traueling with child, who hath moſt careful and greuouſ paines. & In vvhich great conflict of mans ſpirit, God by his grace geueth force, to breake through the contrarie aſſaultes of our enimie, to remoue al impediments, and to overcome the difficulties.

† *l* As we haue heard, ſo haue we ſeene in the citie of the Lord 9  
of hoſtes, in the citie of our God: God hath founded it for euer.

*l* This conſideration that al is now done, that was of old prophesied, is a meruelous confirmation and conſolation to Chriſtians.

† We haue receiued thy mercie, ô God, *m* in the middes of 10  
thy temple.

*m* Grace and mercie is only granted to thoſe that are vvithin, or come vnto the Catholique Church.

† According to thy name ô God, ſo alſo is thy prayſe vnto the 11  
endes of the earth: thy right hand is ful of *n* iuſtice.

*n* As God is praiſed for his mercie, ſo alſo for his iuſtice; which do neuer preiudice the one the other.

† Let mount Sion be glad, and the daughters of Iuda reioyce, 12  
becauſe of thy iudgementes ô Lord

† Compaſſe Sion, and embrace ye her: *o* tel ye in her towers. 13

*o* Conſider the ſtrengthes of the Church, which are the holie Fathers, and Doctours, that watch and defend her vvalls.

† Set your hartes *p* on her ſtrength: and *q* diſtribute ye her 14  
houſes, that you *r* may declare it in an other generation.

*p* So reſt you aſſured for al matters of faith in this pillar of truth. *q* obſerue and marke diligently how manie particular Churches were ſpedely founded in the world, *r* and declare this to other generations, that they may alſo hold faſt the ſame faith, or returne vnto it, if they be relapſed; or at laſt embrace it, if ſower they haue not.

† Becauſe *f* this is God, our God for euer, and for euer and 15  
euer: he *t* ſhal rule vs euermore.

*f* Chriſt God incarnate that vvorketh al this, is our very God and Sauour, not for a few yeares, an hundred, ſix hundred, or a thouſand, but for euer and euer. *t* he ſhal rule as a King, and conſequently haue a kingdom h's miſitant Church euermore, to the very end of this vvorld. As he ſhal likewiſe haue his triumphant Church in eternitie.

# PSALME. XLVIII.

Exhortation  
to flee from  
ſinne for feare  
of hel,  
The 7. key.

*The royal prophet inuiring al ſtates and ſortes of men, to heare him attentively, 6 ſheweth that al ought to feare eternal damnation, that liue wickedly; 9. vainly and fooliſhly ſeeking (13. euen like brute beaſtes) carnal pleaſures, which they can not long enioy, nor long eſcape hel. 16. confidently animating him ſelfe, and al good men, that truſt not in this world.*



1 † Vnto the end, *a* to the sonnes of Core a Psalm.

*a* In this and diuers other titles, both before and yet ensuing, is said, To the sonnes, or, for the sonnes of Core, a Psalm, or Canticle, or vnderstanding & the like; but in no place, a Psalm, Canticle &c. of the sonnes of Core, vvhich no way proueth that they were the authores of such Psalmes, but rather the contrarie.

2 **H**E A RE these things *b* al ye Gentiles: receiue with your eares al ye, that *c* inhabite the earth.

*b* Al ye nations and sortes of people, *c* that dwell vpon the earth, lerne this lesson vvhich I wil teach you.

3 † Al ye earthly persons, and children of men: together in one the rich and the poore.

4 † My mouth shal speake wisdom, and the meditation of my hart prudence.

5 † I wil *d* incline mine eare vnto a parable: I wil *e* open my proposition *f* on a Psalter.

*d* Holie David harkened to God inspiring him, *e* and declared to others that vvhich he receiued from God, *f* not only by his penne or tongue, but also for better instilling it into their mindes he founded it vpon the instrument called the Psalter, vvhich had tenne strings, signifying the obseruation of the tenne commandments.

6 † *g* Why shal I feare in the euil day? *b* the iniquitie of my heele shal compasse me.

*g* What especial thing is there in this life, vvhay or for vvhich I or anie haue cause to feare the dreadful day of iudgement? *b* Marry this we must feare, iniquitie, by which any supplanteth, defraudeth, oppresseth, or anie vvay wrongeth others, for that vvil inuolue the offender in the sentence of eternal damnation.

7 † They *i* that trust in their strength: and glorie in the multitude of their riches.

*i* Such be they that trust in their present powre, riches, or other wordlie thing.

8 † A *k* brother doth not redeme, *l* man shal redeme: he shal not geue vnto God his reconciliation.

*k* A mans owne brother can not helpe a sinner in that day, *l* much lesse anie other man; so the Hebrew phrase by Zeugma, vnderstandeth an other negative particle.

9 † And the price of the redemption of his owne soule: and he

10 shal *m* labour for euer, † and *n* shal liue yet vnto the end.

*m* stil suffer paine, *n* and not dye, but liue in eternal torments.

11 † He shal not see death, when he shal see *o* the wise dying *p* the vnwise, and *q* the foole shal perish together.

*o* Al both wise and foolish do dye temporally: but the wise liuing in eternal ioy, the foolish liue in eternal paine, *p* those that beleue not anie other life after this, *q* and those that beleuing an other life, yet liue badly in this, shal perish in eternal damnation.

12 And they shal leaue their riches to strangers: † and their *r* sepulchers their *s* houses for euer.

*r* They shal neuer returne from their sepulchers, *s* to enioy againe their houses and earthlie Their Tabernacles in generation and generation: they haue possessions. renowned their *t* names in their landes.

*t* which vainely they labour to establish in their posteritie.

† And *v* man, when he was in honour, did not vnderstand: he *13*  
was compared to beasts without vnderstanding, and became  
like to them.

*v* A most pithie and brief consideration, for man to thinke, how absurdly, he being endew-  
ed with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie,  
setteth his vvhole studie, and care vpon corporal and temporal thinges, so making himselfe  
like vnto brute beastes.

† This their way is *w* a scandal to them: and *x* afterward in *14*  
their mouth they shal take pleasure.

*w* This care of wordlie thinges is the stumbling block, and cause of eternal ruine: *x* yet they  
shal be obstinate, and praise their owne desires, ful pefisting therein.

† As *y* sheepe they are put in hel: death shal feede vpon them. *15*  
And the iust shal rule ouer them *z* in the morning: and their  
aide shal waxe old in hel from their glorie.

*y* Amongst other creatures a sheepe can least helpe her selfe in miserie: euen so the damned in  
hel are altogether vnable to deliuer themselves from thence, or to get any relief, *z* in the ge-  
neral resurrection they shal be most of al in miserie, as euer dying and neuer dead: the iust  
vvhom they vvronged, shal be their iudges, al freindes shal faile them, after they haue passed  
their glorie, and pleasure in this vworld.

*a* The confi- † Neuerthelesse *a* God wil redeme my soule out of the hand *16*  
dence of the of hel, when he shal take me.  
iust.

† Feare not when a man shal be made rich: and when the glory *17*  
of his house shal be multiplied,

† Because when he shal dye, he shal not take *b* al thinges: *18*  
neyther shal his glorie goe downe with him.

*b* He shal leaue al worldlie thinges and take nothing with him.

† Because his soule in his life shal be *c* blessed: he wil confesse *19*  
to thee *d* when thou shalt do him good.

*c* temporally: *d* so long as he enioyeth wordlie profites he wil seme grateful to God;

† He shal enter in, euen to the progenies of his fathers: and he *20*  
shal *e* not see light for euer.

*e* but they shal not see the true light of heauen.

† *f* Man, when he was in honour, did not vnderstand: he was *21*  
compared to beasts without vnderstanding, and became like to  
them.

*f* Remember and consider o worldlie man, that God made thee an excellent creature: which  
thou neglecting makest thyself like to a beast. As, v. 15.

# PSALME. XLIX.

General Iudge  
ment. the 9.  
Key.

Christ in his first coming calleth al Nations. 3. in his second wil iudge the  
world. 7. In the meane time God exhorteth al men to serue him in puritie  
of vertue, which he much preferreth before external sacrifice of the old  
law. 17. reprehending such as professe or teach the right way, and liue  
wickedly.



1 † A Psalme *a* to Asaph.

*a* To be songue or tuned by Asaph a maister of musike.

2 **T**HE *b* God of goddes our Lord hath spoken : and he hath called the earth, from the ryling of the sunne euen to the going downe.

*b* God almightie, who is greater then are al falsly supposed goddes, or holie persons, that participating of his goodnes are called goddes (as Kinges, Priestes, Iudges) coming into this world in mans nature, calleth al men to saluation.

2 † Out *c* of Syon the beauty of his comelines.

*c* The Church of Christ began in Sion.

3 † God wil come *d* manifestly: our God and he wil not kepe silence. • Fire shal burne forth in his sight: and round about him a mighty tempest.

*d* Christ that came in humilitie, and more obscurely to suffer, and to redeeme vs, vvil come in maiestie, and manifestly to iudge. • Immediately before the general iudgement, fire shal burne al transitorie things.

4 † He shal *f* cal the heauen from aboue : and *g* the earth to discern his people. *f* *Gene signes in the firmament, g and in earth.*

5 † Gather ye together his saincts vnto him: which ordaine his testament *h* aboue sacrifices.

*h* Which know that to keepe Gods commandments in folowing vertues, is aboue the oblation of external sacrifice.

6 † And the heauens shal ~~shew~~ forth his iustice : because God is Iudge.

7 † • Heare ô my people, and I wil speake: Israel, and I wil testifie to thee: God thy God am I. *i* *God instructeth his people.*

8 † I wil not rebuke thee in thy sacrifices: and thy holocaustes *k* are in my sight alwaies. *k* *sacrifices*

9 † I wil *l* not take calues out of thy house : nor buckegoats out of thy flocks. *are grateful to God.*

*l* but in regard that God needeth not these earthly thinges, he rather requireth a grateful mind. For otherwise man in dede can geue nothing to God: seing al that is in the whole world is Gods owne in propriete

10 † Because al the wilde beasts of the woods be myne, the cattle in the mountaines and oxen.

11 † I haue knowne al the foules of the ayer: and the beauty of the fiede is with me.

12 † If I shal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.

13 † Wil I eate the flesh of oxen? or wil I drinke the blood of bucke goats?

† *m* Immolate to God " the sacrifice of praise, and *n* pay 14  
thy vowes to the Highest.

*m* Spiritual sacrifice of prayse. *n* & due payment of voluntarie vowes made in honour of God,

† And *o* inuocate me in the day of tribulation: I wil deliuer 15  
thee, and thou shalt glorifie me.

*o* and praying to him for helpe in tribulation are most grateful.

*p* He that wil † But to the sinner God hath sayde: *p* Why doest thou declare 16  
teach others, my iustices, and takest my testament by thy mouth?

must especially flee from † But thou hast hated discipline: & cast my words behind thee. 17

sinne, & serue † If thou didst see a theefe, thou didst rune with him: and 18  
God sincerely. with adulterers thou didst put thy portion.

† Thy mouth hath abounded with malice: and thy tongue 19  
fourged guiles.

† Sitting thou spakest against thy brother, and against thy mo- 20  
thers sonne thou didst put a scandal: † these things hast thou 21  
done, and I haue held my peace.

† Thou hast thought vniustly that I wil be like thee: I wil  
reproue thee, and set it against thy face.

† Vnderstand these things you that forget God: lest sometime 22  
he take you violently and there be none to deliuer you.

† The " sacrifice of prayse *q* shal glorifie me: and there is the 23  
way, by which I wil shew him the saluation of God.

*q* God is honored by mans gratitude, and other good worker.

### ANNOTATIONS. PSALME. XLIX.

Sacrifice of 14. 23. *The sacrifice of praise.* ] For better and more due performing of exte-  
praise dispo- nal sacrifice, it is requisite, that those which offer it, or desire to participate, do  
seth men to bring with them necessarie internal vertues, or disposition; as sorow and re-  
the fruit of ex- pentance for their sinnes, which is a kind of improper sacrifice (mentioned in the  
ternal sacri- next Psalme) the sacrifice of iustice, which rendereth to euerie one that is due  
fice. (Psal. 4.) and sacrifice of praise, or thanks geuing, for al Gods benefites re-  
ceiued or expected; which kindes of internal and improper sacrifices, do no-

thing preiudice, but rightly prepare men to the fruit of external sacrifice, euer  
vsed in the law of nature, the law of Moyses, and of Christ. This place also hath  
an other higher and propheticall sense of the Sacrifice of Christs bodie in the  
Eucharist, which is both propitiatorie, and Sacrifice of praise and thanks ge-  
ning. So S. Augustin (orat. aduersus Iudeos. c. 6.) teacheth, that here certainly  
is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18.  
God foreshewing that the old sacrifices should be changed, which were offe-  
red in shadow of a sacrifice to come. I wil not take (saith God to Israel) calues  
nor goates at thy hand, &c. but appointeth that al Israel (al nations from the  
rising of the sunne to the setting) shal immolate the sacrifice of praise, the  
same Christ, whom old Simeon knew an infant, whom he receiued into his  
handes. Likewise, li. contra aduers. legis & prophet. c. 20. The Church offe-  
r-eth to God in the bodie of Christ the sacrifice of praise.

The Sacrifice  
of the Eucha-  
rist prophes-  
ied.



## PSALME. L.

*King David in great sorow for his sinnes of adultrie and murder, most seriously prayeth God of his manifold mercies to remitte and purge al his offences, and paines due for them. 12. to restore unto him the grace of the Holie Ghost, lost by his sinnes; 15. that he may teach others (as in deede his singular example may teach the whole world true penance) 19. contrition of hart, worthely to offer sacrifice, for the whole Church.*

The fourth  
penitential  
Psalme.  
The 7. key.

- 1 † Vnto *a* the end, a Psalme of David, † " when Nathan the  
2 Prophet came to him, after that he had sinned with Bethsabee.  
(2. Reg. 12.)

*a* Pertayning not only to David, but also to al penitentes, especially of the new testament

¶ **H**AVE mercie on me *o* God, *b* according to thy great  
mercies. *b* My sinnes being very great, neede thy great mercie.

And according to *c* the multitude of thy commiserations,  
take away myne iniquitie.

*c* Yea manie sortes of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same. Thy merciful grace to be truly sorie, to make some part of satisfaction, to beware hereafter not to fall againe, to geue better example of penance, and of vertuous life, and to perseuer to the end.

- 4 † " Wash me *d* more amply from mine iniquitie: & *e* cleanse me from my sinne.

*d* O God thou hast forgueu me, and taken away my sinnes, as thy prophet hath told me (2. Reg. 12. v. 13.) but my soule so fouly polluted, nedeth yet more washing. *e* cleanse also the dregges that remaine, and al habites and inclinations to sinne. So our Sauour afterwards taught. (Ioan. 13. v. 10.) He that is washed nedeth not sauing to wash his feete (il affectiōs and reliques of former sinnes) but is cleane wholly.

- 5 † *f* Because I do know myne iniquitie: and my sinne is *g* before me alwaies.

*f* VVhiles I did not know; not consider nor acknowledge my sinnes, I could not be forgueu, but now I know and acknowledge them: *g* and I cease not to consider of them with sorow.

- 6 † To thee *b* onely haue I sinned, and haue done euil before thee: that thou mayst *i* be iustified in thy words, and mayst *k* ouercome when thou art iudged.

*b* Principally (for so this particule [only] here signifieth) the enormities of my sinnes consist, in that I haue offended thy Diuine Goodnes and Maiestie, the King of the worldes, immortal, inuisible, onlie God, to whom is due al honour and glorie for euer and euer. 1. Tim. 1. v. 17.

*i* Thou which hast promised forgiveness to al sinners that truly conuert, shal herein be iustified by receiuing me againe to grace: *k* and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iustice or mercie were peruered.

- 7 † For behold " I *l* was conceived in iniquities: & my mother conceived me in sinnes.

*l* I and al are borne in original sinne, the reliques wherof, concupiscence and weakenes incline vs to other sinnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs, and help vs.

† For behold thou *m* hast loued truth: *n* the vncertaine, and 8  
hidden thinges of thy wisdome thou hast made manifest to me.

*m* Besides thou hast also geuen me knowledge of true faith, and right doctrine, which thou euer louest, and art accustomed to reduce, and direct such into the true way of penance.

*n* yea thou hast moreover shewed to me thinges vncertaine, or vnknown to manie others, geuen me the gift and spirit of prophecie, to know hidde mysteries, and to euerie one God geueth some particular benefites, which he loueth in him, and is ready of his part to confirme and maintaine the same, that they be not lost.

† Thou shalt sprinkle me with *o* hyssope, and I shall be cleansed: thou shalt wash me, and I shall be made *p* whiter then snow.

• Most merciful Lord thou wilt (as I see in the spirit of prophecie) sprinkle me, and almen with thy blood, from the Crosse, where they shall geue thee vinegre about hyssope to drinke. (Ioan. 19.) *p* by which washing I shall be cleane from sinne, and become in time pure, yea whiter then snow. A figure of this hyssope was obserued in Moyses Law. Num. 19. signifying the liuelie heat of Christs infinite charitie.

† To *q* my hearing thou shalt geue ioy and gladnes, and *r* the 10 bones humbled shall reioyce.

*q* When my affections shall be cleane purged, I shall take singular great delight to heare of thee, *r* and al my powres of mind and bodie, which are now afflicted, shall reioyce.

† *s* Turne away thy face from my sinnes: and wipe away al 11 mine iniquities.

*s* Leau of thy cogitation of punishing, to which purpose first take away my iniquities, for other wise if they remaine, Gods iustice can not but punish them.

† *t* Create a cleane hart in me *o* God: and renew a right spirit 12 in my *u* bowels.

*t* Create in me new grace, wherby my hart shall be pure. So S. Paul calleth a iust soul a new creature. Galat. 6. v. 15. *u* In my inward thoughtes.

† Cast me not away from thy face: and thy Holie spirit *w* take 13 not from me.

*w* suffer me not so to fall againe, that thy grace depart from me.

† Render vnto me *x* the ioy of thy saluation: and *y* confirme 14 me with the principal spirit,

*x* which I had before my fall, of Christ promised of my seede, and alter not the same for my sinnes. David also and other penitents pray here, that God wil restore vnto them the ioy, which they had in the state of grace, of eternal saluation promised; *y* confirme & conferue in me hereafter, a strong, constant, and willing spirite to perseuere.

† I *z* Wil teach the vniust thy waies: and the impious shall be 15 conuerted to thee.

*z* No way can a penitent better shew him self grateful to God, for remission of his sinnes, then by instructing, exhorting, and perswading other sinners to repentance, to leau their former ill waies, and turne to God.

† Deliuer me *a* from bloudes *o* God, the God of my saluation: 16 and my tongue shall exult [for] thy iustice.

*a* From the guilt and punishment of murder, causing Vrias and others with him to be slaine. Other penitents pray to be deliuered from what sinnes soeuer they haue committed, by shedding



shedding blood, or other wrongs and iniuries; promising to praise Gods iustice, in offering and giving grace, according to his promise to sinners, that they may repent.

17 † Lord, thou *b* wilt open my lippes: & my mouth shal shew forth thy prayse.

*b* Thou *o* God first stirring me up, opening my lippes, which of my selfe I can not do, then my tongue and mouth wil praise thee.

18 † Because if thou *c* wouldest haue had sacrifice, I had verily giuen it: with holocaustes thou wilt *d* not be delighted.

*c* If thou wouldest especially legal sacrifice, I would easily haue offered great store: *d* but the best of that kind is not sufficient:

19 A " sacrifice to God is *e* an afflicted spirit: a contrite, and humbled hart, *o* God thou wilt not despise.

*e* true contrition of hart pleaseth thee farre better.

20 Deale fauorably *o* Lord in thy good wil *f* with Sion: that the walles of Ierusalem may be built vp.

*f* After a penitent hath remission of his owne sinnes, he must pray for the whole Church.

21 *g* Then shalt thou accept sacrifice of *b* iustice, *i* oblations, & *k* holocaustes: *l* then shal they lay calues vpon thyne altar.

*g* The Church prospering, her faithful children shal offer *b* the sacrifice of iustice, rendering to enerie one that is due; *i* also free offerings without obligation, *k* yea holocaustes, which is the chiefest, *l* calues, and like heestes vpon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

## ANNOTATIONS. PSALME. L.

2. *When Nathan came to Dauid.*] As Nathan denouncing to Dauid that our Temporal punishment had (vpon his repentance and confession) taken away his sinne, added punishment is neuertheless that because he had made the enemies of God to blaspheme, his due after remission should dye: so Dauid knowing that more was required then only confession, for that the bond of satisfaction remained after his sinnes were remitted, persisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquitie, albeit the prophet Nathan had now told him, that our Lord had taken away his sinne, because there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, wash him more amply, from his iniquitie, and cleanse him from his sinne.

For albeit the guilt of mortal sinne be washed and taken away, yet besides temporal punishment that is due, the soule that was so polluted, nedeth to be washed, and cleansed from the euil habite, or pronnes to fall againe, gotten by the former custome, or delectation in sinne. Custom of sinne maketh more pronnes to fall againe.

7. *I Was conceived in iniquities.*] An other reason why sinners after remission of all mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission thereof, there remaineth concupiscence, that striueth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

19 *sacrifice*] Holie Scriptures make often comparison between two kinds of sacrifices, preferring internal before external, as more grateful to God. And of Spiritual sacrifice preferreth

red before-  
eternal.

Spiritual sacrifices, this of a contrite spirit is first in order, and maketh the way to the sacrifice of iustice, because iustice presupposeth repentance, and finally succedeth sacrifice of praise, and thanksgueing.

## PSALME. LI.

Dauids inae-  
stius against  
Doeg,  
the 8. key.

*Holie David inueigheth against wicked Doeg a traitor. 7. propheciet<sup>h</sup> his ruine. 10. and his owne exaltation.*

Vnto the end, vnderstanding to Dauid, † when Doeg *a* the 1 Idumeite came and told Saul: Dauid is come into the house of 2 *b* Achimelech. (1. Reg. 22.)

*a* Of the race of Esau, half a Ievv, but either an Infidel, or fauor of Infidels, a spie for Saul, a persecutor of Dauid, & a murderer of Innocents. 2. Reg. 12. v. 9. 18.

*b* High priest, slaine with 84. more Priestes and others, because they were supposed to fauour Dauid. *ibidem.*

**V** H Y doest thou *c* glorie in malice, which art 3 mightie in iniquitie?

*c* Thou persecutor Doeg, why art thou so malicious, to abuse thy credite with king Saul, to the murdering of innocents?

† Al the day hath thy tongue thought iniustice: as a sharp rasor 4 thou *d* hast done guile.

*d* playing the part of a spie, in betraying to Saul, that I was with Achimelech?

† Thou hast loued malice more then benignitie: *e* iniquitie 5 rather then to speake equitie.

*e* Though he told a truth, yet it was iniquitie to betray innocents.

† Thou hast loued al wordes of precipitation, a deceitful 6

*f* Thou shalt tongue.

*v*iterly be de- † Therefore Wil God destroy thee for euer, he wil *f* plucke 7  
stroyed. *g* & thee out, & remoue thee out of thy tabernacle: & *g* thy roote  
at thy race. out of the land of the liuing.

† The iust shal see, and feare, and shal laugh at him, and they 8 shal say: Behold the man, that hath not put God for his helper. 9

*h* for a short But hath hoped in the multitude of his riches, and hath  
time in this *h* preualed in his vanitie.

world. † But I as *i* a fruitful oliue tree in the house of God, haue ho- 10  
ped in the mercie of God for euer: and for euer and euer.

*i* Dauid propheciet<sup>h</sup> his owne exaltation, and conseruation of his seede in the kingdom of Israel. † I wil *k* confesse to thee for euer, because thou hast done it: 11

*k* Sing praise, and I wil expect thy *l* name, because it is good in the sight of  
and thanks thy saints:

to thee. *l* thy Goodnes, which agreeth to thy name.



## PSALME. LII.

*As in the thirteenth psalme, Christs Incarnation is prophesied, after that sinne abounded in the world: so here is foreshewed that after general wickednes, 5. Christ wil come to iudge the bad, 7. and deliuer the good.*

The general  
Iudgement.  
the 9. key

Vnto the end, for *a* Maeleth, *b* vnderstandings of Dauid. I

*a* Weakenes, or mourning, *b* S. Augustin expoundeth this Psalme as an instruction to those that suffer persecution and iniuries, especially nere the end of the world.

**T**HE foole hath said in his hart: There is no God.

† They are corrupte, and become abominable in iniquities: there is not that doth good. 2

† God hath looked forth from heauen, vpon the children of 3 men: to see if there be that vnderstandeth, or seeketh after God.

4 † Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5 Shal they not al know that worke iniquitie, that deuoure my people as food of bread?

6 God they haue not inuocated: there haue they trembled for feare, where no feare was.

Because God hath *c* dissipated the bones of them *d* that please men: they are confounded, because God hath despised them.

*c* God wil ouerthrow al the counsels, and forces *d* of worldlie politiques..

7 *e* Who wil geue out of Sion the saluation of Israel: when God shal conuert the captiuitie of his people: Iacob shal reioyce, and Israel shal be glad.

*e* The true Church afflicted desireth Christs coming to deliuer the oppressed.

## PSALME. LIII.

*Dauid in distresse crieth to God for helpe, 6. confidently trusting therein, 8. and promising sacrifice of thankesgeuing.*

A praier in  
distresse.  
the 7. key.

1 † Vnto *a* the end, *b* in songs vnderstanding for Dauid † when  
2 the Ziphites were come, and said to Saul: *c* Is not Dauid hid with vs? (1. Reg. 1. 23. & 26.)

*a* Though historically this Psalme *b* was song by Dauid the author thereof, shewing how he prayd in danger, and rendered thanks for his deliuerie, *c* when vpon notice geuen that he abode in the mountaines, Saul straitly beseged him, with a great armie, but the Philistims invading the countrie, Saul was forced to leaue Dauid, and to turne his forces against them, 1. Reg. 23. yet it pertaineth also literally to al iust men in distresse, especially to the Church of Christ, praying in like dangers, and God by his like providence, deliuering his seruantes in extremities.

**O** God saue me *d* in thy name : and in thy strength ;  
*e* iudge me.

*d* For the glorie of thy name : *e* for the iustnes of my cause defend me.

† O God heare my prayer with thine eares: receiue the words 4  
of my mouth.

† Because *f* strâgers haue risen vp against me, & the strong haue 5  
sought my soule: and they haue not set God before their eies.

*f* Barbarous highland men haue berraide the place of myne abode to the persecuters.

† For *g* behold God helpeth me: and our Lord is the receiuer 6  
of my soule.

*g* But I feare them not, because I am in Gods protection.

† *h* Turne away the euils to mine enemies: and in *i* thy truth 7  
destroy them.

*h* A iust prayer, that God wil turne intended mischief, vpon the deuisers heades, *i* according  
to his promise, that he wil defend the innocent.

† *k* I wil voluntarily sacrifice to thee, and *l* wil confesse to thy 8  
name ô Lord, because it is good:

*k* Offering voluntarie sacrifice, more then is commanded: *l* and praise thee ô God,

† *m* Because thou hast deliuered me out of al tribulation: and 9  
*n* mine eie hath looked downe vpon mine enemies.

*m* as I am bond *n* I reioyce in thy iust iudgements against the wicked.

# PSALME LIIII.

Gods prou-  
deance to-  
wards the  
good and bad:  
the 3. key.

*The prophet (as wel in his owne, as other iust mens person) describeth great  
calamities suffered, 10. prayeth against the wicked, 13. lamenting espe-  
cially that those which profess friendshepe, are aduersaries. 17. and decla-  
reth Gods prouidence in protecting the good, and destroying the bad.*

Vnto *a* the end, *b* in songes, *c* vnderstanding to Dauid. 1

*a* A song as wel for king Dauid himselfe, as others of al times; *b* to sing, *c* and consider Gods  
prouidence, in suffering one man to afflict an other in this life.

**H**EARE my prayer ô God, despite not my petition. 2

† Attend to me; and heare me. 3

† I am made sorowful in my *d* exercise: and am troubled at 4  
the voice of the enimie: and at the tribulation of the sinner.

*d* This life is a warefare, and a continual combate.

Because they haue *e* wrested iniquities vpon me: & *f* in anger  
they were troublesome to me.

*e* calumniated me, *f* and persecuted me in great furie.

† My hart is troubled in me: and *g* the feare of death is false 5  
vpon me.

*g* so inwardly afflicted, as if death were at hand.



6 † Feare and trembling are come vpon me; and *b* darkenes hath couered me.

*b* I haue scarce sense, or discourse of reason, being almost overwhelmed with troubles.

7 † And I said: *i* Who wil geue me wings as of a doue, and I wil fly: and rest?

*i* would God I could flie, that in the simplicitie of a doue, I might speedely part away from these afflictions.

8 † *k* Loe I haue gone far flying away: and I abode in the wildernesses.

*k* I haue fled so farre as I could from troubles:

9 † I *l* expected him, that *m* saued me from *n* pusillanimitie of spirit, and *o* tempest.

*i* for the rest I remitted to Gods wil and good pleasure, *m* and he suffered me not to be overthrowne, *n* though I am weake, *o* and the tentations are great.

10 † *p* Precipitate ô Lord, and *q* diuide their tongues: because

I haue sene *r* iniquitie, and *s* contradiction in the citie.

*p* O God abate the pride of arrogant persecuters, *q* suffer them not to agree amongst themselves. *r* They are full of al iniquitie, *s* they haue also contentions among themselves, turne the same to our good.

11 † Day and night shal iniquitie compasse it vpon the walles therof; and *t* labour in the midst therof, and *v* iniustice.

*v* With their continual great iniquitie, they haue their troubles, *v* but leaue not their iniustice.

12 † And there hath not ceased out of the streetes therof *w* vsurie, and guile.

*w* They are still vsurers, and deceitful oppressors of the poore.

13 † For *x* if myne enimie had spoken euil to me, I would verely haue borne it.

*x* It is a greater grieve to suffer iniuries of those that seme to be freindes.

And if he that hated me had spoken great thinges vpon me: I would perhaps haue hid myselfe from him.

14 † But *y* thou a man of the same minde: my *z* guide, and my familiar.

*y* A man that was, or seemed of the same mind, faith, and religion, *z* whom I so trusted, that I would haue gone, whither soeuer he should haue ledde me.

15 † Which diddest *a* take swete meates together with me, in the *b* house of God we walked with consent.

*a* Thou that didst participate the same holie sacraments with me, *b* in the Catholique Church.

16 † Let *c* death come vpon them: and let them goe downe quicke into hel.

*c* As Core & his complices: spoken of iust zeale, not of desire to reuenge: verified in those that sinned wittingly and knowing, for they descend, as it were, aliuie into hel.

Because there is wickednes in their habitations, in *d* the middes of them.

*d* The whole crew of the wicked conspire in iniquitie.

† But I haue cried to God, and our Lord wil saue me. 17

† In e the euening, and morning, & at midday, I wil \* speake, 18 \* or pr  
and declare, and he wil heare my voice.

e The prophet alludeth to three more specially appointed houres of Diuine seruice, the daylie sacrifice at morning, and euening, and other sacrifices commonly about midday. VVhich also are the three principal times of Diuine Seruice in the Church of Christ. Mattias, Eucensong, and the Sacrifice of Masse. VVhich Eutymius and other Grecians cal Lyturgiam. S. Clement also (11 7. c. 25. *Apost. Instit*) testifieth that the Apostles ordained three set houres of common prayer euerie day.

† He wil redeme my soule in peace from them, that approach 19  
to me: because among manie f they were with me.

f Manie enimies combined together approched vnto me, to ouertrow me.

g Eternal God † God wil heare, and he g which is before the worldes wil 20  
humble them.

† For there is b no change with them, & they feared not God: 21  
he hath stretched forth his hand in repaying.

b They wil neuer repent of their wickednes.

† They haue contaminated his testament, they are i diuided 22  
by the wrath of his countenance; and k his hart hath approached.

i They harden their hartes against his threatned wrath: k but Gods prouidente illuminateth others to know and teach the truth, when it is impugned, or contemned.

l His wordes are made softer then oile: and m the same are  
dartes.

l Gods wordes, which in them selues are meke and swete, m are hard to the incredulous, & as dartes that wound them. Christ said (Ioan. 6.) Vnles one eate my flesh, & drinke my blood, he shal not haue life in him, which the Capharnaites not vnderstand.ng said one to an other: This is a hard speech, who can abide it: which S. Augustin here saith was the first heresie against our Sauours, preaching. It was not hard to S. Peter, who in the name of the rest, answered, that Christ had the wordes of eternal life. He yet vnderstood not the secreete of our Lords speech, but he piously beleued that the wordes were good, vvhich he vnderstood not.

† n Cast thy care vpon our Lord: and he wil nourish thee: he 23  
wil not geue o fluctuation to the iust for euer.

n Therefore in al doubtess of doctrin, in al distresses of persecution, and other difficulties vvhich surpasse thy vweakenes, cast thy care vpon our Lord, and he vvil nourish thee.

o He vvil not suffer the iust to remaine alvvayes in fluctuation, that is, in doubtful, dangerous, and vvanering thoughtes or perplexities, as vvhen a shippe is tossed in the vvauces of the sea, but vvil geue quiet repose of mind, as in a sure haven vvithout danger of drowning.

† But thou o God wilt bring p them downe into the pitte of 24  
destruction.

p Contrariwise, the wicked and obstinate shal fall into destruction.

q Bloudy and deceitful men shal not liue halfe their daies.  
but I wil hope in thee o Lord.

q Often or for most part, bloud-suckers dye before the course of nature requirerth, as Saut, Absolon, Achitophel, Achab, Iezabel, and the like.



## PSALME. LV.

*David being in danger before Achis king of Geth, confidently imploereth Gods helpe, against the great malice and powre of his enemies; 8. fore- sheweth their ruine, his owne exaltation, 12. and offereth praises and thanks.* Dauids prayer in danger. the 8. key.

1 Vnto *a* the end, *b* for *a* people, that is made far from the Saintes, David in *c* the inscription of the title, *d* when the foreners held him in Geth. (1. Reg. 12. v. 12.)

*a* This Psalme pertaineth also to future times, *b* for the vse of anie iust persons, or people, that are against their wil separated from the publike diuine Seruice of holie Church : *c* most worthie to be noted with title, for perpetual memorie, *d* made by David when the Philistines detested him to their king in Geth.

2 **H**AUE mercie on me *o* God, because *e* man hath troden vpon me: *f* al the day impugning he hath afflicted me.

*e* Now one sorte of ill disposed men, now another, *f* neuer cease to seeke my destruction.

3 Myne enemies haue troden vpon me al the day : because they are *g* manie that warre against me.

*g* Saul with his great armie, the Philistines, and other strangers, some in manifest hostilitie, others detesting and betraying me to myn aduersaries. So al that lue godly in Christ haue manie enemies visible and inuisible.

4 † From *b* the height of the day I shal feare : *i* but I wil trust in thee.

*b* Of these most eminent great dangers I am in deede asfeard, *c* but so that my trust and assured confidence is in thee *o* God.

5 In God I wil praise *k* my wordes, in God haue I hoped : I wil not feare what flesh may do to me.

*k* Wordes and promises made to me; or the good which I speake or do by Gods grace.

6 † Al the day did they *l* detest my wordes; against me, *m* al their cogitations are vnto euil.

*l* They calumniate whatsoever I say, *m* wresting al my wordes to euil sense.

7 † They wil *n* inhabite and keepe secret : they wil obserue my heele.

*n* They meete together, and secretly conspire to intreppe me or catch me tripping:

8 As they haue expected *o* my soule, † *p* for nothing shalt thou saue them : *q* in wrath thou wilt breake peoples.

*o* to take my life: *p* for this their vaine purpose to destroy me, thou wilt saue them, as they deserue, that is, *q* thou wilt breake them in peeces.

9 O God, † I haue shewed my life to thee : thou hast set my teares in thy sight.

10 As also in thy promise : † then shal mine enemies be turned backward.

In what day soeuer I shal inuocate thee: loe I haue knowne  
that thou art my God.

† In God I wil praise & the word, in our Lord wil I praise thee 11  
sayng, I haue hoped in God, I wil not feare what man can do  
to me.

¶ I wil alwayes gratefully acknowledge thy promises, and sayings, for they are assured.

† In me, o God / are thy vowes, which I wil render, praises 12  
to thee.

¶ I haue purposed and vowed to offer sacrifice of praise, and by thy helpe wil performe it.

† Because thou hast deliuered my soule from death, and my 13  
feete from falling: that I may & please before God, in & the  
light of the living.

¶ do that pleaseh God, & in true faith and pious workes.

PSALME. LVI.

Dauids great patience. *The Prophet prayeth in tribulation, 4. testifieth Gods helpe, 6. praiseh his  
the 8. key. greaines: 8. promising, and inuiting al nations to praise him.*

Vnto a the end, b destroy not, to Dauid in c the inscription of 1  
the title; d when he fled from the face of Saul into the caue.

¶ The heroical facts of Dauid are for examples, to al Christians.

¶ Innocent Dauid hauing opportunitie to kil his vniust persecutor, obeyed the motion of God,  
suggesting vnto him, not to destroy his enimie; contrarie to the counsel of his freindes:  
e a thing most worthie to be recorded for perpetual remorie, d being in so great and vniust  
truble, as to lye in the caue of a mountaine, yet spared to kil, or hurt him, that driue him  
into such straites. See the historie 1. Reg. 24.

**H**A V E mercie on me o God, haue mercie on me: because 2  
my soule hath trusted in thee.

And I wil hope in the shadow of thy winges, vntil iniquitie  
passe.

† I wil crie to God the highest: God that hath done me good. 3

† He sent e from heauen, and deliuered me: he hath geuen 4  
into f reproche them that trode vpon me.

¶ Extraordinarie diuine helpe, passing mans powre. f It fel reprochfully to Saul, that Dauid  
might haue slaine him if he would, yet did neither hurt him, nor insult vpon him, but meekely  
and piously admonished him of his error, and iniurious persecution.

God hath sent his mercie, and his truth, † and hath deliuered 5  
my g soule out of the middes of b Lions whelpes: I slept

g my life.

h from most troubled.

nightie and rauencous persecuters.

The sonnes of men, their i teeth are weapons and arrowes:  
and their k tongue a sharpe sword.

¶ Though they haue not lions naturall teeth, yet they exercise crueltie by artificial weapons,  
k and with their cruel tongues incite their folowers to the same furie. 1. Reg. 22. 7. 16.

Be exalted



6 † Be exalted about the heauens ô God: and thy glorie vpon al the earth.

7 † They prepared a snare for my feete: and bowed downe my soule.

They / digged a pit before my face: and they are false into it.

1 Saul endeouored manie wayes to ouerthrow Dauid, amongst other meanes prouoked him to sette vpon the Philistims, thincking they should haue slaine him, 1. Reg. 18. v. 17. but the same Philistims ouerthrew Saul 1 Reg 31.

8 † My hart is readie ô God, my hart is readie: I wil sing, and say :: Psalmes more in vse with Christian Gentils, then they were with the Iewes. See page. 12.

9 † Arise my glorie, arise psalter and harpe: I wil arise early.

10 † I wil confesse to thee among *m* peoples ô Lord: and I wil say :: a Psalme to thee among *n* the Gentiles.

*m n* Gods benefites bestowed vpon Dauid, and vpon faithful Christians prefigured by him, are for euer to be praised by al peoples and nations.

11 † Because thy mercie is magnified euen to the heauens, and thy truth euen to the cloudes.

12 † Be axalted about the heauens ô God: and thy glorie vpon al the earth.

## PSALME. LVII.

*Holie Dauid inuiceth against dissimbling wicked men. 7. describeth their manifold punishment, 11. wherein the iust shal be comforted.*

Gods providence in suffering euil, the 3. key.

1 † Vnto *a* the end, *b* destroy not, to Dauid in, *c* the inscription of the title.

*a* This Psalme was made vpon the same occasion, and to the same purpose as the former, *b* to exhorre the iust and innoent to patience, *c* by Dauids memorable example.

2 † I *F d* in very dede you speake iustice: iudge right thinges ye sonnes of men.

*d* Few are so wicked, but they speake and pretend iust thinges:

3 † For in *e* the hart you worke iniquities: in the earth your *f* handes forge iniustice.

*e* but neither thincke wel, *f* nor do wel, but both contrarie, which feared sanctitie is duple iniquitie.

4 † Sinners are alienated from the matrice, they haue erred from the wombe: they haue spoken false thinges.

*g* These wicked sinners that flatter and incite king Saul, seeme to haue spent al their life from their infancie in malice.

5 † They haue furie according to the similitude of *b* a serpent: as of the aspe that is deafe, and stoppeth his eares.

*b* Their furie is vnquer, til they may wound the innocent with their poisonful sting, *i* neither wil they harken to good admonitions, but stoppe their eares like an aspe, that layeth one eare close to the ground, and stoppeth the other with his taile.

† Which wil not heare the voice of the inchanters, and of the 6  
forcerer enchanting wisely.

† God shal breake their k teeth in their mouth, the / checke 7  
tooth of the lions, our Lord wil breake in peeces.

¶ But God wil breake their cruel force, though it seemeth most strong, and insuperable.

† They shal come to nothing as water running downe: he 8  
hath bent his bow til they be weakened.

¶ Gods iust determination of punishing the wicked stil remaineth bent and readie, though  
execution be some while differred.

† As waxe that melteth, shal they be taken away: o fyre 9  
hath salne on them, and they haue not scene the funne.

¶ That force and powre which is now inuincible, hard and strong like a lions strongest  
teeth, shal then be as impotent and soft as waxe: o Gods wrath, like fire, the most forcible  
element, shal fall vpon them, and they shal be cast into utter darkenes, depriued of the sunne  
and al comfortable light.

† Before your p thornes did vnderstand the old bryar: as li- 10  
uing so in wrath he swalloweth them.

¶ Before their malice can bring to effect, the great mischiffes which they plette and purpose,  
God suddainly cutteth them off before they fully vnderstand of, either sickness or death, casteth  
them as it were alieue into hel.

† The iust q shal reioice when he shal see reuenge: he shal 11  
wash his handes in the bloud of a sinner.

¶ The iust reioyce in the punishment of the wicked for three causes, first in zele of iustice,  
conforming his wil and mind to Gods iudgements; secondly, for that himselfe through Gods  
mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from mo-  
lestation, and continual tribulation.

† And man shal say: If certes there be fruite to the iust: r there 12  
is a God certes iudging them on the earth.

¶ The iust seing, or by faith knowing what punishment remaineth for the wicked, is therby  
assured that the good shal reape fruite for his wel doing, and that in the meane time God ru-  
leth and iudgeth on the earth, though as yet it appeareth not so euidently.

### PSALME. LVIII.

*Another pray- Holie David (being beseged in his owne house by men sent to kil him)  
er of David in confidently prayeth God to deliuer him, 6. and al faithful nations in like  
danger. danger: 7. and praiseth God.  
the 2. key.*

Vnto the end, destroy not, to David in the inscription of the 1  
title, a when Saul sent, and watched his house to kil him.

(1. Reg. 19.)

¶ King Saul hauing thrise attempted in vaine to kil David, (1. Reg. 18 v 11. & c. 19. v. 9) sent  
some of his guard to fetch him, from his owne house, that he might be slaine: but God moued  
the mind of Michol, to admonish him of the danger, and to helpe him away in fassie, though  
Saul thought she would haue bene a scandal vnto him (or cause of ruine) by the handes of  
the Philistians 1. Reg. 18. v. 21. Vpon which occasion David made this Psalm. As he also made  
others, for perpetual memorie of Gods like benefices, in deliuering him in imminent dangers,  
when



**W**hen Saul sent three troupes of seruants to kil him, and folowed them himfelfe. 1. Reg. 19.  
 v. 20. likewise vwhen he vvas knowen and bevrayed before Achis king of Geth. 1. Reg. 21.  
 also in Ceila, in the deserts of Ziph, and of Maou. c. 23, in Engaddi, c. 24. in Hachila. c. 26.  
 and againe amongst the Philistians. c. 27. and 30.

1 **D**ELIVER me from mine enimies *o* my God: and from  
 them that rise vp against me defend me.

3 † Deliuier me from them that worke iniquitie: and from  
 bloody men saue me.

4 Because loe they *b* haue taken my soule: the strong haue  
 false violently vpon me.

*b* They haue so straitly beseged me, that it is now in their handes, to take away my life.

5 † Neyther is it mine iniquitie, nor my sinne *o* Lord: *c* with-  
 out iniquitie haue I runne, and gone directly.

*c* Of my part I haue committed no fault against myn enimies, for which they can haue anie  
 iust cause to persecue me.

6 † Ryse vp to meete me, and see: and thou *o* Lord the God of  
 powres, God of Israel attend to visite *d* al nations: haue *e* no  
 mercie on al that worke iniquitie.

*d* The prophet foreseeing in spirite, that the Catholique Church shal be vniustly persecuted,  
 prayeth, and teacheth others to pray, that God wil mercifully visite his faithful people of al  
 nations: *e* and not spare obstinate persecuters.

7 † They wil returne *f* at euening: and they shal suffer famine  
*g* as dogges, and shal compasse the citie.

*f* Persecuters laboring how much, or how long soeuer, shal at night, that is, in the end of al  
 their wicked endeoures be vnsatisfied in their desires, *g* as hungrie dogges that runne hun-  
 ting al the day, & night also, stil seeking & not finding wherwith to fill their rauenous mouthes  
 and deuouring bellies.

8 † Behold they *b* wil speake in their mouth, and a sworde in  
 their lippes: *i* because who hath heard?

*b* They threaten and determine to vse al crueltie, *i* as if there were no God, that heareth, and  
 wil punish it.

9 † And thou *o* Lord wilt scorne them: thou wilt bring to  
 naught al the nations.

10 † I wil keepe my strength to thee: *k* because thou art my  
 receiuer: † my God, thy mercie shal preuent.

*k* Through Gods grace the Church is stil strong and the vertuous do perseuere.

12 † God wil shew vnto me concerning mine enimies, kil them  
 not: lest sometime my peoples forgete.

*l* God suffereth afflictions to fall vpon his seruants to kepe them exercised, lest in prosperitie  
 they forgete their duties to him.

Disperse them in thy strength: and *m* depose them my pro-  
 tector *o* Lord.

*m* Deprive them of powre, that they may not do so much euil as they desire.

13 † The sinne of their mouth, the word of their lippes: and let  
 them be taken in their pride.

† And

And for *n* cursing and lying they shal be *o* talked of † in con- 14  
summation: in *w* wrath of consummation and they shal not be.

*n* After that their iniquitie is complete *o* they shal be accused and punished for their blasphemies and lies. And they shal know that God wil rule ouer Iacob: and ouer the ends of the earth.

*p* As. v. 7. † They *p* shal be turned at euening, and shal suffer famine as 15  
dogges: and shal compasse the citie.

† They shal be *q* disperfed to eate: and if they be not filled, 16  
they *r* wil murmur also.

*q* They shal in vaine seeke oyle for their lampes with the foolish virgins, repent with Iudas, and finding no helpe, *r* shal continually blasphem in hel.

*s* In the resurrection. † But I wil sing thy strength: and wil exalt thy mercie in *s* the 17  
morning.

Because thou art become my receiuer, and my refuge, in the day of my tribulation.

My helper, I wil sing to thee, because thou art God my receiuer: my God, my mercie.

PSALME. LIX.

King Dauids  
thanks for  
victories.  
the 8. key.

*King David after his owne and the peoples manie tribulations, 8. rendereth thanks for their renowned victories, 11. atchined by Gods only poure.*

† Vnto the end, for them, *a* that shal be changed, in *b* the inscription of the title *c* to David him selfe, *d* for doctrine, 1

† *e* when he set fire on Mesopotamia of Syria, and in Sobal, 2  
and Ioab returned, and stroke Idumæa in the valley of salt-pittes twelue thousand. ( 2. Reg. 8. & 10. & 1. Paral. 18.

*a* The change of state from aduersitie to prosperitie in the people of Israel, was a figure of the like change in the Church of Christ, *b* worthie to be remembered, *c* for the instruction, *d* of Gods beloued, *e* as the same are more largely recorded in the bookes of kinges.

**O** GOD thou *f* hast repelled vs, & hast destroyed vs: thou 3  
wast angrie *g* and hast had mercie on vs.

*f* God suffereth his people to be afflicted, as wel for their sinnes, as for exercise in vertue, *g* after sheweth his mercie in pardoning, and fauour in aduancing them.

† Thou hast moued the earth, and hast trubled it: heale the 4  
breaches thereof, because it is moued.

*h* by punishig † Thou hast shewed vnto thy people *h* hard thinges: thou 5  
sinners. hast made vs drinke the wine of compunction.

*i* VVarning † Thou hast *i* geuen a signification to them that feare thee: 6  
them to amed. they flee from the face of the bow.

*k* and then restoreth them † That thy beloued *k* may be deliuered, saue me with thy right 7  
hand; and heare me.  
to former good state.



- 8 † God hath spoken in / his holie : I shal reioyce, and m shal diuide Sichem : and shal mesure the valley of tabernacles.
- † God also as he hath promised by his holie oracle, m hath aduanced king David, in his temporal kingdom, and doth much more aduance him, and other elect in euerlasting life.
- 9 † Galaad is mine, and Manasses is mine : and Ephraim the strength of my heade.
- 10 † Iuda my king: Moab n the pot of my hope. n *As a vessel for meaner uses* Into Edom wil I o stretch out my shoe : the foreners are subiect to me. o *Bring it vnder my dominion.*
- 11 Who shal conduct me into a fenced citie? who shal conduct me euen into Idumea?
- 12 † Shal not thou o God, p that hast expelled vs: and q wilt not thou o God goe forth in our hostes?
- † As God doth sometimes punish: q so he also rewardeth.
- 13 † Giue vs aide from tribulation : because mans saluation is vaine.
- 14 † In God we shal doe r strength: and he shal bring to no- r strongly, thing them that afflict vs. with fortitude.

## PSALME. LX.

*Faithful people of the whole earth pray, and acknowledge that God mercifully beareth their prayer. 6. expect the eternal kingdom of Christ, in which they shal praise him for euermore.*

*A confident prayer for Christs Incarnation. the s. k. cy.*

- 1 Vnto the end, a in hymns to Dauid.
- 2 In songes of praise and thanks to God.
- 2 **H**E ARE o God my petition: attend to my praier.
- 3 † From b the ends of the earth I haue cried to thee: whiles my hart was in anguish, thou c didst exalt me on a rocke
- b From all coastes of the earth faithful people pray to God, c the Church builded vpon an assured fundation, is exalted to great powre and dignitie.
- 4 † Thou hast d conducted me, because thou art made my hope: a toure of strength from the face of the enimie.
- d God conducteth, defendeth, and deliuereth those that confidently trust in him.
- 5 † I shal inhabite in e thy tabernacle for euer: I shal be protected in the couert of thy winges.
- e in the Church, a place of assured protection.
- 6 † Because thou my God hast heard my prayer: thou hast giuen inheritance to those that feare thy name.
- 7 † Thou wilt adde f dayes vpon the dayes of the king: his years euen vnto the day of generation and generation.
- f Christs kingdome the Church perpetual to the end of this world, a d eternal after the general Resurrection.

† He is permanent for euer in the sight of God: his *g* mercie: 8  
and *h* truth who shal require?

*g* Who is able to vnderstand, or explicate how great Christs mercie is in redeming vs, *h* and his truth in performing his promised rewardes?

† So *i* wil I say a Psalm to thy name for euer and euer: that 9  
I may render my vowes *k* from day to day.

*i* For so inestimable benefites, I wil alwayes praise thee with Psalmes, Canticles, or other thanks in this life: *k* and eternally in the life to come.

## PSALME. LXI.

Exhortation  
to good life,  
in respect of  
reward, or  
punishment.  
the 7. key.

*A iust man encoregeth his owne soule to serue God in sincere humilitie, 9.  
exhorteth also al oibers to trust in God, not in false and worldlie pollicie,  
or wealth, because Gods powre and mercie wil render to euerie one as  
they deserue.*

Vnto the end, for *a* Iduthun a Psalm of Dauid.

*a* Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.

**S**hal *b* not my soule be subiect to God? for of him is my sal- 2  
uation.

*b* The wicked threatening to ruinate others, Dauid, or anie iust man, feareth them not, because his soule is subiect to God.

† For he is my God, and my sauour: my receiuer *c* I shal be 3  
moued no more.

*c* Therefore I firmly purpose neuer to be moued from God.

† *d* How long set you violently vpon a man: *e* you al doe 4  
kil: as it were vpon *f* a wal, that is leaning, and a wal shaken.

*d* In vaine do you myn aduersaries stil assault me, *e* though ye be al confederate to kil me, *f* supposing me to be like a ruinous, or shaken wal, that is easily throwne downe.

† But *g* yet they thought to repel my price, *h* I ranne in thirst: 5  
they *i* blessed with their mouth, and cursed with their hart.

*g* They thinck stil to deprive me of my reward, the price of my laboures and merites, *h* but I runne so much more diligently, as thirsting after righteousness in this life, and glorie in the next, to finish my course. *i* A most dangerous temptation, when after threatens and crueltie, persecutors endeavour by sweete wordes, and promises to perswade the iust to fal into sinne.

† But yet my soule be thou subiect to God: because my pati- 6  
ence is from him.

† Because he is my God, and my sauour: my helper *k* I shal 7  
not remoue.

*k* I resolutely purpose not to yeld to anie tentations.

† In God is my saluation, and my glorie: the God of my helpe, 8  
and my hope is in God.

† Hope in him *l* al ye the congregation of people: powre out 9  
your harts before him, God is our helper for euer.

*l* Gods faithfull seruantes are not only constant themselves, but also exhorte and perswade al others, as much as in them lieth, to serue God and trust in him.

† But



10 † But yet the children of men are vaine, the children of men are *m* liers in balances : that they may deceiue by vanitie together. *m* *Vsing false weightes they defraud one an other.*

11 † Hope not in iniquitie, and couere not robberies: if riches abound set not your hart vpon them.

12 † *n* Once hath God spoken, these *o* two things haue I heard :

*n* *God hauing nce spoken it is most assured. o* *Two especial attributes of God.*

at. 16. 13 † That *p* powre is Gods, and *q* mercie *o* Lord is to thee : be-  
om. 2. cause thou wilt render to euery one according to his workes.

Cor. 3. *p* God is Omnipotent, so that he can both reward, and punish infinitely; *q* and Merciful, that  
th. 6. he is readie to receiue al sinners into his fauour, if they wil repent and turne vnto him.

## PSALME. LXII.

*Dauid in banishment with great affection desireth to vnite himselfe with God in meditation, 4. purposing and promising euer to praise him : 10. prophicieth the vaine endeuours, and condemnation of his enimies; and his owne aduancement.*

Dauids deuotion in banishment.  
the 8. key.

1 A Psalme *a* of Dauid when he was in the desert of Iuda (1. Reg. 22.)

*a* Holie Dauid made this deuout meditation when he was in the forest of Haret, or desert of Ziph 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Ierusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in close prison for their faith, or otherwise hindered, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplie as we may, this great losse, and comfort ourselues with this, or like Psalme, or prayer, saying : O God my God, to thee I watch.

2 **O** GOD my God to thee I watch, *b* from the morning light. *c* My soule hath thirsted to thee, *d* my flesh to thee very manie wayes.

*b* Euen from the first downing of the morning, *c* my soule thirsteth after thee, *d* yea also my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and desireth releefe and rest.

3 † In a desert land, and inaccessible, and without water, *e* so in the holie haue I appeared to thee, *f* that I might see thy strength, and thy glorie.

*e* Being now in case that I cannot serue thee, *o* God, as I would, yet I exhibite myselfe present in spirite, before thy holie place, *f* meditating thy powre, and thy glorie.

4 † Because *g* thy mercie is better then liues, my lippes shall praise thee.

*g* This consolation in banishment from thy diuine Seruice, is sweeter to me then manie temporal lues, or anie worldlie prosperitie.

5 † *h* So wil I blesse thee in my life : and in thy name I wil lifte vp my hands.

*h* For as the Passions of Christ abound in vs (saith S. Paul 2. Cor. 1.) so also by Christ our comfort aboundeth.

† As with *i* marrow and fatnes let my soule be filled: *k* and 6  
my mouth shal praise with lippes of exultation.

*i* Replenish my soul *o* God, with the aboundance of thy grace, *k* so shal I be more able to  
praise thee.

† If I haue bene mindful of thee vpon my bedde, *m* in the 7  
morning I wil meditate on thee: † because thou hast bene 8  
my helper.

*l* Seing in the night, also in my bed I meditate of thee; *m* I wil more diligently do the same in  
the morning.

† And in the couert of thy winges I wil reioice, my soule hath 9  
cleaued after thee: thy right hand hath receiued me.

† But *n* they in vaine haue sought my soule, *o* they shal enter 10  
into the inferiour partes of the earth.

*n* My temporal and spiritual enimies: *o* and they shal be damned for their sinnes.

† They *p* shal be deliuered into the handes of the sworde, 11  
they shal be *q* the portions of foxes.

*p* It happened literally to Saul, that he was slaine in battle, which he made against his enimies;  
*q* and his dead bodie was hung on a wall (1. Reg. 31.) exposed to wilde beastes, or birdes, though  
it was afterwards burnt and buried.

† But *r* the king shal reioice in God, al shal be praised that 12  
swear by him: because the mouth is stopped of those that  
speake wicked things.

*r* David was presently after Sauls death exalted to the kingdome, in figure of Christ, whose  
name and glorie was exalted, after the destruction of the Iewes by Pagane Emperours.

### PSALME. LXIII.

A confident  
prayer in tri-  
bulation.  
the 7. key.

*A prayer of the iust reposing their whole trust in God: 7. and reioicing  
that the enimies machinations are frustrate.*

Vnto the end, a Psalm of Dauid.

**H**EARE *o* God my prayer when I make petition: from the 1  
feare of my enimie deliuer my soule.

† Thou *a* hast protected me from the *b* assemblie of the ma- 3  
lignant: from the multitude of them that worke iniquitie.

*a* By example of thy former protection, *b* from the conspiracie of wicked men, I trust most  
assuredly in thy helpe.

† Because they haue sharpened their tongues as a sworde: they 4  
haue bent the bow a bitter thing, † that they may shoote in 5  
secretes at the immaculate.

† Sodanely they wil shoote at him, and wil not feare: they 6  
*c* haue confirmed to themselues a wicked worde.

*c* They are resolved to intrappe me,

They haue talked to hide snares: they haue saide, who shal see  
them?



7 † They haue searched iniquities : they *d* haue failed searching with scrutanie.

*d* But as they haue failed : so they shal stil faile, and be ouerreached in their bad counsels ; as Achitophel. 2. Reg. 17.

8 † Man shal come to a deepe hart : and God shal be exalted.

9 *e* Childrens arrowes are made their woundes : † and their tongues are weakned against them.

*e* God hath chosen the weak of this world to confound the strong.

10 Al that saw them *f* were troubled : † and euerie man feared.

*f* much merueled, seeing the wicked so punished.

And they shewed forth the workes of God : and they vnderstood his doings.

11 † The iust shal reioice in our Lord, and shal hope in him, and al the right of hart *g* shal be praised.

*g* The iust shal be praised, for rightly seruing God.

PSALME. LXIIII.

God is rightly praised in Sion and Ierusalem (in his Church only) for his Conuersion benefites bestowed and promised. 8. Vnto which also in the time of of Gentiles. the 6. key.

1 To the end, a Psalm of Dauid, *a* the Canticle of Ieremie, and Ezechiel, to the people of the transmigration, when they began to goe forth.

*a* The fluentie Interpreters seeing Dauid here prophetic of the peoples returne from Babylou, added the names of Ieremie and Ezechiel, who being in that captiuitie, prophesied the same more largely. As likewise these and other Prophetes, foresaw in spirit, and more especially prophesied the going forth of al nations from Babylon, that is, forsaking Idolatrie, and embracing true Religion in the Church of Christ, so S. Augustin, Eutymius, and others.

2 **A**N hymne ô God becometh thee *b* in Sion : & a vow shal be rendered to thee in Ierusalem.

*b* Not in Babylou, nor els vvhare, but only in the Church, praises and vowes are grateful to God.

3 † Heare my prayer : *c* al flesh shal come to thee.

*c* All nations shal know thee.

4 The wordes of the wicked *d* haue preuailed vpon vs : and thou wilt be *e* propitious to our impieties.

*d* The wicked are insolent in threatning, *e* but thou mercifully pardoning our sinnes, they shal not hurt vs.

5 *f* Blessed is he, whom thou hast chosen, and taken : he shal dwell in thy courtes.

*f* They are happie to whom thou hast prepared grace, and glorie.

6 † *g* We shal be replenished in the goods of thy house : holie is thy temple, *b* meruelous in equitie.

*g* The voice of the faithful, reioycing in the hope of eternal glorie. Rom. 5. *b* nothing polluted shal enter into heauen. Apo. 21.

Heare vs o God our sauour, the hope of al the ends of the earth; and in the sea farre.

† Preparing i mountanes in thy strength, girded with might: 7 which trublest k the depths of the sea, the found of the waues 8 therof.

¶ Thou which art al powreful, as appeareth by the huge montaines, k seas, and other thy workes.

† The Gentiles shal / be troubled, and they that inhabite the 9 borders shal be affraide of thy signes: m the outgoinges of the morning and euening thou shalt delight.

I Thou wilt by thy omnipotent powre moue the hartes of obdurate men, and so conuert innumerable of al nations to thee. n Thou wilt draw manie to thee, with ioy and gladnes, from the vttermoſt coaſtes of the eaſt and weaſt.

† Thou haſt viſited the earth, and haſt inebriated it: thou haſt 10 multiplied to enrich it.

The n riuer of God is replenished with waters, thou haſt prepared their o meat: becauſe p ſo is the preparation therof.

n God wrought diuers miracles in watets ( Gen. 7. Exo. 7. 14. 15. Iofue. 3. 4. Reg. 5. 6. &c.) o likewise in providing meat for his people. ( Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which were figures of Baptiſme, Eucharist, and other Sacraments of Chriſt, waſhing from, ſinnes, and augmenting grace, p ſo replenishing the Church with moſt ſacred Myſteries.

† Inebriate q her riuers, r multiplie her fruites: in her 11 dropps ſhe ſhal reioyce ſpringing.

q Endewing the Apoſtles and other preachers with ſpiritual grace and learning, r continuing the ſucceſſion of paſtores to water and feede the faithfull people.

† Thou wilt ſ bleſſe the crowne of the yeare of thy goodnes: 12 t and thy ſildes ſhal be replenished with plentie.

ſ God bleſſeth the whole courſe, or circle of time, of the Church militant in this world, t and the crowne, or happie end of euerie iuſt perſons life.

† The u beautiful places of the deſert ſhal be fat: and the 13 w litle hilles ſhal be girded aboute with exultation.

w Euen thoſe which before had only a ſhew of beantie, but in dede vvere barren, ſhal yelde abundant fruit. x thoſe vvhich are more eminent ſhal particularly reioyce in their ovvne, and others ſpiritual progreſſe in vertue.

The x ſhammes of the ſhepe are clothed, and y the valleis ſhal 14 abounde with corne: z they wil crie, yea they wil ſay an hyme.

x The principal paſtores ſhal in proportion reioyce aboute the reſt, for the grace and glorie of al their flocke. y the ſubiectes alſo and inferior people ſhal be ſatiate vvith their happie lotte. z Al together, prelates and people, higher and lower ſhal vvith vvniſorme voice ſing praifes to God, and perpetual hymnes.



## ANNOTATIONS. PSALME. LXIII.

Aug.  
ym.

12. *God will blesse the crowne*] Vnder the Allegorie of the land of Iurie, Perpetuities of  
 vtherunto the people of God were to be restored, after their captiuitie in the Church.  
 Babylon, the Psalmist here prophesieth greater things, then can be verified  
 of the temporal state of the Iewes, that the militant Church shal still be blessed  
 from the beginning to the end, yielding expected fruit; and al the iust, that  
 perseuere to the end of their liues, shal receiue most happie and glorious  
 reuwardes of their laboures. As S. Paul after his meritorious trauels confidently  
 expected his glorious reuward, vwhen he saide (2. Tim. 4.) I haue fought a good  
 fight, I haue consummate my course, I haue kept my faith. Concerning the rest,  
 there is layde vp for me, a Crowne of iustice, vvhich our Lord will render to me  
 in that day, a iust Iudge. And not only to me; but to them also that loue his  
 coming. And this is called the crowne of the yeare of Gods benignitie, because  
 God of his owne benignitie, vwithout mans former desert geueth grace, and  
 in the end for merite folloving, geueth a crowne of glorie. So our Blessed  
 Sauour according to his fulnes of grace, vvhich was in his soule, and infinite  
 merite, receiued a crowne of glorie, in the consummation of his temporal life,  
 after the space of thirtie three yeares. And our Blessed Ladie the mother  
 of God, receiued an ansvverable crowne to her excellent grace and merites,  
 in the consummation of her life, at the end of sixtie three yeares. In me-  
 morie of vvhich numbers of yeares, deuout men haue piously instituted cer-  
 taine formes of prayers, called the Crownes, or Coronas of our Sauour, and  
 of our Ladie.

Reward of the  
iust.Saintes  
crownes are  
of Gods ben-  
ignitie.The Coronas  
of our Lord,  
and our Ladie.

## PSALME. LXV.

*The prophet inviteh al men to praise God for his meruelous workes, and  
 benefites donne to the Iewes. 7. Who being Ingratful, 8. Gentiles are  
 called, 16. and bring forth better fruit.*

Gentils succe-  
de the Iewes.  
the 6. key.

- 1 Vnto the end, a Canticle *a* of resurrection.
- a* Mystical resurrection, Gentiles succeeding in place of the Iewes.
- 2 **M**Ake ye *b* iubilation to God al the earth, † say a psalme  
 to his name: geue glorie to his praise.
- b* Shew your internal ioy by external wordes and deedes.
- 3 † Say yeto God: *c* How terrible are thy workes ô Lord! in  
 the multitude of thy strength thine enimies *d* shal lie to thee.
- c* In drowning the vworld, in confounding the tongues in Babel, in burning Sodom and Go-  
 morrha with brimston, in plaging the Egyptians, in drowning Pharaos and his vvhole armie in  
 the read sea; in destroying the Chananites and other infideles, in punishing the tenne tribes,  
 and aftervards the other twvo by captiuitie, and innumerable other punishments, al for sin-  
 nes, *d* for vvhich euen the wicked, though not sincerely conuerted, yet of seruile feare, feared  
 and falsly promised to amend, but performed it not: as Pharaos afflicted vwith plagues, was for-  
 ced to promise libertie to the children of Israel, vvhich he aftervards denied.
- 4 † Let al the earth adore thee, and sing to thee: let it sing a  
 psalme to thy name.
- 5 † Come ye, and see the workes of God: terrible in counsels  
 ouer the chidren, of men,

† Who

† Who turneth *e* the sea into drie land, in *f* the riuer they 6  
shal passe on foote, *g* there we shal reioyce in him.

*e* The read sea, *f* when Iosue brought the people ouer Iordan, *g* in remembring and reciting  
these singular benefites.

† Who ruleth in his strength for euer his eyes looke vpon the 7  
gentiles: *h* they that exasperate him let them *i* not be exalted  
in themselues.

*h* Gods chosen people the Iewes did often exasperate God by their ingratitude, murmuring,  
and other finnes: whom the prophet therefore admonisheth, *i* not to be proud, lest they be  
saboued, and brought lowe.

† Ye *k* Gentiles bleſſe our God: and make the voice of his 8  
praise hearde.

*k* By way of *inuation* the Psalmist prophesieth the conversion of Gentiles.

† Who hath put *l* my soule in life: and hath not geuen my feete 9  
to be moued.

*l* The voice of the whole Church: confessing Gods prouidence and protection, that she neuer  
fa leth; for the Iewes falling from Christ the Gentiles beleued in him; and some nations, or  
countries falling from Religion, others are conuerted.

† Because thou *m* hast proued vs *o* God: by fire thou hast tried 10  
vs, as siluer is tried.

*m* God suffereth his Church to be persecuted with all kindes of tribulation, as some are here  
recited.

† Thou hast brought vs into a snare, thou hast laide tribula- 11  
tions on our backe: thou hast set men vpon our heades.

† *n* We haue passed through fire and water: and thou hast 12  
brought vs out into refreshing.

*n* But through Gods assistance his seruants passe through, and overcome all tentations.

† I wil goe into thy house with *o* holocaustes: I wil render 13  
thee *p* my vowes: † which my lippes haue distinguished. 14  
And *q* my mouth hath spoken in my tribulation.

*o* Sacrifice of thanks, *p* and voluntarie vowes, *q* that which anie promisseth to God in tribu-  
lation, they must performe accordingly.

† *r* Holocaustes with marrow wil I offer to thee, with incense 15  
of rammes: I wil offer to thee oxen with bucke goates.

*r* These were the best external sacrifices of the old law.

† *s* Come ye, heare, and I wil tel al ye that feare God, what 16  
great things he hath done for my soule.

*s* But both then and now the internal sacrifices of contrite hart, of iustice, and of diuine praise  
best please God

† To him haue I cried with my mouth, and haue exulted: vn- 17  
der my tongue.

*t* from the hart, which is vnder the tongue, and directeth the tongue what to speake.

† *v* If I haue beheld iniquitie in my hart, our Lord wil not 18  
heare.

*v* Whosoever wil be heard in prayer, must repent of his finnes.

† Therefore



- 19 † Therefore hath God heard, and hath attended to the voice of my petition.  
 20 † Blessed be God who hath not remoued my prayer, and his mercie from me.

## PSALME LXVI.

Propagation

*The prophet prayeth for ( and withal foresheweth ) the propagation of the Church. the 6. key.*

- 1 Vnto the end, in hymes, a Psalme a of Canticle to Dauid.  
 a This Psalme beginning to be sung by voices, instruments were adioyned.  
 2 **G**od b haue mercie vpon vs, and c blesse vs: d illuminate his countenance vpon vs, and e haue mercie on vs.  
 b God first remitte our sinnes: e then geue vs thy manifold graces, d grant faith and repentance, e and so forgiveness of sinnes.  
 3 † That we may know thy way vpon earth: in al nations thy saluation.  
 4 † Let peoples o God, confesse to thee: f let al peoples confesse to thee. f *Al nations shal be conuerted.*  
 5 † Let nations be glad & reioice: because thou iudgeth peoples in equitie, and the nations in earth thou doest direct.  
 6 † Let peoples o God confesse to thee, let al peoples confesse to thee: † the earth hath yelded her fruite.  
 8 g God, h our God blesse vs, † i. God blesse vs: and let al the endes of the earth feare him.  
 g God the Fater, h God the Sonne, i God the Holie Ghost, saue the peoples of al nations, by Euangelical preaching of thee, the most Blessed Trinitie.

## PSALME LXVII.

*Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministerie of Angels, Christs Ascension, coming of the Holie Ghost, 31. confirming the faithful, repressing the insolent, and conuerting manie. 35. For al which the prophet inuitheth al men to praise God.*

The Church  
 still conserued.  
 The 6. key.

- 1 Vnto the end, a Psalme of Canticle, to Dauid himself.  
 2 **L**et a God arise, and let his enimies be disperfed, and let them that hate him b flee from his face.  
 a In maner of praying that God wil vouchsafe to defend the Church, the Psalmist prophecieth that God wil arise, b and the enimies shal flee away, not daring to abide the combate.  
 3 † As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire, so let sinners perish at the presence of God.  
 4 † And c let the iust make merrie, and reioyce in the sight of God: and let them be delighted in mirth.  
 c As God is terrible to the wicked: so he is comfortable to the iust.

† Sing to God, say a Psalme to his name: *d* make way to *f* him, who *e* mounteth vpon the west, *f* Lord is his name.

*d* Resist not Gods inspiration, but receiue it with ioy and thanks. *e* who triumpheth ouer death *f* God is Lord, not only of these or those nations, countries or other creatures, but absolutely and vniuersally of al.

Reioyce ye in his syght, they shal be trubled at the presence of him: † the father of orphanes, and iudge of widowes. 6  
God in his *g* holie place: † God that maketh men to inhabite 7  
*h* of one manner in a house.

*g* That is the true holie Church, which hath *h* vnicie in doct<sup>r</sup>in, touching faith and maners. *S. Cypr. ep. 76.* That bringeth forth them, *i* that be bound, in strength,

likewise them, that *k* exasperate, that dwel *l* in sepulchers.

*i* That be bond in sinne. *k* euen rebellious willes are altered by Gods mercie, and freely embrace his law. *l* also the dead and drie hartes that cared not for spiritual thinges, are softened, and quickned with new grace.

† O God *m* when thou wentest forth in the sight of thy 8  
people, when thou didst passe through the desert.

*m* The benefites bestowed on the Israelites, are written in the bookes of Moyse, Iosue, and Iudges.

† The earth was moued, and the heauens also distilled, at the 9  
presence of the God of Sina, at the face of the God of Israel.

† *n* Voluntarie rayne shalt thou seperat *o* God to thine inheritance: and it was *o* weakned, but thou hast persited it.

*n* Not mans deseruing, but Gods mere good wil, and free grace caused Christ to come, and by himselfe and his Apostles to preach the Euangelical doct<sup>r</sup>in, which watereth the whole world, *o* God chose the weak, but made them strong.

† Thy *p* liuing creatures shal dwel in it: thou hast prepared *q* in 11  
thy swetnes for the poore, *o* God.

*p* Those whom thou hast chosen, and so made thyn owne peculiar people, shal enioy this grace. *q* Thou gauest Mannain the desert, the B. Sacrament in the new testament.

† Our Lord shal geue *r* the word to them that euangelize, 12  
*s* with great powre.

*r* God geueth to the preacher what to speake, *s* and to some he geueth also powre to worke miracles, in confirmation of their doct<sup>r</sup>in. Mar. 16.

† The *t* king of hoastes the beloued of the beloued: and 13  
*v* to the beautie of the house, to diuide the spoyles.

*t* Some potent king, or (as it is in the Hebrew) kinges being beloued, of the beloued of God, the only Sonne of God, shal yeld themselues to the same beloued Sonne of God: *v* which shal redound to the glorie and beautie of his Church, gayning such spiritual prayes from the diuel.

† If ye *w* sleepe among the midst of the lottes, the winges 14  
of a doue layde ouer with siluer, and the hinder parts of her  
backe in the palenes of gold.

*w* If you be in such danger, that the aduersaries cast dice, or lottes for your persons, and goodes, yet you shal be deliuered, as if a doue, with her glistering fethers, like siluer and gold, flie away into a secure place, without losse or diminution, but rather with increase of vertues.

† Whiles



15 † Whiles *x* the heauenlie discerneth kings ouer her, *y* with  
snow they shal be made white in Selmon.

*x* VVhen the heauenlie king determineth thus of earthlie kinges, *y* they shal be purged from  
their sinnes, and made white like snow, that fallerh in mount Selmon, which is a shadowed  
hil, thicke with trees, in mount Ephraim nere to Iordan.

16 † " The *z* mountane of God a fat mountane.

‡ The Church of God is visible, and durable like to a mountane.

17 A mountane *a* crudded as cheese, *a* *b* fatte mountane: † " why  
*c* suppose you crudded mountanes?

*a* Combined, or ioyned together, as when milke is turned into curde, and so into cheese.  
*b* fructful, enriched by spiritual giftes of the Holie Ghost. *c* ye that are not of this Church, do  
in vaine and erroneously imagine, that anie other mountaines are vited.

A mountane, in which it hath wel pleased God to dwel ther-  
in: for in dede our Lord wil dwel euen to the end.

18 † The *d* chariote of God is ten thousand folde, thousands of  
them that reioyce, our Lord in them, *e* in Sina in the holie place.

*d* Innumerable Angels ministers of Gods wil, do continually attend vpon his Diuine Ma-  
iestie, as if he (who otherwise nedeth no seruice) were caried by them, as in a chariote of  
infinite magnificence. Dan 7. *e* So God appeared in Maicstie, when he gaue his law in mount  
Sinai.

phes. 4.

19 † Thou art *f* ascended on hygh, thou *g* hast taken captiuitie:  
thou *b* hast receiued gifts in men: for euen those *i* that do  
not beleue, our Lord God to inhabite.

*f* Christ ascended with innumerable Angels attending vpon him, *g* caried with him the fa-  
thers of the old testament, that had benne captiue, *b* as man he receiued giftes of God, in and  
for men, his faithfull seruantes, *i* yea also he receiued for his merite, that innumerable, which  
before were incredulous, were conuerted, and God dwelt in their soules.

20 † Blessed be our Lord day by day: the God of our saluations  
wil make vs a prosperous iourney.

21 † Our God is the God of sauing: and *k* the issues of death are of  
our Lord, our Lord.

*k* Our Lord, I say, our Lord, and none but he could ouercome death by dying.

22 † But yet God *l* stil breake the heads of his enimies: the hearie  
croune of them, that walke in their sinnes.

*l* Though Christ died to deliuer al men from death. yet he wil geue capital sentence of eter-  
nal death to al that obstinately remaine his enimies, and multiple sinnes vpon sinnes, to the end  
of their temporall life.

23 Our Lord Said: Our *m* of Basan I wil conuert, I wil conuert  
*n* into the depth of the sea.

*m* Euen of the rudest barbarous nations, manie shal be conuerted to Christianitie *n* namely  
Gods grace is extended into the Ilandes of the Ocean, and other seas.

24 † That thy foote *o* may be dipped in bloud: the tongue of thy  
dogges [*made redde*] with \* the same [*bloud*] of the enimies.

Ex ini-  
scis, ab  
60.

*o* But such leuere slaughter shal fal vpon the obstinate contemners of this grace, that mens  
feete shal be defiled in their bloud, and dogges shal l. ppe it.

† They *p* haue seene thy entrings in ô God, the entrings of 25  
my God: of my King Who is *q* in the holie place.

*p* Manie haue sene, or knowen in general, but the faithful more exactly know how Christ came into this world, his conuersion therin, and his going forth: *q* his reigning now in heauen our Mediatour, by whom al other intercessors haue access to God.

† *r* Princes came before *s*ioyned with them that sang, in 26  
the middes *t* of young women plaing on tymbrels.

*r* The Apostles sowing the first seede of Euangelical doctrine, *s* with whom other Apostolical men, *t* and other soules of al nations conuerted by their preaching, most ioyfully sing together in hart, voice, and instruments: especially in good workes, shew their grateful affections to our Redeemer.

† In *v* churches blesse ye God our Lord, of *w* the fountains 27  
of Israel.

*v* And al this in the particular Churches of diuers Kingdomes, and partes of the world: *w* beginning with the Israelites in Ierusalem, and so proceeding into al Iurie, and Samaria, and to the *x* most of the earth. Act. i.

† There *x* Beniamin a youngman, in excesse of minde. 28

*x* S. Paul of Iacobs yongest sonne Beniamin, last called to Apostleship, was chiefly sent to the Gentiles.

*y* The Princes of Iuda: their leaders: the Princes of Zabulon,  
the Princes of Nephthali.

*y* Other Apostles of diuers tribes sent first to the Iewes, secondarily to Gentiles.

† Command thy strength ô God: *z* confirme this ô God, 29  
which thou hast wrought in vs.

*z* As the Church began by the omnipotent powre of God; so by the same only powre it is conserued.

† From thy temple in Ierusalem, kings shal offer giftes to 30  
thee.

† Rebuke *a* the wilde beasts of the reede, the congregation 31  
*b* of bulles in the kine of thy peoples: *c* that they may exclude  
them, which are tried with siluer.

*a* Chastice therfore ô God, al persecuters of thy Church, who are but as weake wauering reedes, in comparision of thy powre: *b* no better then bulles, with kync, that is, captaines and popular people, *c* endeouoring to alienate the constant proued confessors from their faith.

Dispate the nations that wil warres: † Legates shal come 32  
*d* out of Ægypt: Æthiopia shal prevent his handes to God.

*d* A prophetic that manie should be conuerted to Christ in Ægypt, and Æthiopia: as appeareth by the innumerable multitude of religious Monkes, & Nunnes in those countries, shortly after the Apostles dayes.

† Ye kingdomes *e* of the earth sing to God: sing to our Lord: 33

*e* The like afterwards in al other nations, whom therfore the prophet inuitheth to praise God, for so inestimable benefites in the whole world.

† Sing ye to God, that mounteth vpon the heauen of heauen, 34  
to the East.

Behold



35 Behold he wil giue to his voice *f* the voice of strength, † giue you glorie to God vpon Israel, his magnificence, and his powre in the cloudes.

*f* Christ wil come to iudge, in terroure of voice, and vvith magnificence, accompanied vvith holic Angels and other Sainctes.

36 † God is meruelous in his saintes, the God of Israel he wil giue powre, and strength to his people, God be blessed.

## ANNOTATIONS. PSALME. LXVII.

16. *The mountaine of God.*] For better discerning the true Church from other congregations, the Prophet here describeth certaine proprieties therof, for he calleth it a mountane, because it is most visible to al men. Secondly a fatte mountane, that is, replenished vvithal vertues, and giftes of the Holic Ghost; vvherof it is called Holic. Thirdly it is crudded, or consolidated in vnitie of faith and Religion, vvwhich conioyne the vvhole bodie, making it solide and firme, as the ruen turneth liquide m lke into curde, and so into cheefe. Fourthly, it is the Congregation, vvherin God alvvayes remaneth, euen to the end, for euer; vvwhich they vveth vvwo other proprieties; that the Church neuer faileth; nor erreth in doctrin: God stil dvelling therein, and consequently conserueth it from error in doctrin.

Markes of the Church :  
Visibilitie.  
Sanctitie.  
Vnitie.  
Perpetuitie.  
Assured veritie.

17. *VVhy suppose you crudded montaines*] As for other congregations, it is certaine and eident, that they are not the Church of God, because they are not crudded, that is, not vnitied, in the same pointes of faith, but only in negatiue pointes, and in general opposition against the Catholique Church, and among themselues notoriously disagreeing and diuided. As they also vvant the other markes of the true Church.

No other pretended Church hath the marke of vnitie or the rest.

## PSALME. LXVIII.

*Christ in middes of afflictions (as one in dangerous waters) s. describing the malice of persecutors, and his owne true zeale, 14. prayeth his heauenlie Father for helpe. 23. By way of iust imprecation, forsheweth the seuerer punishment of his aduersaries, 30. his owne glorious Resurrection, and prosperous building of his Church. For which he inuiceth al creatures to praise God.*

Christs afflictions and victorie. the s. key.

1 Vnto *a* the end, *b* for them that shal be changed, *c* to Dauid.

*a* Perteyning to the new Testament, *b* for gentiles conuerted to Christianitie, and from vice to vertue, *c* prefigured in Dauid.

2 **S**AUE me o God : because *d* waters are entered into my soule. *d* *Vehement afflictions inuiron my hart.*

3 † I *e* sticke fast in the myre of the depth: and there is no sure standing.

*e* I am as one intangled vvith quicke sand, or quadmyre in the bottom of a great vvater.

I am come into the depth of the sea : and a tempest hath  
ouerwhelmed me.

† I haue *f* labored crying, my iawes are made hoarse : my eies 4  
haue failed, whiles I hope in my God.

*f* Our Lord sweate bloud for anguish in his prayer, and was not deliuered from his Passion,  
neither are his seruantes presently deliuered from tribulations, but as is most to Gods honour  
and their ouvne good.

† They are multiplied aboue the heares of my head, that hate 5  
me without cause.

Ioan. 1

Mine enemies are made strong, that haue persecuted me vn-  
iustly : *g* then did I pay the thinges that I tooke not.

*g* Our Saniour who had no sinne, payde the ransom for al sinnes.

† O God thou knowest my *h* foolishnes : and *i* mine offen- 6  
ces are not hide from thee.

*h* O God thou knowest, that this which seemeth follie to vworldlie men, is true wisdom;  
*i* and though men charge me vvith offences, thou knowest that I am innocent.

† *k* Let them not be ashamed vpon me, which expect thee 7  
Lord, Lord of hostes.

*k* suffer not the weake to be scandalized in my passions.

Let them not be confounded vpon me that seeke thee, 8  
of Israel.

† Because for thee haue I sustained reproch, confusion hath 8  
couered my face.

† I am become a forener to my brethren, and a stranger to 9  
the sonnes of my mother.

† Because *l* the zeale of thy house hath eaten me : and the 10  
reproches of them that reproched thee, fel vpon me.

Ioan. 2

*l* The zeale of seeking Gods honour, in propagating and aduancing his Church, is the cause  
of persecution. As we see those are lesse persecuted, which haue lesse godlie zeale.

Rom. 1

† And I couered my soule in fasting : and *it* was made a 11  
reproch to me.

*m* The vicked do reproch those that mortifie themselves.

And I put heare cloth my garment, & I became a parable to them. 12

† They spake aganst me *n* that sat in the gate; and they soong 13  
aganst me that dranke wine.

*n* The great men and iudges, also the drunkards and rascalitie of the people.

† But I, *o* my prayer to thee 8 Lord: a time of thy good 14  
pleasure 8 God.

*o* But I direct my prayer to thee.

*p* In the multitude of thy mercie heare me, in the truth of  
thy saluation:

*p* Expecting the time of thy good pleasure.

† Deliuer me out of the myre, that I stick not fast: deliuer me 15

*q* tribulations, from them that hate me, and from the depthes of *q* waters.

† Let



16 † Let not the tempest of water drowne me, nor the depth swallowe me : ⁊ neyther let the pit shut his mouth vpon me.

⁊ Though Christ died and vvas buried, and in soule descended into hel, yet he could not be holden in his sepulchre, nor in limbo, but rose againe.

17 † Heare me ô Lord because thy mercie is benigne : according to the multitude of thy commiserations haue respect to me.

18 † And turne not away thy face from thy seruant : because I am in tribulation, heare me speedily.

19 † Attend to my soule and, deliuer it : / because of mine enemies deliuer me.

f That they may either be conuerted, or confounded, and so do no more hurt.

20 † Thou knowest my reproch, & my confusion, & my shame.

21 † In thy sight are al they that afflict me, my hart hath looked for reproch and miserie.

And I expected some bodie that would be sorie together with me, and there ⁊ was none : and that would comfort me, and I founde not.

at. 27. ⁊ Not anie that could mitigate our Sauours affliction, vwould shew compassion towards him.

an. 19. 22 † And they gaue ⁊ gal for my meate : & in my thirst they gaue me vinegre to drinke.

⁊ But contrariwise vwhen he complained of thirst, they gaue him gal and vinegre to drinke.

om. 11. 23 † ⁊ Let their table be made a snare before them, & for retributions, and for a scandal.

⁊ A prophecie of the destruction of the Iewes, at the time of Pasch, vwhen they should thinke to eate their paschal lamb vvith ioy.

24 † Let ⁊ Their eies be darkned that they see not : and make y their backe crooked alwaies.

⁊ They are also blinde in hart, that they vvill not see the truth of Christs doctrine: y but bow themselves to earthlie things, and vvorldlie gaires euen to this day.

25 Poure out thy wrath vpon them : and let the furie of thy wrath ouertake them.

26 Let their habitation be made desert : and in their tabernacles let there be none to dwel.

27 Because ⁊ whom thou hast stricken, they haue persecuted: and vpon the sorrow of my wounds they haue added.

⁊ Christ, vvhom God of this mercie designed to suffer death, for redemption of mankind, the Iewes of mere enuie and malice persecuted to death.

28 † Adde thou ⁊ iniquitie vpon their iniquitie : and let them not enter into thy iustice.

a A prophecie that God would suffer them, to fall from one iniquitie to an other.

† *b* Let them be put out of the booke of the liuing: and with 29  
the iust let them not be written.

*b* In the end of their liues, they shal not be found in the booke of life, vvhether they suppose  
themselues to be written.

ε I am poore and sorowful : d thy saluation ô God hath 30  
receiued me.

ε The voice of Christ, humbling himselve to death, euen to death of the Crosse : d from  
which he rose againe.

† I wil praise the name of God with canticle : and wil magni- 31  
fie him in prayse.

† And ε it shal please God more then a young calfe : that 32  
bringeth forth hornes and hoofes.

ε Deuout praise and thankesgeiuing please God more then sacrifices of the most tender calves,  
which were otherwise also grateful sacrifices.

† Let the poore seee and reioyce : seeke ye God, and your soule 33  
shal liue.

† Because our Lord hath heard the poore : and he hath not 34  
despised f his prisoners.

f God doth assuredly comfort al such, as are imprisoned for professing the truth.

† Let g the heauens and earth praise him, the sea, and al the 35  
creeping beastes in them. *g Al the creatures of God.*

† *b* Because God wil saue Sion : and i the cities of Iuda shal 36  
be built vp.

*b* God wil alwayes establish and protect the Catholique Church : i and particular Churches,  
members of the vniuersal shal also prosper.

And they shal inhabite there, & by inheritance they shal get it.

† And k the seede of his seruants shal possesse it, and they that 37  
loue his name shal dwel in it.

k Perpetual succession of the Catholique Church.

### PSALME. LXIX.

Dauids prayer *An other prayer of Dauid, when he was persecuted by Absolom : made in*  
in persecutiō. *a Psalme after his delinerie.*  
the 8. key.

Vnto a the end, a Psalme of Dauid, in remembrance, that our 1  
b Lord saued him.

a An apt prayer also for the afflicted in the newv Testament, b from the danger of Absolom.  
(2. Reg. 18.) or from anie persecutor.

O God c intend vnto my helpe: Lord d make hast to helpe 2  
me.

c Al men at al times nede Gods helpe : d but most present nede, in present dangers.  
The rest of this Psalme is conteyned in the 39. Psalme, from the 15. verse, but there the whole  
Church prayeth for helpe, the world being almost drowned in sinnes; here Dauid, or other  
particular persons, or peoples pray in their seuerall distresses,

† Let



al. 39.

3 Let them be confounded, and be ashamed, that seeke my soule.

4 † Let them be turned away backward, and be ashamed that wil me euils.

Let them be turned away forthwith ashamed, that say to me: Wel, wel.

5 † Let al that seeke thee reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.

6 † But I am needie and poore: ô God helpe me thou art my helper, and deliuerer: ô Lord be not slacke.

## PSALME. LXX.

*King Dauid, or anie other iust person, prayeth God to continew his grace, and protection against the malice of the enimie.. 5. Recounteth Gods mercie in deliuering him from falling into tentations. 6. prayeth for the same in old age, or weakenes of bodie and spirite, 20. and promiseteth perpetual gratitude and praises.* A prayer for persequence in vertue. the 7. key.

1 A Psalme *a* for Dauid, *b* of the sonnes of Ionadab, and *c* the former captiues.

*a* Though this Psalme (as also diuers others) is intitled to, or for Dauid, it proueth not that some other was the author therof, but the Seuentie Interpreters insinuate hereby, that it pertaineth in more particular sorte to Dauid, growing old; *b* they adde also the sonnes of Ionadab a most holie familie, *c* who for their singular pietie, were suffered to remaine in Ierusalem, in the first captiuitie. Ierem. 35.

2 **I**N thee ô Lord *d* I haue hoped, let me not be confounded for euer: † in *e* thy iustice deliuer me, and receiue me.

sal. 30. *d* The wordes of Dauid, or anie faithful iust person. *e* God of his iustice reuengeth the iniuries done to his seruantes.

Incline thine eare to me, and saue me.

3 † Be vnto me for a God protector, and for a fenced place: that thou maist saue me:

Because thou art my firmament, and my refuge.

4 † My God deliuer me out of the hand of the sinner, and out of the hand of him that doth aganst the law, and of the vniust.

5 Because thou art *f* my patience ô Lord: ô Lord my hope from my youth.

*f* Through thy grace I haue patience to expect thy pleasure, when I shal be releued.

R

† Vpon

† Vpon thee haue I bene confirmed from the wombe: from 6  
my mothers bellie thou art my protector.

In thee is my singing alwaies: † I was made to manie as 7  
g a wonder: and thou art a strong helper.

g It semeth strange to most men, why the iust haue more troubles then the wicked.

† Let my mouth be filled with praise, that I may sing thy glo- 8  
rie: h al the day thy greatnes.

h A necessarie prayer for perseuerance, which none can haue without special and continual  
helpe of grace.

† Reiect me not in the time of olde age: i when my strength 9  
shal faile, forsake me not.

i Against this special danger, and last assaults of the enemie, Christ hath instituted the Sacra-  
ment of Extreme Vnction.

† Because mine enemies haue said to me: and they that wat- 10  
ched my soule, consulted together,

† Saying: God hath forsaken him, pursew, and take him: be- 11  
cause there is none to deliuer.

† O God be not farre from me: my God haue respect to mine 12  
ayde.

† Let them be confounded, and sayle that detract from my 13  
soule: let them be couered with confusion, and shame; that  
seeke euils to me.

† But I wil alwaies hope: and k wil adde vpon al thy praise. 14

k The best meanes to conserue vertue, is to exercise the same, adding good workes towards  
our neighbours, and praises to God.

† My mouth shal shew forth thy iustice: al the day thy 15  
saluation. Because / I haue not knowne lerning, m I wil enter  
into the n powres of our Lord: † ô Lord I wil be mindful of 16  
thy iustice onely.

l I professe not exact knowledge of natural things; m but I consider and contemplate the infi-  
nite powre of God, which appeareth in his workes, n and his iust iudgements; as partly haue  
appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end  
of this world.

† O God thou hast taught me from my youth: and vntil now 17  
I wil pronounce thy meruelous workes.

† And vnto ancient age, and olde age: ô God forsake me not? 18  
Vntil I shew forth thy arme to al the generation, that is to  
come.

Thy might, † and thy iustice ô God euen to the highest, great 19  
meruailles which thou hast done: ô God who may be like to  
thee?

† How



20 † How great tribulations hast thou shewed me, manie and euil: and turning thou o hast quickened me: and from the depthes of the earth thou hast brought me backe againe.

• *After tribulations recreated me.*

21 † Thou hast multiplied thy magnificence: and being turned thou hast comforted me.

22 † For I also wil confesse to thee in the instruments of Psalme thy truth: o God I wil sing to thee on the harpe, holic one of Israel.

23 † My p lippes shal reioyce when I shal sing to thee; and my soule, which thou hast redemed.

P *I wil praise thee with mouth and hart.*

24 † Yea and my tongue al the day shal meditate thy iustice: when they shal be confounded and ashamed that seeke euils to me.

PSALME. LXXI.

*By way of prayer the Psalmist prophesieth Christs coming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 8. the greatnes of his spiritual kingdom in the Gentiles. 16. and his continual glorie and praise.* Christ our king & Iudge. the s. key.

1 A Concerning Salomon.

• This Psalme is of Christ, perfigured by Salomon, whose kingdom was most glorious of al the kinges of Gods people; for of king Salomon himselfe manie things in this Psalme can not be truly vnderstood. S. Aug.

2 O God giue thy iudgement to b the king: and thy iustice to c the sonne of the king.

• O God most blessed Trinitie, geue powre and authoritie, to the Sonne of Man, God incarnate, King of al kinges, c the Sonne of king Dauid, to iudge for mankind against the diuel.

To iudge thy people in d iustice, and thy poore in iudgement.

d Christ paying ransom for al mankind, and so man renouncing the diuel, and seruing God is iustly, not iniuriously deliuered from captiuitie of sinne, and of the diuel.

3 † Let e the mountains receiue peace for the people: and f the hile fillles iustice.

• A prophetic of the Apostles receiuing powre to preach Christs Gospel, of peace and reconciliation of men to God by penance; f and of other Apostolical men that folow their steppes.

4 † He g shal iudge the poore of the people, and shal saue the children of the poore: and he shal humble the calumniator.

g Salomon in figure of Christ was for a time a iust and good king.

† And he shal *b* continew with the sunne, and before the *1*  
moone in generation and generation.

*b* But only Christ, not Salomon, nor anie other king of that people, contineweth, or reigneth  
for euer.

† He *i* shal descend as rayne vpon a fleece : and as droppes *6*  
distilling vpon the earth.

*i* The maner of Christs incarnation most silent, siuete, and grateful.

† There shal rise in his dayes iustice, and abundance of peace, *7*  
¶ vntil the moone be taken away.

¶ Agane the prophet inculcateth that Christs kingdom, his Church, shal continew for euer.

† And he shal rule *l* from sea vnto sea : and from the riuer *8*  
euen to the ends of the round world.

*l* The Church is not only vniuersal in all times, but also in places.

† Before him shal the Æthiopians fal downe : and his enimies *9* *Isaie.*  
shal lick the earth.

† The *m* kinges of Tharsis, and *n* the Islands shal offer presentes: *10* *Mat.*  
the kinges of the Arabians, and of Saba shal bring giftes.

*m* The three Sages or Kinges, which adored our Sauour, and offered gold, frankencense, and  
myrrh, were the first that fulfilled this prophecie : and after wards Constantine the great, and  
other Emperors, Kinges, and Princes. *n* Amongst other Ilandes great Brytannic (the greatest  
of Europe) was conuerted to Christ, according to this prophecie : first some few in the A-  
postles time ( Metaphrastes apud Surium, Theodoret, epist. ad Timoth. Sophronius, Ser. de  
Nat. Apost, & alij.) More in the time of Eleutherius. Lastly our Euglise nation by S. Augustin  
and others sent by S. Gregorie.

† And al kinges of the earth shal adore him : al nations shal *11*  
serue him.

† Because he shal deliuer the poore from the mightie : and *12*  
the poore which had no helper.

† He shal spare the poore and needy : and he shal saue the *13*  
soules of the poore.

† From vsuries and iniquitie he shal redeme their soules : and *14*  
their name shal be honorable before him.

*∴* How is this prophecie ve-  
rified, except  
the Church be  
alwayes visi-  
ble? † And *∴* he shal liue, and there shal be giuen him of the gold *15*  
of Arabia, and they shal adore it alwaies : al the day they shal  
blesse him.

† And there shal be a firmament in the earth, in the toppes of *16*  
mountanes, the fruite therof shal be extolled farre aboue Liba-  
nus : and they shal florish of the citie, as the grasse of the earth.

† Be his name blessed for euer : before the sunne his name is. *17*  
permanent.

And al the tribes of the earth shal be blessed in him : al  
nations shal magnifie him.

† Blessed



18 † Blessed be our Lord the God of Israel, o who only doth meruelous things. o *No miracles can be donne but by Gods powre.*

19 † And blessed be the name of his maiestie for euer: and al the earth shal be filled with his maiestie. p Be it, be it.

p Above al other desires the holie prophet wished Gods glorie, and praises in al the earth, as it is in heaven.

20 † q The praises of Dauid, r the sonne of Iesse are ended.

q It semeth by this appendix added by Esdras, that this Psalme was last composed, though not put in the last place, but as it came to his handes. r Dauid the natural sonne of Iesse, made no more Hymnes, that is, no more musical praises of God after this Psalme, but the prefigured Dauid Christ our Sauour, the Sonne of God, in his bodie the Church, singeth stil new praises. S. Aug. in enarrat. Psal. sequentis. 72.

## PSALME. LXXII.

*The royal prophet, first professing the unspeakable goodnes of God, 2. in the person of the weake complaineth, that the wicked prosper, and the iust are afflicted. 15. reprehendeth the murmuration, for though we can not comprehend the secrete iudgements of God. 18. yet they are most iust. 25. Sa with desire to rest in God, he promiset h euer to praise him.* Affliction in this world is recompensed in the end. the. 9. key.

1 A Psalme a to Asaph.

a To be songe by Asaph the master of musike, and his companie.

**H**Ow b good is God to Israel, to them, that are of a right hart!

b God is so excellent good, as no tongue can expresse, no hart can conceiue.

2 † But c my feete were almost moued, my steppes almost slipped.

c The peace and prosperitie of the wicked tempted me, to leaue the right narrow way, and to goe the brode easie way with them.

3 † Because I haue had zeale vpon the wicked, seing the peace of sinners.

† Because there is d no respect to their death: and e stabilitie in ther plague.

d They neuer thincke of death; e and if they suffer some affliction, they quickly remoue it from them.

5 † In f the labours of men they are not, and with men they shal not be scourged.

f They trauel not so much as good men do, neither are they so often punished.

6 † Therefore g hath pride helde them, they are couered with their iniquitie and impietic.

g Which maketh them proud, and so they runne into al sortes of iniquitie.

† Their iniquitie hath proceeded as it were of fatte : they 7  
haue passed into *h* the affection of the hart.

*h* *Whatsoever mischief came in their mind, they feared not to committe it in fact.*

† They haue thought, and haue spoken wickednes they haue 8  
spoken iniquitie *i* on high.

*i* *boldly extolling their owne wordes and workes, and despising others.*

† They haue sette their mouth vnto heauen : ad their tongue 9  
hath passed in the earth.

† Therefore wil my people *k* returne here : and *l* ful daies 10  
shal be found in them.

*k* *For this prosperitie of the wicked, some of Gods people wil fall from the right way, l and their dayes wil abound with calamities.*

† And they haue saide : *m* How doth God know, and is there 11  
knowledge in the highest ?

*m* *The voice of the weake, inclining to diffidence, and doubt of Gods knowlege, and prouidence.*

† Loe the sinners them selues, and they that abounde in the 12  
world, haue obtained riches.

† And I saide : Then haue I iustified my hart without cause, 13  
and haue washed my handes amongst innocentes :

† And haue bene scourged al the day, and my chastising in the 14  
mornings.

† If I saide : I wil speake this : behold *n* I reprovued the 15  
nation of thy children.

*n* *The prophet in his owne person answereth, that if he should say such thinges, he should reprove Gods children, as faultie, vnworthie of his protection, and to be neglected ; wheras it is Gods prouidence to chastice his children whom he loueth.*

† I *o* thought to know this thing, it is labour before me : 16

*o* *In this life we can not know the particular causes, why the iust are afflicted, and manie wicked prosper in this world.*

† Vntil I may enter into the sanctuarie of God : and may vn- 17  
derstand concerning their latter endes.

† But yet *p* for guiles thou hast put it to them : thou hast cast 18  
them downe whiles they *q* were eleuated.

*p* *But only in general we are taught, that euils are prepared for the guiles, or deceptes, q pride, and other finnes of the wicked.*

† How are they brought into desolation, they haue failed 19  
sodanelly : they haue perished for their iniquitie.

† As the dreame of them that rise *o* Lord, in thy citie thou 20  
shalt bring their *r* image to nothing.

*r* *Not real but imaginarie felicitie.*

† Because



21 † Because my hart is inflamed, and my reynes are changed:  
*f Almost burned up with afflictions.*

22 And I am brought to nothing, and knew not.

23 † As a beast am I become with thee: and I v alwaies with thee.

† Charged with heauie burdens, without knowlege how long, or to what end,

† yet not destitute of thy protection.

24 † Thou hast helde my right hand: and in thy wil thou hast conducted me, and with glorie thou hast receiued me.

25 † For what is to me *w* in heauen? and besides thee what would I vpon the earth?

¶ *Nothing to be desired in heauen, nor in earth but God.*

26 † My *x* flesh hath fainted, and my hart: God of my hart, and God my portion for euer.

z *In bodie and mind I thirst after thee, my true inheritance.*

27 For behold, they *y* that make them selues sacre from thee, shal perish: thou *z* hast destroyed al, that fornicate from thee.

† *Men by their freewill make themselves enemies to God. z determined their damnation, forseeing their final sinnes.*

28 † But it is good for me to cleaue to God: to put my hope in our Lord God:

That I may shew forth al thy prayes, in the gates of the daughter of Sion.

## PSALME. LXXIII.

*Faithful people pressed with persecution lamentably complayning, beseecheth God to respect his owne inheritance, cruelly afflicted; 10. and leift long without helpe, 12. whereas heretofore he releued his people in like distresses. 18. And therefore confidently hopeth he wil renenge the blasphemers of his name,*

*A prayer in long affliction. the 7. key.*

1 Vnderstanding a to Asaph.

† Instruction for the congregation of the faithful in distresse, not to seeke temporal rewards and prosperitie, but to expect spiritual and eternal. S. Aug.

**V** H Y hast thou o God *b* repelled for euer: is thy furie wrath vpon the sheepe of thy pasture?

† In long persecution the weake beginne to feare, or suspect, that God hath utterly abandoned them.

2 Be c mindful of thy congregation, d which thou hast possessed from the beginning.

† But the stronger pray with confidence, d being assured that God who hath conserued his Church hitherto, from the beginning of the world, wil conserue it stil to the end.

Thou

Thou hast *e* redemed the rod of thine inheritance: mount  
Sion, in which thou hast dwelt.

*e* An other reason why God wil conserue his Church is, because he hath deliuered it often in  
a strong arme; as from bondage in Ægypt, from persecution and oppression in the time of  
Iudges, and kinges, and lastly redemed it from the tyrannie of the diuel by Christs death.

† Lift vp thy handes vpon *f* their prides for euer: how great *3*  
things hath the enimie done malignantly in the holy place:

*f* Thirdly the pride of the enimies moueth God to reuenge their wickednes, and so to deliuer  
his owne people.

† And they that hate thee haue gloried: in the middes of *g* thy *4*  
solemnitie.

*g* They pretend to kepe solempne feastes like to thyne.

They haue sette *h* their signes, for signes: † and haue not *5*  
knowne, *i* as in the issue on high.

*h* They set vp altars against thyn altares, or some new deuised external shew, against the holie  
Rites of the Church: *i* and that in publike places, in the endes of high wayes, or portes,  
and pinnacles.

As *k* in a wood of trees they haue with axes † cut out the *6*  
gates therof together: in hatchet, and chippeaxe they haue cast  
it downe.

*k* The prophet describeth the maner how persecutors destroy temples, and al sacred things.

† They haue burnt thy sanctuarie with fire: they haue pollu- *7*  
red the tabernacle of thy name in the earth.

† Their *l* kinred together haue saide in their hart: Let vs *8*  
make al the festiual daies of God to cease from the earth.

*l* The whole crew, or band of persecutors.

† Our *m* signes we haue not seene, there is now no prophet: *9*  
and he wil know vs no more.

*m* The weake complaine that God sheweth not wanted signes, nor sendeth succourse to his  
people, by raising some prophet, or other meanes to helpe them.

† How long ô God shal the enimie vpbraide: the aduersarie *10*  
prouoke thy name for euer?

† Why doest thou turne away thy hand, and thy right hand, *11*  
out of the middes of thy bosome for euer?

† But *n* God our king before the worldes: he hath wrought *12*  
saluation in the middes of the earth.

*n* The perfect do answer, that God both hath, and wil releue his people.

† Thou in thy strength hast confirmed *o* the sea: thou hast *13*  
*p* crushed the head of Dragons in the waters.

*o* Made the redde sea like wallis. *p* drowned Pharao and his hoste.



- 14 † Thou hast broken the heads of the dragon : thou hast giuen him for meate to the peoples *q* of the Æthiopians. *q* of blacke diuells.
- 15 † Thou hast *r* broken vp fountanes, and torrentes : thou hast dried the riuers *f* of Ethan.
- r* *geuen water out of rockes, I made passage ouer Iordan.*
- 16 † The day is thine, and the night is thine : thou hast made the morning and the sunne.
- 17 † Thou hast made al the coasts of the earth : the summer and the spring thou hast formed them.
- 18 † Be mindeful of this, the enimie hath vpbraided our Lord : and a foolish people hath prouoked thy name.
- 19 † Deliuer not to beasts the soules that confesse to thee : and the soules of thy poore forget not for euer.
- 20 † Haue respect vnto thy testament : because they that are *t* obscure of the earth, are filled with houses of iniquities.
- t* Ignorant, blind, and barbarous infidels, lodge al kinds of iniquitie in their consciences.
- 21 † *v* Let not the humble be turned away being confounded : the poore and needy shal praise thy name.
- v* and therefore it is vnmeete, that faithful people should be in bondage vnder them.
- 22 † Arise God, iudge thy cause : be mindful of those thy reproches, that are *w* from the foolish man al the day.
- w* These foolish audacious men do continually blasphemie al holie thinges.
- 23 † *x* Forget not the voices of thine enimies : the *y* pride of them that hate thee, hath ascended alwaies.
- x* Omite not to punish them, *y* seeing they are obstinate and obdurate in pride, and *is* hatred.

## PSALME LXXIIII.

Christ (with his Assessors) wil iudge the whole world, at the last day : in General  
the meane time exhorteth sinners to amend their life ; 7. for none shal iudgement.  
escape iust iudgement. 11. The wicked shal be punished, and the good the 2. key,  
rewarded.

I Vnto the end, a Corrupt not, a Psalme of Canticle to Asaph.

a Either this was the beginning of a songue, to the tune wherof this Psalme was song ; as some Hebrew Rabbins testifie ; or, as S. Augustin and other fathers explicate, the Sepiuagint do admonish vs, by occasion of this Psalme, not to faile in our hope, for that God wil in no case violate his promise nor purpose, but wil render to euerie one in the day of Iudgement, as they deserue.

**V** *e* *b* wil confesse to thee *ô* God : *e* we wil confesse, and wil inuocate thy name.

*b* Christ with his Apostles, and other assessorie iudges, wil praise and thanke God, for his admirable good providence, and gouernement of this world.

*e* This duplication of the same word, confirmeth vs of the assured performance of that, which is here prophesied.

We wil tel thy meruelouse workes : † when *d* I shal take a 3  
time, I wil iudge iustices.

*d* Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

† *e* The earth is melted, and al that dwel in it : *f* I haue confirmed the pillars thereof. 4

*e* The earth at that time shal be purged with flaming fire : *f* yet shal not be destroyed, but changed in qualities.

† I said to the wicked : *g* doe not wickedly : and to them that 5  
offend : *b* Exalt not the horne.

*g* An epitome, or brieft summe of Christs doctrine, to flee from sinne. *b* be not proud, abuse not the powre you haue, to do what you please.

† Exalt not your horne on high : speake not iniquitie aganst 6  
God.

† For neither from the East, nor from the West, nor from the 7  
desert mountanes : † *i* because God is Iudge. 8

*i* VVhen other Iudges sitte on tribunales, some may be absent, or escape from their sentences : but al without exception shal be brought in persons, when Christ God and Man shal iudge.

‡ This man he humbleth, and him he exalteth, † *l* because 9  
there is a cuppe in the hand of our Lord *m* of more wine ful of mixture.

‡ Some shal haue sentence of eternal paine in hel; some of eternal reward in glorie, *l* though (partly in this world, partly in particular iudgement of euerie soule) God hath already, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but al shal drinke of the bitter cuppe of eternal damnation. *m* strong wine not delaye with water, but mingled with bitter sharpe thinges, as gal, vinegre, brimstone &c. and so powred into festered woundes, so they shal suffer vntolerable endles paine, mixed with the worme of conscience, losse of glorie, rancor of hart, and eternal desperation.

And he hath powred it out *n* of this into that, but yet the dregges therof are not emptied: al the sinners of the earth shal drinke.

*n* Varietie of hellish torments, from one extreme to another : as from snow waters to exceeding heate. Iob. 24.

† But I wil shew forth for euer: I wil sing to the God of Iacob. 10

† And I wil breake al the hornes of sinners : and *o* the hornes 11  
of the iust shal be exalted.

*o* The iust for wel vsing their powre of freewill, and of al powre geuen them in this life, are rewarded in heauen.



## PSALME. LXXV.

*The royal prophet singeth Gods praises, for his particular providence towards the Iewes: 10. further to be extended to al the meeke of the whole earth.*

*Gods providence towards his people the 3. key.*

1 Vnto the end, in prayſes, a Psalme *a* to Asaph, a Canticle to *b* the Assirians.

*a* For the congregation offaithful and godlie people. *b* Amongst others, one notorious example of Gods providence is recorded of an hundred fourefcore & siue thousand Assirians, slaine in one night by an Angel. 4. Reg. 19.

2 **G**od is knowne *c* in Iewrie : in Israel his name is great.

*c* God was not only knownen in general, as to pagane Philosophers, and some others, but more particularly to the Iewes, the issue of Abraham, Isaac, and Iacob, by his special benefites towards them.

3 † And *d* his place is made in peace : and *e* his habitation in Sion.

*d* God suffering al other nations to erre for their sinnes, in their fond phanties of false goddes, reserved the Israelites for his Church, *e* establishing the principalitie therof in Sion.

4 † *f* There he brake the powres of bowes, the shulde, the sword, and the battle.

*f* For obtaining and conseruing of Sion from wicked Infidels, God ouerthrew al sortes of contrarie forces.

5 † Thou *g* doest illuminate meruelously from the eternal

6 mountaynes : † al the foolish of hart *h* were troubled.

*g* God not only gaue his people temporal victories ouer their enemies, but also illuminated their mindes with knowledge of true religion : *h* others are often troubled in mind, hearing the truth, but are not conuerted through their obstinate follie.

† They *i* slept their sleepe : and al the men of riches found nothing in their handes.

*i* VVorldlie men in supine carlesnes as in a sleepe, passe ouer this life, and afterwards find themselves excluded from heauen, for lacke of merites, and good workes, with the foolish virgins.

7 † At *k* thy reprehension ô God of Iacob, they *l* haue al slumbered that mounted on horses.

*k* God vndertaking the defence of his people, and threatning the aduerser part, *l* they failed in courage, as men overcome with drowlines of sleepe.

8 † Thou art terrible, and who shal resist thee : *m* from that time thy wrath.

*m* Euen from the first notice of thy wil, the aduersaries were dejected, fearing thy potent wrath.

∴ The Prophetes do often speake in the preterence, for the assurance of the thinges to come.

† From *h* heaven thou ∴ hast made thy iudgement hearde: *9*  
o the earth trembled and was quiet.

∴ Terrible signes from the firmament appearing before the day of iudgement,  
o persecutors and others being terrified shal be astonied and silent.

When God arose vnto iudgement, *p* that he might saue al *10*  
the mecke of the earth.

*p* God vvil come to iudge the *v* world, more especially for the iusts sake.

† Because *q* the cogitation of man shal confesse to thee: and *11*

*r* the remanes of the cogitation shal keepe festiual day to thee.

*q* Men that shal seriously thinke and meditate vpon these thinges, vvil praise and thanke God for them: *r* and the effect, and liuere repast of such meditation, shal make as it vvere a great festiual day, in the deuout soule spiritually ioyned vwith God.

† *f* Vowe ye, and *t* render to our Lord your God: al ye that *12*  
round about him bring giftes.

*f* The soule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes to vwardes man, to make vowes of thinges vvherto vve are not obliged, *t* but most necessarilie it is to be maturely aduised, and not rashly, nor lightly to vovv; for being orce vovved, vve are strictly bound to vvhatsouer vve haue lauyfully promised. And it is great sinne to vovv vnder discretely.

To *v* the terrible, † and him that taketh away the spirite of *13*  
princes, terrible to the kinges of the earth.

∴ Remembring that for vovves, and al other vvoikes vve must ansvver to God, vvhoe is a terrible iudge, readie to punish in bodie and soule, sparing none for their greatnes, nor puioces, nor kinges, nor vulgar sorte, for al are to him alike.

# PSALME. LXXVI.

Gods special  
protection of  
the Ievves.  
the. 4. key.

*Anie faithful deuout person meditating Gods benefites, 7. examineth his  
cōscience, that nothing be in his soule, that may offend God. Who is alwayes  
readie to forgene: 11. and therefore he stil reneweth his purpose to serue God  
sincerely, 15. particularly remembring the deliuerie of Israel from Egypt.*

Vnto the end, for *a* Idithun, a psalme *b* to Asaph. *1*

*a* For Idithun to sing, or to make tune for it. *b* For the faithful congregation to consider Gods benefites.

† **VV**ith *e* my voice I haue cried to our Lord: with my *2* *psal. 14*  
voice to God *d* and he attended to me.

*c* Having heretofore prayed, *d* I haue obtayned.

† In the day of my tribulation I sought God, with my handes *3*  
*e* in the night before him: and I *f* was not deceiued.

*e* Especially being in tribulation, and praying vwith hart and handes lifted vp, as vvel in the night as day: *f* I vvas not frustrate of my prayer.

4 My *g* soule refused to be comforted, † I *h* was mindeful of God, and was delighted, and was exercised: and *i* my spirite fainted.

*g* I was sometimes in such anguish that nothing seemed comfortable, *h* but I relied vpon God so firmly, *i* that my spirite came into an extasie, or traunce.

5 Myne eies *k* preuented the watches: I was *l* troubled, & spake not.

*k* I arose early before the ordinarie time of avwayking, *l* my hart being attentue inwardly, I uttered nothing vwith my tongue.

6 † I thought vpon old daies: and the eternal yeares I had in minde.

7 † And I meditated in the night with my hart, and I was exercised, and I *m* swept my spirite.

*m* I diligently examined my conscience.

8 Why, *n* wil God reiect for euer: or wil he not adde to be better pleased as yet?

• Affuredly God wil not reiect for euer, but he wil be pleased with his Church.

9 † Or wil he cutte of his mercie for euer, from generation vnto generation?

10 † Or wil God forget to haue mercie? or wil he in his wrath keepe in his mercies?

11 And I sayde: *o* Now haue I begune: *p* this is the change of the right hand of the Higheft.

• Vvhiles I thus thought, I erred greatly, now I see and confesse that God suffereth al calamities for the good of his seruantes: *p* and this I knew not by my selfe, but by the inspiration of God, making this change in me by his gracious hand.

12 † I haue bene mindful of the workes of our Lord: because I wil be mindful, from the beginning of thy meruelous workes.

13 † And I wil meditate in al thy workes: and in thy inuentions I wil be exercised.

14 † O God in the holie is thy way: what God is great as our

15 God? † thou art the God that doest meruelous things.

16 Thou hast made thy powre knowne among peoples: † thou hast with thine arme redeemed thy people, the children of *q* Iacob, and Ioseph.

*q* The progenie of Iacob, receiued and nourished in Ægypt for Iosephs sake, as his adopted children.

17 † The waters *r* saw thee ô God, the waters saw thee: and they were afraid, and the depthes were troubled.

*r* The read sea, and Iordan felt thy diuine powre, and obeyed thy wil.



† A multitude of the sounding of waters: the cloudes gaue 18  
a voice.

*f* Noife of waters meeting after the Israelites were passed, thunders and lightnings also hapened, to the terror of the persecutors, though not mentioned in Exodus.

For in deede arrowes doe passe: † the voice of thy thunder 19  
in a wheele.

Thy lightnings shined to the rounde world: the earth was  
moued and trubled.

† Thy way in the sea, and thy pathes in many waters: and thy 20  
steppes shal not be knowne.

† Thou hast conducted thy people as sheepe: † in the hand of 21

Exo. 14

*t* By the mini- moyfes and Aaron.

*sterie* of Moyfes and Aaron.

PSALME. LXXVII.

Gods great  
Benefites be-  
stowed vpon  
the Iewes,  
and their in-  
gratitude.  
the 4 key.

*The royal prophet exhorting the people to attend, 5. reciteth manie great  
benefites of God towards their forefathers ( whose ingratitude, often re-  
bellion, and chastisement he stil noteth ) 9. in their entrance into the  
land of Chanaan: 12. also before the same in Egypt, and in the desert.  
42. How God plagued the Egyptians: 52. protected, and conducted his  
people into the promised land. 56. where likewise they often offended,  
were punished: 65. yet were stil conserued: 69. and the tribe of Iuda  
exalted in king Dauid.*

Vnderstanding a to Asaph.

I

*a* Commended to Asaph a chiefe musician, that the people might vnderstand and consider  
Gods benefites.

**M**Y people attend ye to *b* my law: incline your care vnto  
the wordes of my mouth.

*b* Neither the law, nor the people was Dauids, but presenting Gods person, he speaketh in  
his name or authoritie, with whose inspiration he was replenished. S. Greg. Prefat. in Iob. c. 2.

† I wil open my mouth in *c* parables: I wil speake *d* propo- 2  
sitions from the beginning.

Mat. 13.  
5. 35.

*c* Albeit the prophet reciteth historically things donne, yet the same were parables, simili-  
tudes, and figures of other things: *d* yea of secret hidden Mysteries, obscurely signified in the  
old Testament, and reueled in the new.

† How great things haue we heard and *e* haue knowne them, 3  
and *f* our fathers haue told vs.

*e* Which partly we know by written holie Scriptures: *f* partly by Traditions.

† They

4 † They were not hid from their children, in an other generation.

Telling the prayſes of our Lord, and his powers, and his meruelous workes which he hath done.

5 † And he *g* raiſed vp a teſtimonie in Iacob: and *h* made a law in Iſrael.

*g* God of his mercie without precedent merite, raiſed vp a peculiar people of Abraham, Iſaac, and Iacob, *h* and gaue them a particular law, firſt of Circumciſion, & more largely by Moſes.

How great thinges he commanded our fathers, *i* to make  
6 the ſame knowne to their children: † that *k* an other generation may know.

*i* So Abraham inſtructed his children and his houſe after him, Gen. 18. *k* in like ſorte others taught their children.

The children that ſhal be borne, and ſhal riſe vp, and ſhal tel their children.

7 † That they may *l* put their hope in God, and may *m* not forget the workes of God: and may *n* ſeek after his commandmentes.

*l* For three cauſes God gaue his law, that his people may haue confidence in him, he ſhewing his care to inſtruct and gouerne them; *m* that they remember his benefites; *n* and kepe his commandmentes.

8 † That they become not as their fathers: *o* a peruerſe generation and exaſperating.

• The Iewiſh nation very often, and in great numbers murmured, rebelled, and committed other great ſinnes, and therfore Dauid exhorted the people of his time, not to do the like. And this exhortation perteyneth more eſpecially to Chriſtians, as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their ſpirit hath not bene faithful towards God.

*1. Par. 7. v. 21.* 9 † The *p* children of Ephrem bending, and ſhooting with bow: were turned in the day of battel.

*p* They fiſt (truſting in their owne ſtrength) without Gods commandment (Num. 14.) went forth to batle and were ouerthrowne. 1. Par. 7. v. 21.

10 † They kept not the teſtament of God: and in his law they would not walke.

11 † And they forgate his benefites, and his meruelous workes, which he ſhewed them.

12 † Before their fathers he did meruelous thinges in the land of Ægypt, in the ſilde *q* of Tanis.

*q* Tanis the principal citie in Ægypt nere the riuier Nilus, where Moſes wrought his great miracles.

*Exo. 14.* 13 † He diuided the ſea & brought them through: and he made the waters to ſtand as in a bottle.

† And

† And he *r* conducted them in a cloude by day: and al the 14  
night by light of fire.

*r* This cloude shadowed them from the heate of the sunne in the day, and the fire shined in the night, al the time that they were in the desert.

† He stroke the rocke in *f* the desert: and gaue them water to 15  
drinke as in a great depth.

*f* In mount Horeb: and there was continual water in al the campe, which occupied nere foure miles in length and breadth.

† And he brought forth water out of the rocke: and made 16  
waters runne downe as riuers.

† And they added as yet to sinne vnto him: they prouoked 17  
the Highest to wrath in the place *t* without water.

*t* Which naturally wanted water: but by miracle had abundance.

† And they tempted God in their hartes: so that they asked 18  
*v* meats for their liues.

*v* Not content with Manna, they demanded to haue flesh.

† And they spake euil of God: they saide: *w* Can God prepare 19  
a table in the desert?

*w* Stil incredulous, not beleuing Gods omnipotencie, they thought that, albeit he had geuen them manna, and water, yet he could not geue them flesh.

† Because he stroke the rocke and waters ranne, & torrentes 20  
flowed:

Can he also giue *x* bread, or prepare a table for his people?

*x* By bread in general is understood al competent meate vsual for a table.

† Therefore our Lord heard, and *y* made delay: and *z* fire was 21  
kindled in Iacob, and wrath ascended vpon Israel.

*y* Forth's incredulitie, murmuring, and other sinnes God kept the children of Israel fourtie yares in the desert, til al that were of age, when they came from Ægypt, were dead, except only Iosue and Caleb. *z* In the meane time amongst other punishments, manie murmurers were burnt to death with strange fire. Num. 11.

† Because they beleued not in God, nor hoped in his salua- 22  
tion.

† And he commanded the cloudes from aboue, and opened 23  
the gates of heauen.

† And he rayned them Manna to eate, and bread of heauen he 24  
gaue to them.

† Bread *a* of Angels did man eate: he sent them victuals in 25  
abundance. *a* Manna made by Angels.

† He *b* transported the Southwinde from heauen: and in 26  
his powre he brought in the South westwinde.

*b* God so changed the wind, that it brought abundance of quailles and other birdes, into their campe. Exo. 16. Nu. 11.



27 † And he rayned vpon them flesh as dust : and as the sand of the sea fethered fowles.

28 † And they fel in the middes of their campe : about their tabernacles.

29 † And they did eate and were filled exceedingly, and their desire he brought to them:

30 † They were not defrauded of their desire.

*c* As yet their meats were in their mouth :

*c* Immediately after a moneth ( for so long they had abundance of these birdes ibid. v. 29. ) they were stricken with a plague, and manie died, for their concupiscence.

31 † And the wrath of God ascended vpon them.

And he killed their fat ones, and *d* the chosen of Israel he hindered.

*d* The most fresh strong men died, and so were hindered from possessing the promised land of

32 † In al these things they sinned as yet : and they beleued not Chanaan  
in his meruelous workes.

33 † And their daies failed in vanitie: and their years *e* in hast.

*e* In fourtie yeares about six hundred thousand died.

34 † When he liew them, they sought him: and they returned, *f* They offered morning  
and *f* early they came to him.

35 † And they remembered that God is their helper: and the high *f* sacrifice.  
God is their redemer.

36 † And they loued him *g* with their mouth, and with their tongue they did lie to him.

*g* But were not sincere in their hartes.

37 † But their hart was not right with him: neither were they counted faithful in his testament.

38 † *h* But he is merciful, and wil be propitious to their sinnes: and he wil not destroy them.

*h* Howsoeuer multitudes of people committe great sinnes, and are seuerely punished, yet Gods mercie preserueth some by his effectual grace, and neuer suffereth the whole Church to faile, nor to be destroyed.

And he abunded to turne away his wrath : and he kindled not al his wrath.

39 † And he remembered that they are flesh : *i* spirit going, and not returning.

*i* Mans life is like the winde, that stil passeth, and the same returneth not. As Aristotel teacheth. Here the Hebrewes note the middes of the Psalter, in 1263. verses. and so manie in the rest.

40 † How *k* often haue they exasperated him in the desert: prouoked him to wrath in the place without water.

*k* The people of Israel murmured so often in the desert, that it was not easie to tel how often  
See the Annotation.

† And / they returned, and tempted God: and the holic one 41  
of Israel they exasperaed.

l For esioones repenting they offended God againe and againe.

† They did not remember his hand: in the day that he rede- 42  
med them from the hand of the afflicter.

† As he put m his signes in Ægypt, and his wonders in the 43  
silde of Tanis.

m The first signe was in turning a rodde into a serpent, which was a miracle, but no  
plague, the other signes were also plagues to the Ægyptians.

† And he turned n their riuers into bloude, & their o showers 44  
that they might not drinke.

n The first plague. o Pooles, lakes, and al sortes of water, yea showers, or raine water;  
which seldome happeneth in Ægypt.

† He sent vpon them p a \* swarme of flies, and it eate them: 45  
and q the frogge, and it destroyed them.

p The fourth plague, in order as they are recited in Exodus. q The second plague.

† And he gaue their fruites to r the blast, and their labors to 46  
s the locuste.

r This was: lesse plague, not mentioned in with the greater. s The eighth plague.

† And he killed their vineyardes with t haile: and their mul- 47  
berie trees with v horefrost.

t The senenth plague. v This also is omitted in.

† And he deliuered w their beast to haile: and their possession 48  
x to fire.

w Not only al trees, and plantes, but also beastes were subiect to the haile. x and to fire  
leghtnings.

† He sent vpon them y the wrath of his indignation: indig- 49  
nation, & wrath, and tribulation: immissions z by euil angels.

y In these general termes, of wrath, indignation, and tribulation, the Prophet comprehen-  
deth al the other plagues, to witte, the third of scinies, the fifth of pestilence, the sixth of boyles  
in men and beastes, the ninth of darknes three dayes together. z Al which God sent by  
the ministerie of diuels, euil angels.

† He made a way to the path of his wrath, he spared not their 50  
liues from death: and their cattel he shut vp in death.

† And a he stroke al the first borne in the land of Ægypt: the 51  
first fruites of al their labors in the tabernacles b of Cham.

a The tenth and greatest plague, 11. v. 5. & c. 12. v. 29. b Egyptians also descended Exod  
from cham, by his sonne Mesraim. Gen. 10. v. 6.

† And he c tooke away his people as sheepe: and led them as 52  
a flock in the desert.

c After that Ægypt was thus plagued, God brought Israel out of their seruitude, as a  
shepherd leddeth his sheepe, and defendeth them.

† And

53 † And he brought them forth in hope, and they feared not: and the sea couered their enemies.

54 † And he brought them into *d* the mount of his *e* sanctification, the mount, which his right hand purchased.

*d* Iudea *a* hillie countrie. *e* Into that countrie which God chose, and endewed with many blessings.

And he cast *f* out the gentiles from their face: and by lot he *f* As is written in Iosue.  
diuided the land of them in a corde of distribution:

55 † And he made the tribes of Israel to dwell in their tabernacles.

56 † And *g* they tempted, and exasperated God the highest, and they kept not his testimonies.

*g* After the conquest and quiet possession, the Israelites often fel into grosse sinnes, especially in the time of Iudges.

57 † And they turned away themselves, & kept not the couenant: euen as their fathers, they were turned as a *h* crooked bow.

*h* A crooked bow deceiveth the archer, so this people failed to serue God, and deceived them

58 † They incensed him to wrath in their *i* hilles: and in their *selues*.

*scrip-  
bus.* \*grauens they prouoked him *k* to emulation.

*i* In their altares erected in hilles to Idoles. *k* By grauen imagies of Idoles, they prouoked God to indignation.

56 † God heard, and contemned: and he brought Israel to nothing *l* exceedingly.

*l* Not absolutely to nothing, but punished them exceedingly, til they repented, and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.

60 † And he reiected the tabernacle *m* of Silo, his tabernacle, *n* where he dwelt among men.

*m* The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistims. 1. Keg. 4. and neuer returned thither agane. *n*. but wherfoeuer the Arke was, there God more especially heard their petitions, and gaue answers.

61 † And he deliuered *o* their force into captiuitie: and their beautie into the hands of the enemie.

*o* For their sinnes God suffered the Arke to be taken.

62 † And he *p* shut vp his people in the sword: and he dispised his inheritance.

*p* And the Israelites to be sore afflicted by their enemies.

63 *q* Fyre deuoured their young men: and their virgins were not lamented.

*q* The zeale, and iust wrath of God suffered these calamities to happen.

64 † Their *r* Priestes fel by the sword: and their widows were not wept for.

*r* Ophai and Phinees the sonnes of Heli slaine and Heli himselve hearing that the Arke was taken fel from his stoole and broke his neck 1. Reg 4.



† And ſour Lord was raiſed vp as one that ſleepeth : as a 65  
mightie man hauing ſurſited of wine.

*¶ Neuertheles God plagued the infidels, and conſerued his Church. 1. Reg. 5.*

† And he ſtroke his enimies on the hinder partes : an euer- 66  
laſting reproch he gaue to them.

*¶ As before.* † And he reiected the tabernacle : of Ioseph : and the tribe 67  
v. 60. of Ephraim he choſe not.

† But he choſe the tribe v of Iuda, mount Sion which he 68  
loued.

*¶ After a time the Arke was brought into the tribe of Iuda.*

† And he built w his ſanctuarie as of ynicornes in the land, 69  
which he hath founded for euer.

*¶ The Church was firme, and euer preſerued in the old teſtament til Chriſt, and from Chriſts  
time to the end of the world.*

† And x he choſe Dauid his ſeruant, and tooke him from 70  
the flockes of ſheepe: from after the ewes with yong he tooke  
him.

*¶ Gods particular grace in chooſing, and exalting Dauid, was a ſpecial benefite to the  
Iſraelites.*

To y feede Iacob his ſeruant, and Iſrael his inheritance. 71

*¶ To rule and gouerne the people of Iſrael.*

† And he fedde them in the innocencie of his hart : and in the 72  
vnderſtandings of z his hands he conducted them.

*¶ Prudently uſing his powre and authoritie.*

## ANNOTATIONS. PSALME LXXVII.

The people of 40. *How often haue they exasperated?*] Moyses (Deu 9. v. 7.) repeting what had  
Iſrael often. paſſed in the deſert, chargeth the people that they had ſtil prouoked our lord  
murmured in to wrath, from the day, that they came out of Egypt, and alwayes contended  
the deſert. againſt him. And our lord himſelf expoſtulating their ingratitude, & often

Tenne times murmuring ſaith ( Num. 14. v. 22. ) in the beginning of the ſecond yeare, that  
more notori they had then tempted him tenne times; either by this certaine number ſigni-  
ouſly. fying an vncertaine, or els chiefly tenne times: for ſo often we find recorded  
that they tempted him, and murmured within that ſmal time more notoriouſly.

1. ly. Firſt nere, vnto the redde ſea ( Exod. 14. v. 11. ) where ſeing the Egyptians  
pursuing them, they murmured againſt Moyses, for bringing them out of E-  
2. gypt, ſaying: It had benne much better to haue ſerued the Egyptians, then to  
3. 4. die in the wildernes. Secondly, for want of ſweete water. Exod. 15. v. 24. Thirdly,  
5. 6. for lack of meate, Exod. 16. v. 3. Fourthly, keeping Manna for the next day,  
7. contrarie to Gods commandment. ibid. v. 20. Fifthly, going on the Sabbath day,  
8. alſo contrarie to Gods commandment, to gether Manna. Ibid. v. 27. Sixthly,  
9. for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seuently in  
Horeb, adoring a calfe & the image therof. Exod. 32. Eightly, repyning for their  
trauels in the wildernes Nu. 11. v. 1. Nintly, loathing Manna, and burning  
with

with desire to eate flesh. Ibid. v. 4. 5. 6. Tently desparing to possesse the promised land of Chanaan; after that the discouersers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Nr. 14. v. 1. Al which and the rest, saith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did. 1. Cor. 10.

## PSALME. LXXVIII.

*The Prophet, in person of the Church, lamenteth the crueltie of persecutors (both in the old and new testament) 5. prayeth for release, with iust reuenge against Gods enimies, that blaspheme his name, 3. and promisetb to be grateful in diuine praises.*

The Church suffereth verie great persecutions. the 6. key.

1 A Psalme *a* to Asaph.

*a* to be sung by Asaph and his companie, in the behalfe of people vnitied in faith.

**O** God *b* the Gentiles are come into thine inheritance, they *c* haue polluted thy holie temple: they haue made

Ierusalem *d* as a warch toure of fruits.

*b* Cruel infidels haue inuaded. those things, which pertain to thy Church: *c* euen possessed and prophaned the holie temple of the Iewes, and Churches of Catholique Christians. Fulfilled by Antiochus, in Ierusalem; by the Vandals in Africke, by Protestants, and Puritanes, in diuers partes of Europe, and wil be more vniuersally by Antichrist in al Christendom. *d* In steed of great and faire Churches, Gods seruantes are fane to vie meane houses, yea poore cottages

2 † They haue made *e* the carcases of thy seruants, meats for the fowles of the aire: the flesh of thy sainctes for the beastes of the land.

*e* Some persecutors suffer not Martyrs bodies to be buried, but hang them on poles, and pinacles, where birdes may eate them.

3 † They haue poured out their bloude as water round about Ierusalem: and there was none to burie them.

4 † We are *f* become a reproch to our neighbours: a scorn: and mocke to them that are round about vs.

*f* Christians Gallileans, Catholiques Homousians, and now Papistes, in spite and reproch

5 † How long *o* Lord wilt thou *g* be angrie for euer: shal thy zeale be kindled as a fire?

*g* Sinnes prouoking Gods wrath, are one cause why he suffereth his people to be persecuted.

6 † Poure out thy wrath vpon the Gentiles, *h* that haue not knowne thee: & vpon the kingdomes, that haue not inuocated thy name.

*h* Though the faithful committe some sinnes, yet in respect that they beleue rightly, haue zeale in Gods cause, and denie not God, they are nerer to grace and fauour.

† Because they haue deuoured Iacob : and his place they haue 7  
made desolate.

† i Remember not our old iniquities, let thy mercies quickly 8  
preuent vs : because we are become exceeding & poore.

i Especially when they repent, and confesse their sinnes, then those that neither know nor  
wil know God ; but obstinately impugne and resist the truth. & so much afflicted, and despised,  
that none wil regard the truth which we professe.

† Help vs ô God our sauour : and for the glorie of thy name 9  
ô Lord deliuer vs : and be propitious to our sinnes for thy  
names sake.

† Lest they say perhaps amongst the Gentiles : I where is their 10  
God ? and m be notified in the nations before our eies.

The reuenge of the bloud of thy seruants, which hath benne  
shed : † let the groning of the fettered enter in thy sight. 11

i Albeit ô Lord, thou suffer vs to be punished, yet suffer not thyn enemies to insult, as though  
thou were not our God ; and consequently thou haddest no people at al in the world. m There-  
fore we pray, that the reuenge of thy seruantes bloud may be so notified, that it can not be  
denied, nor doubted of. Which is also here prophesied, that it wil so come to passe in the end.

According to the greatnes of thine arme, possesse thou n the  
children of them that are put to death.

n *Preferue also, ô God, the reliques of thy seruantes, the successors of thy Martyrs.*

† And o tender to our neighbours seuenfold in their bo- 12  
some : their reproch wherewith they haue reproched thee  
ô Lord.

• This also is a prophesie, that God wil most seuerely reuenge the blasphemie of persecutors.

† But p we thy people, and the sheepe of thy pasture, wil 13  
confesse to thee for euer:

p Gods people deliuered from persecution, and perpetually conserued, wil alwayes praise God  
for the same.

Vnto generation and generation we wil shew forth thy praise.

### PSALME LXXIX.

Christ our  
Redemer  
from sinne  
and captiuitie.  
the. 5. key.

*The Prophet prayeth for the release of Israel in great tribulation. 15. for-  
sheweth the coming of Christ to redeme man from sinne, and from  
thraldome of the diuel.*

† Vnto a the end, for b them, that shal be changed, testimo- 1  
nie to c Asaph, a Psalme.

a Perteyning to the new Testament, b especially to Gentiles, that shal be conuerted to Christ.  
c for perpetual memorie to the congregation of faithfull.

† Thou



z † **T**hou that rulest Israel, attend: that *d* conductest Ioseph as a sheepe.

*d* By Ioseph the prophet vnderstandeth al Israel; because the first birthright being taken from Ruben was geuen to him, to witte duble portion of inheritance, two tribes of twelue.

3 Which sittest vpon the cherubs, *e* be manifest † before  
*f* Ephraim, Benjamin, and Manasses.

*e* Appeare, and shew thy mightie hand before thy people: *f* wherof Ephraim, Benjamin, and Manasses following the Arke, when they marched or camped, should most directly see what appeared therein, the other nine tribes being placed before it, and on both sides. Num. 2.

Raife vp *g* thy might, and come, to saue vs.

*g* Thou which alwayes can helpe vs, now vse thy powre in deliuering vs from this temporal miserie.

4 † O God *h* conuert vs: and shew *i* thy face, & we shal be saued.

*h* Ser vs in a better state. *i* Shew thy benigne countenance and fauoure, Mystically, send the promised Messias, Christ, the essential Image of God. 2. Cor. 4. v. 4. Collof. 1. v. 15.

5 † O Lord the God of hostes, how long wilt thou be angrie  
*k* vpon the prayer of thy seruant?

*k* How long wilt thou differre to heare our prayer?

6 † Thou wilt feede vs with the bread of teares: and giue vs  
drinke with teares *l* in mesure.

*l* Thou dost iustly punish vs, but thou temperest the same with measure, that it exceeds not to

7 † Thou hast made vs to be a contradiction to our neigh: *our ruine*  
bours and our enemies haue scorned vs.

8 † O God of hosts *m* conuert vs: and shew thy face, and we  
*n* shal be saued.

*m* God first preuenting vvith his grace, *n* man may cooperate therwith to his iustification, and saluation.

9 † Thou didst transport *o* the vineyard out of Ægypt: thou  
didst cast our *p* the Gentiles, and plantedst it.

*o* Thy Church and people, *p* the Chananites.

10 † Thou wast the guide of the way *q* in the sight therof: thou  
didst plant the rootes therof, and it *r* filled the earth.

*q* The cloude, and pillar of fire were visible guides. *r* and it multiplied mightely.

11 † *s* The shadow of it couered the mountanes: and the  
bowghes of it the ceders of God.

*s* Hyperbolical speech to signifie the great multiplication of the Israelites.

12 † It extended her branches euen to *t* the sea; and her boughes  
vnto *v* the riuer.

*t* from the mediterranean sea of Palestin, *v* to the riuer Euphrates. Exo. 23. v. 31. Bent.

11. v. 24.

13 † Why hast thou destroyed the hedge therof: and al that passe  
by the way doe plucke it.

† The

† The *w* boare of the wood hath destroyed it : and *x* the 14 singular wilde beest hath eaten it.

*yy* cruel enemies more like to most cruel beastes then to men. *x* yea so cruel, as none els in the world are like vnto them.

† O God of hostes returne : regard *y* from heauen, and see, and 15 visite this vineyard.

*y* The Prophet now prayeth for the coming of Christ, which he saw in spirite.

† And *z* persite it, which thy right hand hath planted : and 16 vpon *a* the sonne of man whom thou hast confirmed to thee.

*z* The Church of the old testament, in her best state, wanted the perfection, which the Church of Christ hath. *a* Christ our Messias most commonly calleth by this title : The Sonne of man.

† *b* Things burnt with fyre, and digged doune at the incre- 17 pation of thy countenance shal perish.

*b* So thy vinyard can no: indure if it be stil afflicted, and trodden downe.

† Let *c* thy hand be vpon the man of thy right hand : and 18 vpon the sonne of man, whom thou hast confirmed to thee.

*c* Christ working by Gods powre redresseth al miseries.

† And we depart not from thee, thou wilt quicken, vs : and 19 we wil inuocate thy name.

† *d* O Lord the God of hostes conuert vs: and shew thy face, 20 and we shal be saued.

*d* The same is the 8. and the 15 verse (with litle alteration) and here repeted the third time, In which we also pray for three thinges first to be purged, and conuerted from sinne, second to be illuminated by Christ, the Image of God, Thirdly to be sanctified, and saued in eternal glorie to haue the fruition of the most blessed Trinitie.

# PSALME. LXXX.

Inuitation to celebrate festi-  
ual dayes deu-  
outly.  
the 7. key.

*A*l men are inuited to celebrate festiual dayes, 6. which were instituted in memorie of benefites receined. 9. the deuout shal be protected, and the negligent leift in distresse.

† Vnto *a* the end, for *b* wine presses, a Psalme to *c* Asaph 1 him selfe.

*a* This Psalme perteyneth not only to the old testament, but also to the new, *b* Gods seruants oppressed with tribulations, *c* to be songe by Asaph a chief master of musike.

† **R** Eioice to God our helper: make Iubilation to the God 2 of Iacob.

† Take ye Psalme, and *d* giue timbrel: pleasant Psalter with 3 the harpe.

*d* Make readie al these muscal instruments.

4 † Sound'ye with trumpet in *e* the :: new moone, in *f* the :: The feast of  
 :: notable day of your solemnitie. Neomenia.

*e* In the Calendes, or first day of euerie moneth; in remembrance of Gods pro-  
 uidence, and perpetual gouernment of al creatures: *f* and most especial solem-  
 nitie in the first day of the seuenth moneth, in memorie of Isaac conserued  
 from death, in whom God promised Abraham, to multiplie his seede, and to  
 blesse al nations. Gen. 7 v. 21. c. 22. v. 12. c. 22. v. 18.

5 † Because it is a precept in Israel, and iudgement to the God  
 of Iacob.

6 † He put it for a testimonie in *g* Ioseph, when he came out of  
 the Land of Ægypt: he heard a tongue which he knew not.

*g* The people of Israel signified by Ioseph, as. Psal. 79. v. 2.

7 He :: turned away his backe *b* from burdens: his handes serued :: In memorie  
 in baskettes. of this bene-  
 fite Pasch was  
 instituted.

*b* God deliuered the same people from their vntolerable bondage of carying  
 burdens in baskettes, from geathering straw, making bricke, and other  
 seruitude. Exo. 1 v. 14. c. 5. v. 7.

8 † In *i* tribulation thou didest inuocate me, and I heard thee:  
 I heard thee in the secret of the tempest: I *k* proued thee at  
 the water of contradiction.

*i* The ad nouation of God to the people: *k* yet after so great benefites thou d.dst  
 murmure, and contradict me. Exo. 17. Num. 10.

9 † Heare *o* my people: and I *l* wil contest thee: Israel *m* if thou  
 wilt heare me.

*l* *Seriously admonish thee. m* Man by free wil may choose whether he  
 wil obey or no.

10 † :: There shal be *n* no new God in thee, neither shalt thou :: The feast  
 adore a strange God. of Pentecost  
 in memorie of  
 the lawe.

*n* This was an other great benefite, to geue an expresse law, for their in-  
 struction.

11 † For I am the Lord thy God, which brought thee out of the  
 land of Ægypt: *o* dilate thy mouth and I wil fil it.

*o* Observing my commandments, aske what thou wilt, and I wil geue it thee.

12 † And my People heard not my voice: and Israel attended not  
 to me.

*p* *om. 1.* 13 † And I let them alone, according to the desires of their hart,  
*p. 24.* they shal goe in their owne inuentions.

14 † If my people had heard me: if Israel had walked in my  
 waves:

15 † I had *p* for nothing, *q* perhaps humbled their enimies: and  
 had laide my hand vpon those that afflict them.

*p* Very easely. *q* of my freewil and liberalitie, without necessitie or obligation.



† The enemies of our Lord haue lied to him: and 7 their time 16  
shal be for euer.

r The wicked that promise to serue God, and do it not shal be in eternal torments:

† And / he fedde them of the fatte of corne: and out of the 17  
rocke, with honie he filled them.

*In the meane time God bestowed these benefites vpon them, for the iusts sake.*

PSALME LXXXI.

Admonition  
to Magistra-  
tes.

the. 7. key.

*The Prophet declareth, 2. that God reprehendeth vniust Iudges and Magi-  
strates: premonisheth them of his seuerer & eternal punishment: 8. Wherto  
the prophet conforming his wil prayeth for the same.*

† A Psalme to Asaph.

**G**od stood in the assemblie a of goddes, and in the middes he  
b iudgeth goddes.

a The wordes of the prophēt, admonishing al magistrates, that when they sitte in iudgement,  
or determine anie cause, God who is there, and euerie where present, b attendeth their pro-  
cesse: and therefore it behoueth them to be aduised what they doe: euen as if they heard God  
speaking as here foloweth:

† c How long iudge ye iniquitie: and accept ye the persons of 2  
sinners.

c The wordes of God, though not vttered sensibly, yet in effect intimated by his law, according  
wherto he wil procede in iudgement against vniust Iudges.

† Iudge ye for the needie and the pupill: iustifie ye the humble, 3  
and the poore.

† Take away the poore: and deliuer the needie from the hand 4  
of the sinner.

† They d knew not, neither did they vnderstand, they walke 5  
in darkenesse: e al the foundations of the earth shal be  
moued.

d Such iudges procede in grosse ignorance, not caring to vnderstand, but content to walke  
in darknes. e Ye are so euil disposed, that you would turne al vpside downe, iustifying the  
wicked, and condemning the iust.

† I saide: Yow are f goddes, and the sonnes of the highest al. 6

f For your office which you participate of me, you are certaine goddes vpon earth:

† g But you shal die as men: and fal h as one of the princes. 7

g But when you die you shal find that you are men, subiect to Gods iudgement. h yea your  
punishment wil be greuous, and importable: for the mightie shal mightely suffer torments. sap.

† i Arise o God, iudge the earth: k because thou shalt inherite  
in al the Gentiles.

i Againe the wordes of the prophēt praying God, k that eing he is Lord of al he  
wil iudge al.

## PSALME LXXXII.

*The Church impugned by al sortes of enimies 10. prayeth God to confound them, as she hath donne diuers the like, 17. wherby some shal be conuerted.*

Persecuters  
of the Church  
confounded.  
or conuerted.  
the 6. key.

1 † A Canticle of Psalme to Asaph.

2 **O** God *a* who shal be like to thee? *b* hold not thy peace,  
*c* neither be thou appeased o God:

*a* Seing none is like to thee o God, *b* shew thy powre and maiestie, *c* be not silent.

3 † For behold *d* thine enimies haue made a sound: they that hate thee, *e* haue lifted vp the head.

*d* The cruel persecuters are most insolent, *e* and proud.

4 † They haue taken malignant counsel vpon thy people: and they haue deuised against thy saints.

5 † They haue saide: Come, and let vs destroy them out of the nation: and let *g* the name of Israel be remembered no more.

*f* That there be no more anie faithful people, *g* anie Catholiques leyst aliue.

6 † Because they haue deuised with one consent: they haue together made a couenant against thee.

7 † The tabernacles of *h* the Idumeians, and *i* the Ismahelites *k* Moab, and *l* the Agarens.

*h* The progenie of Esau, *i* the seede of Ismael, *k* descending from the elder sonne of Lot, *l* the issue of Abraham by Agar, who falsly cal them selues Saracens, as if they were of Sara.

8 † *m* Gebal, and *n* Ammon, and *o* Amalec: *p* the for eners, with *q* the inhabitantes of Tyre.

*m* People of Gebal a citie of Syria, *n* of the other sonne of Lot. *o* those that first oppugned the Israelites, after they were parted from Egypt. Exo. 17. *p* The Philistians, *q* and Tyrians, al nere neighbours, and some of them nere akine to the Israelites, were their great enimies.

9 † Yea and *r* Assur also is come with them: they are made an aide to the children of Lot.

*r* Others also coming further of, ioyned against Gods people, in figure that al heretikes, and other infidels conspire together against Catholiques.

10 † Doe to them as *s* to Madian, and *t* Sisara: as to *v* Iabin in the torrent Cisson.

*s* The Psalmist therfore prayeth (and withal prophecieth) that God wil at last destroy them, as he did Madian. Num. 31. Iudic. 6. & 7. *t* Sisara capitaine general, *v* for Iabin king of Asor nere Cisson. Iudic. 4. v. 7. & 23.

11 † They perished *w* in Endor: they were made as *x* the dung of the earth.

*w* Within the territorie of Manasses (1of. 17.) which they innuaded. *x* slaine and not buried.

† Put their princes as *y* Oreb, and Zeb, and Zebec, and 12  
Salmana.

*y These foure princes of the Madianites were slaine by Gedeons forces Iudic. 7. & 8.*

Al their princes: † which haue saide: Let vs possesse the San- 13  
ctuarie of God for an inheritance.

∴ *z By foure* † My God put them *z* as ∴ a wheele: and as stubble before 14  
*similitude* the the face of the winde.

*prophet describeth the punishment that shal fall upon persecuters.*

† Euen as fire that burneth a wood: & as a flame that burneth 15  
the mountaines:

† So shalt thou pursue them in thy tempest: and in thy wrath 16  
thou shalt trouble them.

† Fil their faces with ignominie: and *a* they wil seeke thy 17  
name, ô Lord.

*a God by punishing seeketh the conuersion of sinners, not their eternal death.*

† Let *b* them be ashamed, and troubled for euer and euer: and 18  
let them be confounded, and perish.

*b But such as be still obstinate, and finally impenitent do perish for euer.*

† And let them know that *c* Lord is thy name, thou onlie the 19  
Highest in all the earth.

*c* God only the creator of heauen and earth is properly called LORD: VVhose essential, and  
incommunicable name is VVHICH IS. Exo. 3. v. 14. & 6. v. 3.

### PSALME LXXXIII.

Eternal glorie. *Deuout persons feruently desire eternal glorie, 6. accounting it, in the meane  
the 10. key.* time, a happie state to be in the militant Church, 12. where God first  
geuing grace, wil geue glorie in the triumphant.

† Vnto the end, *a* for wine presses, *t* *b* the children of Core, 1  
a Psalme.

*a* For men afflicted in this vale of miserie. *b* By the children of Core not being musicians (but  
porters in the temple, 1. Par. 26.) S. Augustin here and in other titles of Psalmes, vnderstandeth  
the faithful children of Christ.

**H**Ow beloued are *c* thy tabernacles ô Lord of hostes! 2  
† my soule coueteth, and *d* fainteth vnto the courtes 3  
of our Lord.

*c* The glorious mansions in heauen, which God hath prepared for the iust. *d* Vehement de-  
sires do sometimes deprime vs of external sense.

My hart, and *e* my flesh haue reioycd toward the liuing  
God.

*e* The mind reioycing in hope, the bodie is also recreated, releued, and reuiued, which before  
was dull, and heauie.

† For



4. † For *f* the sparow also hath found her an house : and *g* the turtle done a nest for her selfe, where she may lay her young ones.

*f* As sparowes by natural instinct seeking habitations, finde houses to dwell in, & turtles haue nestes, wherein to lay their young ones: so faithful soules seeke to dwell in heauen, and in the meane time to lay vp good workes within the Catholique Church; out of which (sayth S. Augustin in this place) how good soeuer workes do seme (as when paganes, and heretikes feede the hungrie, cloth the naked, receiue strangers into their houses, visite the sicke, comforte prisoners) being not laid in the nest, concubantur, & conterentur : non seruabuntur, non custodientur : they shal be trodde vnder foote, they shal be bruised in peeces : they shal not be conserued, they shal not be kept; but (that such workes may be profitable and be conserued) they must be donne in true faith, in the Catholique faith, in societie of the vnitie of the Church.

Thine *h* altars ô Lord of hostes : my King, and my God.

*h* VWorkes are good, and rightly laide vp when they are donne in vnitie, and participation of Gods Altares, the most proper places of Diuine Service, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal glorie; where al Sainctes without ceasing sing: Holie, holie, holie, Lord God of hostes. *Isaia* 6. *Apoc.* 4.

5 † Blessed are they, that dwell in thy house ô Lord: for euer and euer they shal praise thee.

*i* The Catholique Church.

6 † Blessed is the man, whose helpe is from thee : he *k* hath

7. disposed ascension in his hart, † in *l* the vaile of teares, in the place, which he hath appointed.

*k* The iust by Gods grace and helpe, may resolute to ascend by steppes and degrees, from vertue to vertue (*v.* 8.) euen to heauen, *l* though he be now in this vaile of teares, by reason of mans sinne, who otherwise was before sinne in paradise, a place of delight.

8 † For *m* the lawgeuer shal geue *n* blessing, they shal goe *o* from vertue into vertue : *p* the God of goddes shal be seene in Sion.

*m* Christ our lawgeuer, *n* geueth abundance of graces, *o* with continual increase. *p* but our only omnipotent God, is to be seene by this effect of his grace, in the Church and not elsewhere.

9 † Lord God of hostes heare my prayer : receiue with thine care ô God of Iacob.

10 Behold ô God our protectour : and *q* looke vpon the face of thy Christ.

*q* Agreeably to this the Church maketh al her petitions, concluding al prayers; By Christ our Lord.

11 † Because *r* better is one day in thy courtes, aboute thousands.

*r* In respect of the future retribution, which euerie one shal receiue according to their desertes, one day in Gods Church is better then thousands out of it.

I haue chosen to be *s* an abiect in the house of my God : rather then to dwell *t* in the tabernacles of sinners.

*s* And better to be in the poorest state of Catholique Christians, *t* then in greatest palaces or highest dignities amongst sinners.

† Because God *v* loueth mercie and truth: our Lord wil geue 12  
*w* grace, *x* and glorie.

γ The Diuine wisdom so vseth mercie, and veritie, that neither may preiudice the other:  
 γγ and so geueth grace in this life, *x* and glorie in the next.

† He wil not deprive them of good thinges, that γ walke in 13  
 innocencie: ô Lord of hoastes blessed is the man, that hopeth in  
 thee.

γ Besides innocencie conserued without sinne, there is also innocencie after remission of sinne,  
 of which the prophet here speaketh.

PSALME. LXXXIIII.

Incarnation  
 of Christ.  
 the *s*. key.

*With commemoration of Gods former benefites, s. Christs Incarnation is  
 prophesied, g. bringing peace and saluation, 11. mercie and iustice con-  
 curring together.*

Vnto the end, to the children of Core, a Psalme.

Ô Lord thou *a* hast blessed thy land: thou *b* hast turned 1  
 away the captiuitie of Iacob.

*a* God bestowed manie great benefites vpon the people of Israel: *b* he brought them out of  
 the bondage of Ægypt.

† Thou *c* hast forgiven the iniquitie of thy people: thou 3  
*d* hast couered al their sinnes.

*c* Remitted their manifold sinnes: *d* pardoned also a great part of due punishment.

† Thou hast mitigated al thy wrath: thou hast turned away 4  
 from the wrath of thine indignation.

† *e* Conuert vs ô God our sauiour: and *f* auert thy wrath 5  
 from vs.

*e* As thou hast feared thy peculiar people, so we beseech thee ô God creator and general Sa-  
 uiour of al mankind, *f* mitigate thy wrath towards vs al

† Wilt thou be wrath with vs for euer? or wilt thou extend thy 6  
 wrath from generation vnto generation?

† O God thou *g* being turned shalt quicken vs: and thy people 7  
*h* shal reioyce in thee.

*g* Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are  
 sturred vp, and quickned: *h* and ioyfully returne to God.

† Shew vs ô Lord thy mercie and giue vs thy saluation. 8

† I wil heare what our Lord God wil speake in me: *k* because 9  
 he wil speake peace vpon his people.

*i* The wordes of the prophet, *k* signifying that God had reueled vnto him the redemption  
 of mankind.

And vpon *l* his saincts: and vpon them, that are conuerted to  
 the hart.

1 Not al men are iustified, and saued, but those that are hartely and sincerely conuerted.

† But

10 † But yet his saluation is nigh to them that *m* feare him: that glorie may inhabite in our land.

*m* Though al be not saued (because manie wil not cooperate to Gods grace) yet very manie haue the feare of God, which is the beginning of godlie wisdom, freely accept of Gods mercie, and so the Church is gloriously propagated.

11 † *n* Mercie and truth haue met each other: *e* iustice and peace haue kissed.

*n* VVheras Gods mercie would saue al, and his truth, or iustice requireth that sinnes be duly punished, by Christs Passion and death, sufficient satisfaction is offered for al sinnes, and thoe that wil be partakers by penance, and conformitie to Gods law, may haue remission, *e* and so iustice is obserued, and peace made between God and his subiects.

12 † *p* Truth is risen out of the earth: *q* and iustice hath looked downe from heauen.

*p* Integrity of conscience reigneth in good men, *q* God sending iust meanes from heauen to saue them.

13 † For *r* our Lord certes wil geue benignitie: and *s* our land shal giue her fruite.

*r* God geueth grace, *s* and so men yeld fruit.

14 † *t* Iustice shal walke before him: and shal set his steppes in the way.

*t* Tea they walke in iustice, and right path of Gods law.

## PSALME. LXXXV.

*In consideration of his owne imperfections, the royal prophet, or other faith- A prayer for  
ful person prayeth God, 5. according to his mercie and goodnes, 9. shewed continual  
in conuerting Gentiles, 13. and in deliuering the supplicant him self from grace.  
the state of damnation, 16. that he wil stil direct and defend him against the 7. key  
al enemies.*

1 † A praier: *a* to Dauid him selfe.

*a* A forme of prayer for king Dauid, and for anie faithful person.

**I**ncline thine eare *o* Lord, and *b* heare me: *c* because I am needie and poore.

*b* There be sundrie iust causes which moue God to heare our prayers: *c* first our necessitie requireth Gods helpe.

2 † Keepe my soule, because *d* I am holie: saue thy seruant my God, that *e* hopeth in thee.

*d* Secondly because we professe, and promise to lead a holie life. *e* Thirdly, because we trust and hope in God.

3 † Haue mercie on me *o* Lord, because I haue cried to thee *f* al

4 the day: † make ioyful the soule of thy seruant, because to thee *o* Lord haue I *g* lifted vp my soule.

*f* Fourthly, because we perseuere in prayer. *g* Fifthly, if we pray with attention of mind.

† Because



† Because thou ô Lord art *b* swete, and *i* milde: and *k* of *o* much mercie to al that inuocate thee. *l*

*b* Sixtly because God of his owne nature is benigne, readie to bestow benefites. *i* Seuently, he is meeke to remitte offences, *k* Eighthly, he is merciful to mitigate the punishment, to those that make recourse vnto him. *l* For these causes we pray as foloweth.

† Receiue ô Lord my praier with thine ears: and attend to the *6* voice of my petition.

† In the day of my tribulation I haue called to thee: because *7* thou hast heard me.

† There is not the like to thee amongst goddes ô Lord: and *8* there is not according to thy workes.

*m* Vocation  
of Gentiles.

*n* They shal  
come by faith.

*o* and glorifie  
God by good

workes. Mat.  
5. v. 17.

† *m* Al nations what soeuer thou hast made, shal *n* come, and *9* shal adore before thee ô Lord: and they shal *o* glorifie thy name.

† Because thou art great and doing meruelous thinges: thou *10* onlie art God.

† Conduct me ô Lord in thy way, and I wil walke in thy truth: *11* let my hart reioyce that it may feare thy name.

*p* Cofession of  
praise.

† I wil *p* confesse to thee ô Lord my God with al my hart, and *12* wil glorifie thy name for euer:

† Because thy mercie is great vpon me: and thou hast deli- *13* uered my soule out of *q* the lower hel.

*q* From the  
state of eternal  
damnation.

† O God the wicked are risen vp vpon me, and the synagogue *14* of the mightie haue sought my soule: and they haue not set thee in their sight.

*r* In perfor-  
ming al pro-  
mises.

† And thou ô Lord the God of compassion and merciful, pa- *15* tient, and of much mercie, and *r* true.

† Haue respect to me, and haue mercie on me, *f* giue thine *16* empire to thy seruant: and saue the sonne of thy handmaide.

*f* A digression (vsual to prophesies) of Christs Emphyre and Kingdom the Church, geuen to him, being the sonne of an immaculate virgin, the handmaide of God.

† Make with me *t* a signe vnto God, that they may see which *17* hate me, and may be confounded: *v* because thou ô Lord hast holpen me.

*t* The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, pre-  
figured in Iorah. *v* VVhe by al enemies are confounded, either to their conuersion, or to  
eternal damnation. See 6. Augustin.

# PSALME LXXXVI.

The Catholi-  
que Church  
glorious.  
the 6. key.

*The Church of Christ beginning in Ierusalem, 3. is extended to al Nations,  
5. glorious, 6. and permanent, 7. in helie ioy.*

To the

1 To the children of Core, a Psalme of Canticle.

2 **T**HE foundations thereof in the holie *a* mountaynes:  
 2 † our Lord loueth the gates of Sion, aboue al the tabernacles of Iacob.

*a* Christs Church was first founded in Ierusalem on whitunday, Act 2. in mount Sion, which hath two toppes, in one of which the Temple stood, in the other Dauids towre or palace.

3 † Glorious thinges are saide of thee, ô cittie of God.

4 † *b* I wil be mindeful of *c* Raab, and Babylon knowing me.

*b* The Prophet in the person of Christ, saith he wil commend vnto his Apostles, and other Apostolical men, that they conuert al nations (as our Sauour gaue expresse commission and commandment. Math. 28. Luc. 24. v. 47. Act. 1. v. 8.) *c* naming here Raab (which is Ægypt) and Babylon:

Behold *d* the foreners, and Tyre, & the people of the Æthiopians, these *e* were there.

*d* The Philistims, Tyrians, Æthiopians, *e* & the rest, shal be regenerate in this Church, which for the assured certaintie therof (after the prophets maner of speaking) is affirmed in the preterence, as if it were then donne.

5 † Shal it not be said of Sion *f* Man and man, is borne in her; and *g* the Higheest himselfe founded her?

*f* It shal be reported, or one shal say to another: Loe this and that man, al these and al these men are regenerate by Baptisme in the Church of Christ. *g* God himselfe, Christ God and Man, founded this Church.

6 † Our Lord wil declare *h* in scriptures of peoples, and *i* of princes: of those that haue bene in her.

*h* The multitude of the elect is so great, that only God knoweth the number, *i* and the qualities of al sortes. of Princes, Prelates, and Peoples.

7 † The *k* habitation in thee, is as it were of al reioycing.

*k* Great spiritual ioy with peace of conscience, is in true Christian Catholiques in the militant Church; but the blessed haue the most absolute & secure ioy of al, in the Church triumphant.

## PSALME LXXXVII.

*A faithful person sore and long afflicted, lamentably complaineth, praying God, 15. not stil to repel him, being leift desolate, 19. without al consolation of freindes.* A prayer in long affliction the 7. key.

1 A Canticle of a Psalme, to the children of Core, vnto the end, for *a* Maheleth *b* to answer, *c* of vnderstanding to Eman the Ezrahite.

*a* An instrument of musike apt for lamentable songes. Not expressed in the title of anie other Psalme. Perhaps because this Psalme mixreth not anie consolation with mourning, as other Psalmes do, which are also prayers in affliction. As the 30. 33. 63. 73. *b* Neither is this word in anie other title. It is added here to admonish vs, that as this Psalme, and some others were sung by two quires, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, seeing he in his passion was leift without ordinarie cōsolation. *c* By some interpreted [his bretheren] For Christ (saith S. Augustin) vouch-

saferth to make them his bretheren, which vnderstand the mysterie of his Crosse, and not only are not ashamed thereof, but also faithfully glorie therein.

**O** † Lord the God of my saluation: *d* in the day haue I 2  
cried, and in the night before thee.

*d* I haue cried to thee very often both by day, and by night.

† Let my prayer enter in thy sight: incline thine eare to my 3  
perition.

*e* I am almost † Because my soule is replenished with euils: and *e* my life 4  
dead. hath approached to hell.

† I *f* am accounted with them that descend into the lake. 5

*f* Accounted as dead, and readie to be buried.

I am become as a man without helpe, † *g* free among the 6  
dead, as the wounded sleeping in the sepulchres, of whom  
thou art mindeful no more: and they are cast of from thy hand.

*g* If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who  
was free, yea of infinite powre amongst the dead.

† They haue put me in *b* the lower lake: in the darke places, 7  
and in the shadowe of death.

*b* Myn enemies haue endeouored not only to bereue me of temporal life, wherby I should goe  
into limbus, but also to kil my soule spiritually, wherby I should descend into the lower hel  
of the damned.

† Thy *i* furie is confirmed vpon me: and al thy waues thou 8  
hast brought in vpon me.

*i* Thy iust wrath also *o* God hath exceedingly afflicted me.

† Thou hast made my familiars far from me: they haue put 9  
me abomination to themselves.

I was deliuered and came not forth: † myne eies languished 10  
for pouertie.

I cried to thee *o* Lord al the day: I stretched out my handes  
to thee.

† Wilt thou *k* doe meruels to the dead: or shal phisicians raise 11  
to life, and they confesse to thee?

*k* *O* God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie, and mira-  
culous helpe, as to be raised againe after death:

† Shal any *l* in the sepulchre declare thy mercie, and thy truth 12  
in perdition?

*l* When I shal be dead & buried, I can not denounce thy praises as now I can to mortal men.

† Shal thy meruelous workes be knowne *m* in darkenes: 13  
and thy iustice in the land of obliuion.

*m* Much lesse shal the damned praise thee in eternal perdition.

† And I *o* Lord haue cried to thee: and in the morning shal 14  
my praier preuent thee.



- 15 † Why doest thou o Lord reiect my prayer: turnest away thy face from me?
- 16 † I am poore, and in labours *n* from my youth: and being o exalted, humbled and troubled.
- a As wel young, o as waxing elder I haue bene stil afflicted.*
- 17 † Thy wrathes haue passed vpon me: and thy terrours haue troubled me.
- 18 † They haue compassed me as water al the day: they compassed me together.
- 19 † Thou *p* hast made frend, and neighbour far from me: and my familiars because of miserie.
- p My miserable estate hath alienated al freindes, neighboures, & acquaintances from me.*

## PSALME LXXXV III.

*Gods mercie and truth, with his great promises to Dauid, 6. his powre in the whole world, and iust iudgements, are the true ioy of his seruantes. 20. Christs kingdom shal remaine for euer: 31. yea manie offending yet al shal not perish, 39. but after great affliction, 47. God wil respect mans infirmitie, 50. his owne promise, and the enimies reproching his seruantes and himselfe: 53. who is blessed for euer.*

The Church of Christ neuer faileth. the 6. key.

1 Of vnderstanding *a* to Ethan the Ezrahite.

*a* Otherwise called Idithun. 1. Paral. 25. or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 1. Reg. 4. v. 31, and signifieth strong, applied here to those that are strong in assured hope of Christs promises, notwithstanding it seemeth sometimes to the weake, that his promises are not performed.

2 **T**He mercies of our Lord I wil sing for euer.

In generation *b* and generation I wil shewe forth thy *b* *In al generations.*  
truth, in my mouth.

3 † Because thou saidst: Mercie shal be built vp for euer *c* in the heauens: thy truth shal be prepared in them.

*c* The heauens shal rather fal, then Gods truth faile. Mystically, in the Apostles, and by their preaching, the Church of Christ is built for euer.

## 4 † I haue ordained a testament with mine elect, I haue sworne

5 to Dauid my seruant: † *d* for ever wil I prepare thy seede.

And I wil build thy seat vnto generation and generation.

*d* Dauids seede conserued til Christ was borne of his virgin mother: and in his spiritual seede, his kingdom the Church is for euer conserued. Otherwise not verified of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly destroyed.

## 6 † The heauens shal confesse thy meruelous workes o Lord:

yea and thy truth in the church of saintes.

- † For who in the cloudes shal be equal to our Lord : shal be 7
- The Angels. like to God among e the sonnes of God ?
- † God, who is glorified in the counsell of saintes : great and 8  
terrible ouer al that are round about him.
- † O Lord God of hostes who is like to thee? thou art mightie 9  
ô Lord, and thy truth round about thee.
- † Thou rulest ouer the powre of the sea : and the mouing of 10  
the waues therof thou doest mitigate.
- f The prophet 2  
gludeth to the  
plagues and  
miracles in  
Ægypt, and in  
other enim.es.  
g Conuerſion  
of Gentiles. † Thou f humbledst the proud one, as one wounded : in the 11  
arme of thy strength thou hast disperſed thine enimies.
- † The heauens are thine, and the earth is thine, the round 12  
earth, and the fulnes therof thou hast founded : † the north, 13  
and the sea thou hast created.
- g † Thabor and Hermon shal reioice in thy name : † thy arme 14  
is with might.
- Let h thy hand be confirmed, and thy i righthand exalted :
- † iustice and iudgement is the preparation of thy seat. 15
- h VWhether God punish, as with the left hand, i or bestow benefites, as with the right  
hand, al is to his glorie, and according to mercie, and truth.
- Mercie and truth shal goe before thy face : † k blessed is the 16  
people that knoweth iubilation.
- k They are spirituallly happie, that do thus consider of Gods meruelous proceedings, praise the  
same, and reioyce therein.
- Lord they shal walke in the light of thy countenance, † and in 17  
thy name they shal reioyce al the day : and in thy iustice they  
shal be exalted.
- † Because thou art the glorie of their streingth : and in thy 18  
good pleasure shal our l horne be exalted.
- l powre, and  
kingdom. † Because our protection is of our Lord : and of the holie one 19  
of Israel our king.
- † Then didst thou speake in vision to thy saintes, and saidst 20  
:: I haue put helpe on the mightie one : and haue exalted an  
elect one of my people.
- † I haue found Dauid my seruant : with myne holie oyle haue 21  
I anointed him.
- † For mine hand shal helpe him : and myne arme shal 22  
strengthen him.
- † The enimie shal nothing preuale in him : and the sonne of 23  
iniquitie shal not adde to hurt him.
- † And I wil cut downe his enimies before his face : and them 24  
that hate him I wil put to flight.
- :: Thus God  
promised to  
establiſh the  
kingdom of  
the Iewes in  
Dauid and his  
familie. 1. Reg.  
16. 2. Reg. 5.  
and other  
places. which  
was perfor-  
med as in a  
figure but

- 25 † And my truth, and my mercie with him : and in my name  
shal his horne be exalted.
- 26 † And I wil put his hand in the sea : and his righthand in the  
riuers.
- 27 † He shal inuocate me: Thou art my Father: my God, and the  
prorektor of my saluation.
- 28 † And I wil put him the firstbegotten, high aboue the kings  
of the earth.
- 29 † I Wil kepe my mercie vnto him for euer : and my testament  
faithful to him.
- 30 † I wil put his seed for euer and euer : and his throne as the  
daies of heauen.
- 31 † But if his children shal forsake my lawe: and wil not walke  
in my Iudgementes:
- 32 † If they shal profane my iustices: and not kepe my com-  
mandmentes :
- 33 † I wil visite their iniquities with a rod : and their sinnes with  
stripes:
- 34 † But " my mercie I wil not take away from him : neither wil  
I hurt in my truth :
- 35 † Neither wil I profane my testament : and the words that  
procede from my mouth I wil not make frustrate.
- 36 † Once I haue sworne in my holie , \* if I lie to Dauid :
- 37 † his seede shal continewe for euer.
- 38 † And m his throne as the Sunne in my sight, and as the :  
Moone perfect for euer: and a faithful witnesse in heauen.
- m Christian iust soules as the sunne, n and as the perfect, or full moone. See the first Tome.  
page 716. S. Augustin also expoundeth this verse in the Anagogical sense, of the iust after the  
Resurrection in glorie, where the soule shal be like the sunne, and the bodie, which now is  
mutable, shal be like the moone, not as now alwayes changing, but as the full moone,  
alwayes perfect.
- 39 † But :: thou hast repelled and dispised : thou o hast differred :: God having  
thy Christ. promised al  
the aforsaide  
the prophet in  
the person of  
the weake, la-  
menteth that  
the contrarie  
shal happen as  
wel in the  
temporal  
kingdom
- o Amongst manie pensue things, this one word doth comferte vs, thy promise  
remaineth, thou hast not denied to send Christ, but differred him,
- 40 † Thou hast ouerthrowne the testament of thy seruant: thou  
hast profaned his sanctuarie on the earth.
- 41 † Thou hast destroyed al the hedges therof: thou hast made  
the firmament therof feare.
- 42 † Al that passe by the way haue spoiled him : he is become a  
reproch to his neighbours.



oppressed by  
the Assi rians  
Babylonians,  
Persians,  
Grecians, and  
Romanes: as  
in the Church  
impugned by  
innumerable  
sortes of  
Heretikes and  
other Infidels.

:: The Psalmist  
prayeth and  
prophecieth  
that God wil  
respect the  
weaknes of  
man, main-  
taine his  
Church in  
manie natiōs,  
& saue manie  
soules.

r So we wish  
and pray that

† Thou hast exalted the righthand of them that oppresse him: 43  
thou hast made al his enemies ioyful.

† Thou hast turned away the helpe of his sword: and hast not 44  
holpen him in battel.

† Thou hast destroyed him from p emundation: and his seat 45  
thou hast broken downe to the ground.

p *From the use of Sacrifice and Sacraments, wherby sinners were wount to  
be cleansed.*

† Thou hast lessened the daies of his time: thou hast ouerwhel- 46  
med him with confusion.

† :: How long ô Lord doest thou turne away for euer: shal 47  
thy wrath burne as a fire?

† Remember what my substance is: for hast thou made al the 48  
children of men in vaine?

† Who is the man that shall liue, and shal not see death: shal 49  
deliuer his soule from the hand of hel?

† Where are thyne old mercies ô Lord, as thou swarest to 50  
Dauid in thy truth?

† Be mindeful ô Lord of the aepproch of thy seruantes ( which 51  
I haue held in my bosome ) of manie nations.

† Which thine enemies haue reproched ô Lord, which they 52  
haue reproched q the commutation of thy Christ.

q *As though Christ were changed and turned from vs.*

† Blessed be our Lord for euer: r Be it, be it.

53

al may bleſſe and praise thee. Amen.

## ANNOTIONS, PSALME LXXXVIII.

Though Chri-  
stians do sinne  
yet Chr ft  
loseth not his  
Church.

Hard places  
explicated by  
the cleare.

Gods promises  
to Dauid were  
not fulfilled in  
Salomon, but  
in Christ.

34 *My mercie I wil not take away from him.* ] Although, Christians signified by the  
childrē or successors of Dauid, sinne most grieuouſly, yea suppose they wil sinne  
with desperation (saith S. Augustin) and obstinately persist in sinne, that they  
offend the eyes of their Father, & deserue to be disenherited: &c. Yet for these  
Christ shal not remaine without inheritance, the corne shal not also perish for  
the chafe, some fishes shal be gathered out of the nette into vessels, notwithstanding  
the euil fishes are cast away. And a litle after, the same Doctor dis-  
coursing of eternal glorie both in bodie and soule, of those that dye in Gods  
faueur, sayth; These things are promised concerning Christ, very certaine,  
very firme, very plaine, and vndoubted. For albeit some things are couered in  
mysteries, yet some things are so manifest, that by them the obscure things  
may most easily be cleared.

39. *But thou hast repelled &c.* ] Againe S. Augustin, addeth vpon the next verses  
following: God performed not these promises in Dauid, that when thou seest  
they were not fulfilled in Dauid, which necessarily must be fulfilled, thou maist  
seke an other, in whom it may be shewed that they were fulfilled. God promi-  
sed some thing ( a kingdom ) for euer of Dauids seede: and Salomon was  
borne: and became of so great wisdom, and so great prudence, that Gods  
promise

promise concerning Dauids seede, seemed to be fulfilled in him. But Salomon fell, and gaue place of expecting Christ; that because God neither can be deceiued, nor deceiue, he put not his promise in him, whom he knew would fall, but thou shouldest relie vpon God, and exact his promise. A litle after Thou seekest the kingdom of the Iewes, it is not: thou seekest the altar of the Iewes, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the priesthood of the Iewes, it is not. VVherupon he concludeth: Al these defectes came to the Iewes: yet vvas not Christ taken from them, but differed. Some Iewes beleued in him, and manie Gentiles. As the Psalmist prophesieth from the 47. verse to the end of this Psalme.

Defectes in the Iewes supplied in the Gentiles.

## PSALME LXXXIX.

*Under the forme of prayer, the Psalmist describeth the shortnes of mans life and other calamities. 7. Gods strict iudgement. 13. but first his comfortable mercie: 16. and perpetual regard of his owne worke.*

Man rightly created fel by sinne into miseries.  
the 1. key.

1 † A prayer of Moyses the man of God.

a Some Expositors thincke Moyses was the author of this Psalme, and of the tenne next following. But others hold that Dauid vvas author of al, and that Moyses his name is here put in the title by Eldras, because this Psalme is like to the prayer of Moyses, vwhen the people prouoked Gods vvrath by their sinnes in the desert. And because mans creation, fall, punishment, and Gods mercie towards him, are here described: which Moyses first writte, as going before the vwritten law. And that Moyses made not this Psalme is probably gathered by the 10. verse, where the ordinarie age of men is described to be (in strenght and vigore) seuentie yeares, or of some fourscore: and the greater part (of the one or the other) is in labour and sorow. And it is euident (Deut. 34.) that Moyses liued in al an hundred and twentie yeares, and his eye was not dimme, neither were his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid vvas old and impotent at seuentie yeares. 3. Reg. 1. S. Hilarion, liuing neere seuentie yeares in his heremitage, S. Remigius gouerning the Church of Rhemes, seuentie yeares, and the like are accounted to haue bene full of dayes, and such as liued longer are reputed extraordinarie. Agane it is more euidently proued that Moyses vvas not author of the 94. and 95. Psalmes.

**L**ord, thou art made a refuge for vs: b from generation vnto generation.

b *Alwayes from the beginning of the world to the end.*

2 † Before c the mountaines were made, or the earth and the world formed: d from euerlasting euen vnto euerlasting thou art God.

c *The Prophet sheweth that the world was created in and with time, not eternal. d And that only God is eternal.*

3 † Turne not away man into humiliation: thou saidst: Be conuerted ye children of men.

e God hath often saide, that he vwould not the death of sinners, but rather that they be conuerted and liue for euer.

† Because

† Because *f* a thousand years before thine eies, are as yester- 4  
day, that is past.

*f* Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, † thinges that are counted 5  
nothing shal their yeares be.

† In *g* the morning as an herbe he shal passe, in the morning 6  
he shal florish, and passe: in *h* the eueing he shal fal, be  
hardened, and withered.

*g* The youth of man quickly passeth: *h* old age can not last long: vvhherof cometh our English prouerb: A young man may dye soone, an old man can not liue long.

† Because we haue saynted in thy wrath, and in thy furie we 7  
are trubled.

† Thou hast put *i* our iniquities in thy sight: our \* age in the 8

\* Secu-  
lum.

*i* Sinne the cause of shortnes of mans life.

† Because al our daies haue failed: and in thy wrath we haue 9  
failed.

Our yeares shal be considered *k* as a spyder: † the daies of our 10  
yeares in them, are *l* seuentie yeares.

*k* Mans life as brickle as a spiders vweb: or mans life vvaisteth continually, as a spider vvaisteth her self by spinning, and consuming her ovne substance.

And if in strong ones *m* eightie yeares: and the more of them,  
labour and sorrow.

*l m* These numbers literarly shew the shortnes of the longer sorte of mens liues. Mystically, seuen signifie the rest after laboures of this vworld, and pertain to the old testament: eight signifie the reuward in the reurrection, pertainyng to the new testament. VWhich multiplied by tenne, a perfect number, make seuentie and eightie. VWhich ioyned together make an hundred and fittie. The number of al these Psalmes.

Because *n* mildnes is come vpon vs: and we shal be chastised.

*n* It is of Gods milde prouidence, that mans life is short, for that manie if they vvhere sure, or had probabilitie to liue long, vvould presume to sinne more.

† *o* Who knoweth the powre of thy wrath: and for feare 11  
† to number thy wrath? 12

*o* Seing God of his iustice punished al mankind, for one sinne of our first parente, his vvra-  
th must nedes be very great to euerie sinner, for his ovne proper sinnes.

So make thy righthand knowne: and men learned in hart, in  
wisedome.

† Turne *o* Lord, how long? and be intreated for thy 13  
seruants.

† *p* We are replenished in the morning with thy mercie: and 14  
we haue reioyced, and are delighted al our daies.

*p* The hope of glorious resurrection turneth our calamities into spiritual ioy.



15 † *q* We haue reioyced for the daies wherein thou hast humbled vs: the yeares, wherein we haue seene euils.

*q* Yea the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

16 † :: Looke vpon *r* thy seruants, and vpon thy workes: and *f* direct their children.

*r* Not only in that we are thy creatures, but also in that we are thy seruants, we are thy proper worke, therefore in both these respectes, o God looke vpon vs with clemencie. *f* lead also our posteritie into the right way, and make them thy seruantes.

17 † And *t* let the brightnes of our Lord God be vpon vs, and *v* direct thou the workes of our handes ouer vs: and *w* the worke of our handes doe thou direct.

*t* O God illuminate our vnderstanding, *v* make our actions by thy grace profitable to vs: *w* and make perfect in vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (sayth S. Angustin) when they are directed to this one end.

## PSALME XC.

Whoſoener faithfully and firmly trusteth in Gods providence, is secure from Gods *providence* al dangers of secrete, suttle, and open enemies. 7. his aduersaries shal come to ruine. 11. Angels shal defend him 13. no kind of serpent, nor beast shal hurt him. 14. God himself assureth him of his protection, and of eternal saluation. *the 3. key.*

*a* Prayse of *a* *b* Canticle to David.

*a* Praise of Gods providence, With thanks, *b*. Which David songue with voice.

1 **H**E *c* that dwelleth in the helpe of the Higheſt, shal abide in the protection of the God of heauen.

*c* He that firmly relieth and resteth vpon Gods providence, is assuredly protected by him.

2 † He shal say to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

3 † Because he hath deliuered me from *d* the snare of the hunters, and from *e* the sharpe word.

*d* Al secrete and suttle machinations: *e* and from al crueltie of tyrants.

4 † With his shoulders shal he ouershadowe thee: and vnder his winges thou shalt hope.

5 † With shilde shal his truth compasse thee: " thou shalt not be afraied *f* of the feare in the night.

*f* Terrors obscurly suggested by euil men or spirites, with erronions conceipte that men are not bond in time of temporal dangers, to confesse the truth.

6 † Of *g* the arrow flying in the day, *h* of busines walking in darkenes: *i* of inuasion, and the midday diuel.

*g* Open persecution threatening present death, except men denie the truth which they know.

*h* circumuention of craftie enemies by suttle arguing, and drawing men into error, and so to declin

decline from Catholique Religion, & long torments, euen to death, except Gods seruants wil relent, and denie the truth, which they assuredly beleue, and know in their conscience, that they are bound to professe it.

† A & thousand shal fall on thy syde, & / ten thousand : on thy 7  
righthand : but to thee it shal not approach.

¶ On thy left side, in aduerserie manie fall from God, / & on thy right side, in prosperitie manie more forgete, and forsake God.

† But thou shalt consider with thine eyes : and shalt see the re- 8  
tribution of sinners.

*m* In sincerely ¶ Because *m* thou ô Lord art my hope : thou hast made the 9  
sayng thou art Highest thy refuge.

*my hope: thou* ¶ There shal no euil come to thee : and scourge shal not ap- 10  
*makest God* proch to thy tabernacle.

*thy refuge.* ¶ Because he hath geuen *n* his Angels charge of thee: o that 11  
they keepe thee in al thy waies.

*n* Angels haue protection of men by Gods ordinance. .o The diuel corruptly alleageth this scripture (Mat. 4.) omitting the latter part of this verse: which sheweth when Angels protect iust men, to witte, when they walke in a right path, obseruing ordinarie course in their actions, not in geuing themselves headlong into needles danger, as the same diuel proposed to our Sauour, to cast himself downe from the pinnacle of the temple. Such falling is not the way of the iust, but of Lucifer, that fell from heauen. So S. Bernard noteth. Ser. 15. in hunc Psalm.

† In their handes they shal beare thee : lest perhaps thou 12  
knocke thy foote against a stone.

† Vpon the aspe, and the basiliscus thou shalt walke : & thou 13  
shalt tread vpon the lion, and the dragon.

† *p* Because he hath hoped in me, I wil deliuer him: I wil pro- 14  
tect him, because he hath knowne my name.

*p* God speaketh the rest that foloweth in this Psalme.

† He shalcrie to me, and I wil heare him : with him I am in 15  
tribulation : I wil deliuer him, and *q* wil glorifie him.

*q* In eternal ¶ With length of daies I wil replenish him : and I wil shew 16  
saluation. him my saluation.

## ANNOTATIONS. PSALME XC.

*Fourte sortes* 5. Thou shalt not be afraid.] S. Augustin here obserueth foure maners of tempting  
of persecution the faithful to fall from true Religion. Sometimes with temptation that is but  
for the Catho- light and obscure, which the Prophet here calleth feare in the night : when  
lique faith. ignorant men are tempted by suggestion, or apprehension of temporal  
1. afflictions, not knowing that they fall into eternal damnation, by fleeing from  
2. worldlie, or bodilie calamities. Sometimes the temptation threatneth present  
death to them that are wel instructed in the truth, and know that they must  
confesse it euen to death, which the Prophet calleth an arrow flying in the  
day : when the faithful clerly seeeth what danger hangeth ouer him, to wit,  
present

present death if he stand constant, and damnation if he denie his faith. Sometimes the temptation is more vehement, but yet obscure, which he calleth, busines vvalking in darknes: vvhhen by suttle endeoures, framing arguments in excuse of sinne, men are persvaded that they may lawfully take some oath, or do some other thing, vvhich in dede is not lawfull: and so by earnest, and suttle persvasions they ignorantly decline from Catholique Religion, or committe other greuous sinnes. But the greatest and manifest temptation is called inuasion & midday diuel: when persecuters seing neither more easie persvasions can deceiue Gods seruants, nor present death force them to denie the truth, they then assault them more vehemently, and more dangerously vvith long, and continual afflictions, not remitting their crueltie til the afflicted either yield to their vvill, or dye in long torments. And by these two latter kindes of persecution manie are ouerthrowne, vvvhich vv ere constant in the former. For vvholes tyrants proposed dangers to simple people, and deceiued some, yet threatening present death to others, that were better instructed, and confirmed in Religion, innumerable perseuered, & gloriously died in confession of Christian Catholique faith. But by suttle arguing of hard pointes of christian doctrine or practise; and by long torments manie haue bene seduced, blindly falling into errors, and manie wittingly haue denied the truth, which they clerly beleued in their hartes, to auoide this midday diuel, the extremitie of long manifest, and greuous afflictions. Neuertheles in al these tentations God protecteth them that firmly trust in him. Those (saith this holie Father) haue failed, none but those which presumed of themselves, which dwelt not in the helpe of the Highest, that first leaue and in protection of the God of heauen: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not vnder the shadow of his wings, but relied, or attributed much to their owne strength.

## PSALME XCI.

*God is by al maner of voices and instruments to be praised in his admirable workes. 7. which the foolish not doing are punished; 11. and the wise are rewarded.*

The vvorkes of God admirable. the 2. key.

1 † A Psalme *a* of Canticle, *b* in the sabbath day.

*a* Voices beginning instrumentes prosecute this song: *b* when we rest from worke then especially vve ought to thincke vpon Gods vvorkes, praise and thanke him for the same.

2 **I**T is good *c* to confesse to our Lord; and to sing to thy name ô Highest. *c* To geue thanks.

3 † To shew forth thy mercie in *d* the morning: and thy truth in *e* the night.

*d* In prosperitie, *e* in aduersitie.

4 † In *f* the instrument of tenstrings, in *g* Psalter: with Canticle, on *b* the Harpe.

*f* On euerie instrument of tenne stringes, signifying the obseruation of the tenne commandments: *g* namely on the Psalter. *b* also on the harpe, which signifieth mortification.

5 † Because thou hast delighted me ô Lord in thy workmanship: and in the workes of thy handes I wil reioyce.



† How are thy workes magnified ô Lord ! thy cogitations 6  
are made very profounde.

† The vnwise man wil not know; and the k foule wil not 7  
vnderstand these thinges.

i Carnal and sensual man, k be that thinketh only of present thinges, not of future.

† When sinners shal spring vp as grasse: and al that worke ini- 8  
quitie shal appeare.

That they may perish for euer: † but thou the Highest 9  
foreuer ô Lord.

† Because loe thine enimies ô Lord, because loe thine enimies 10  
shal perish: and al that worke iniquitie shal be disperfed.

† And / my horne shal be exalted, as the vnicons: m and 11  
my old age in plentiful mercie.

! The iust in confidence of a good conscience, expect exaltation of their powre: m and great  
consolation in the end of their life.

† And n mine eie hath looked vpon mine enimies: and the 12  
malignant rysing vp against me, mine ears shal heare.

n Then shal the iust see their enimies depessed: and themselves flourish, like the palme, and  
ceder trees as foloweth.

† The iust, shal flourish as a palme tree: as the cedar of Liba- 13  
nus shal he be multiplied.

† They that are planted in the house of our Lord, shal flourish 14  
in p the courtes of the house of our God.

o Militant Church: p triumphant.

† As yet shal they be multiplied in plentiful old age: and they 15  
shal be wel affected, † that they q may shew forth: 16

q Publikly proffesse Gods praises, as in the wordes folowing:

That the Lord our God is righteous, and there is no iniqui-  
tie in him.

### PSALME XCII.

Perpetuie of the Church. the 6. key. Christ reigneth for euer in his Church: 3. notwithstanding manie and  
great persecution against the faithful.

Prayse a of Canticle b to Dauid himselfe, in c the day be-  
fore the sabbath, d when the earth was founded.

a Praise to be songe with voice: b composed by Dauid: c the sixth day of the weeke, which  
is our friday, d in which day the Church of Christ was founded, by his blood shed on the  
crosse.

O V R Lord e hath reigned, he f hath put on beutie: our i  
Lord hath g put on strength, and hath girded him selfe.

Our Sauour founding his Church by his death begane then to reigne therein: f gloriously  
ascending a soule into limbus, and in bodie to his graue: g he then put on al armour of  
strength

Strength to reforme the world, and to enlarge his kingdom, according to his owne prediction where he saide: If I be exalted from the earth, I wil draw al thinges vnto my selfe. Ioan. 12. v. 31.

For he hath established *b* the round world, which *i* shall not be moued.

*b* Not only in Iurie and Samaria, but the whole earth: *i* and the same Church shall not be destroyed.

2. † Thy seat is prepared from that time: thou *k* art from euerlasting.

*k* Christ being eternal, hath an euerlasting Church.

3. † The *l* riuers ô Lord haue lifted vp: the riuers haue lifted vp their voice.

*l* Al sortes of persecuters, the High priestes (who sometimes vvatered the spiritual land, like riuers) vvith Scribes, Pharises, and other incredulous Iewes, also Paganes, Turkes, and Heretikes haue oppagued the Church.

4. The riuers haue lifted vp their waues, † *m* about the voices of manie waters.

*m* With more force then anie persecutions in the old Testament.

The surges of the sea are meruelous; *n* meruelous is our Lord on high.

*n* but though al these assautes be great, and meruelous, yet Christ in protecting his Church, is more meruelous.

5. † Thy testimonies are made *o* credible exceedingly: *p* holiness become: h thy house ô Lord *q* for length of daies.

• Articles of faith are not evidently apparent to knowllege, but euident to credibilitie, to those that are disposed by Gods grace, illuminating their vnderstanding, and mouing their free vvill, to geue consent of beleefe if they vvill. *p* It behoueth therefore al members of the Church to conuerse piously, and religiously in this life, seeing he hath so excellent a spouse, protector, and instructor, *q* euen to the end of the vvorld.

# PSALME XCIII.

The faithfull seruant of God assuredly professeth, that al the pride, *s* cruelty, Eternal saluation, and damnation, the 10. key.  
7. foolish imaginations, and secret thoughts of the wicked are manifest to  
God. 12. acknowlegeth himselfe happie, that he is better instructed of  
God: whereas he had otherwise bene damned. 20. sharply reprehendeth  
those that consider not of Gods iudgements: concluding that the iust shall  
be glorified, and the wicked damned.

To a Dauid himselfe, in *b* the fourth of the sabbath.

• The Hebrevv letter Lamed, vvhich ordinarily is prefixed to the datiu case, or signifieth to, being set before proper names, is a signe of the genetiu case. Yet the Septuagint, expresse it by the datiu, and so doth the latin, ipsi Dauid, and consequently our English hath, to Dauid himselfe, to shew a difference betveen sacred and profane vvriters. For in humane bookes the vvriter and auctor is al one; but in diuine, the Holie Ghost is the proper auctor, and a man is the vvriter. To signifie therefore the principal auctor, Dauid is sometimes named as the instrumental cause, to vvhom the Holie Ghost inspired this, and other Psalmes, and by vvhom they

vvere vvritten. And vvhen the titles expresse othervvise: A Psalm of Dauid, yet it is so to be vnderstood, that the Holc Ghost is alvvayes the principal auctor, and Dauid the instrumental, ministerial, or secundarie auctor. But vvhen other names are expressed, either in the generiue or datiuē case, or howsoever, it proueth not that those men vvere the vvriters of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement, vve noted in the proemial Annotations page 3. & 4. vvherby is proued that this Psalm vvas not vvritten, nor composed by Moyses, as Hebrevv Rabbins suppose, but by the Royal Psalmist Dauid. *b* Made and ordinarily songue in the fourth day of the vveke, our vvenerday, in vvich day Iudas the traitor sold our Sauour Christ to his enimies. The reuenge of vvich vvickednes, and of al other sinnes, is here prophesied.

**O** V R Lord God *c* of reuenges: the God of reuenges hath *i*  
done *d* freely.

*c* God more commonly called the God of mercie (vvhich vertue in him is aboue al his vvorkes, Psalm 144) is also the God of reuenges, according to his iustice. *d* He procedeth in iudgement resolutely, not depending, nor fearing, nor respecting anie person, povvre, dignitie, vvisdome or other like qualitie, but their iust merites.

:: A prayer of † Be :: exalted thou that iudgest the earth: render retribution *2*  
iust zeale, to the ptoude.

† How long shal sinners ô Lord: how long shal sinners *3*  
glorie?

† Shal they vtter, and speake iniquitie? shal al they speake, *4*  
*e* that worke iniustice?

*e* Shal most wicked men stil be suffered to speake so insolently?

:: A descrip- † :: Thy people ô Lord they haue humbled: and thine inheri- *5*  
tion of heath- tance they haue vexed.

nish and here- † The widow, and the stranger they haue slaine: and the *6*  
tical crueltie. pupilles they haue killed.

:: Scarfe anie † And :: they haue saide: The Lord shal not see, neither shal *7*  
Atheistes are the God of Iacob vnderstand.

so blind, as † Vnderstand ye foolish in the people: and ye fooles be wise *8*  
thus to thinke at sometime.

but manie sin- † He that planted the eare, shal he not heare? Or he that made *9*  
ners so behaue the eie doth he not consider?

as if God † He that chastiseth nations, shal he not rebuke: he that *10*  
saw not, knew teacheth man knowledge?

nor, or at † Our Lord knoweth *f* the cogitations of men: that they be *11*  
least cared not vvhat they do. vaine.

*f* So vnpossible is it that God should be ignorant, or careles vvhat men do, that he also knoweth and obserueth most secrete thoughtes.

† Blessed is the man, whom thou shalt instruct ô Lord: and *12*  
shalt teach out of thy lawe.

† That thou maist *g* geue him quietnes from the euil daies: til *13*  
a pitre be digged for the sinner.

*g* Mitigate and temper his afflictions, thar by patience and fortitude, the iust may perseuere, and not be ouerwhelmed.

† Because



14 † Because our Lord *b* wil not reiect his people : and his inheritance he wil not forsake.

*h* The whole Church shal neuer be reiectet, nor forsaken.

15 † Vntill iustice *i* be turned into iudgement : and *k* they who are nere it, are al that are right of hart.

*i* Iustice is conuerted into iudgement, vwhen iust meaning is put in vvorke and practise, that it may appeare in iudgement. Also God vwho doth & suffereth al iustly, vvil conserue his inheritance the Church, euen vnto the day of iudgement. *k* The sense is easie by transposing the vvordes : al that are right of hart, are nere it, that is, shal like and approue Gods iustice, vwhen the vvicked shal repine, and blaspheme it.

16 † Who shal rise for me against the malignant? or who shal stand with me against them that worke iniquitie?

17 † But that our Lord hath holpen me : within very litle my soule had dwelt in hel.

18 † If I said: *l* My foote is moued: thy mercie *o* Lord did help me  
*l* When I felt, and complained that I was in danger, thou didst assist me.

19 † According to the multitude of my sorrowes in my hart: thy consolations haue made my soule ioyful.

20 † Doth the seat of iniquitie cleaue to thee : which makest *m* labour in precept?

*m* Onlie faith sufficeth not, but careful labour, in keeping Gods commandments is required.

21 † They wil hunt after the soule of the iust: and wil condemne innocent blood.

22 And our Lord became my refuge : and my God the helpe *n* of my hope.

*n* The iust do hope for eternal saluation, to which God wil bring them.

23 † And he *o* wil repay them their iniquitie: and in their malice he wil destroy them : the Lord our God wil destroy them.

*o* And God, the reuenger of wronges, wil at last cast the wicked into eternal torments.

## PSALMES. XCIIII.

*An inuitation to serue and adore Christ our Lord and Messias, 3. as wel for the benefices of creating al thinges, 7. as for his Incarnation, and not to harden our hartes as the Iewes did.*

Christ our Lord and king.  
the 5. key.

Praise *a* of Canticle, *b* to Dauid him selfe.

*a* Praise songe with voices : *b* inspired to Dauid, & written by him.

*1* **C**OME, let vs *c* reioyce to our Lord : let vs make iubilati-  
on to God *d* our sauour.

*c* VVith great and solemne exultation : *d* God our Creator, is also our Protector & Sauour.

This Inuitati-  
on is most fitly  
ordayned by  
the Church for  
the proeme or  
beginning of  
Matins.

† Let

† Let vs *e* preuent his face in confession: and *f* in Psalmes let :2  
vs make iubilation to him.

*e* Let vs be more diligent, and preuent our accustomed time. For no man can preuent Gods grace with anie good worke, who first preuenteth vs; els we can neither doe, nor thinke anie good thing. *f* not only in singing his praise with voice, but also with musikal instruments.

† Because our Lord is a great God: and a great King about al 3  
goddess.

† Because in his hand are the endes of the earth: and the 4  
heightes of the mountaines be his.

† Because the sea is his, and he made it: and his handes formed 5  
the drie land.

† Come let vs adore, *g* and fal downe: and wepe before our 6  
Lord, that made vs.

*g* So also Isaias (c. 45. v. 23.) and S. Paul (Philip. 2.) teach that kneeling or bowing the knees, as an external religious ceremonie, is acceptable to God.

† Because he is the Lord *h* our God; and we the people of his 7  
pasture, and the shepe *i* of his hand.

*h* It is most iust and necessarie that we adore God, because he made vs, and al this world for vs, hath also redemed vs, and made vs his people, as shepe of his pasture, and as a Pastor feedeth and gouerneth vs. *i* of his making.

† *k* To day if ye shal heare his voice, " harden not your 9  
hartes;

*k* Though some haue often repelled, and resisted Gods grace, yet if they receiue it being offered againe, it wil auailē them to remission of sinnes.

† As in the prouocation according to the day *l* of the tenta- 9  
tion in the desert: where your fathers tempted me, proued me,  
and saw my workes.

*l* The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessitie. For Manna did both extinguishe their thirst, and tasted vnto them, whatsoeuer they desired: Exo. 16. That also which was left vngathered when the sunne waxed hotte, melted (v. 21.) and serued their cattel for drinke. So this temptation was a figure of those, which require to communicate vnder both kinds, as if one did not containe as much as both.

† *m* Fourtie years was I *n* offended with that generation, 10  
and said: These alwaies erre in hart.

*m* By this mention of the offence of fourtie yeares, as long before passed, is conuincied that Moyles writte not this Psalme, who died in the very fourtith yeare of their abode in the desert. And S. Paul citing the wordes of this Psalme. (Heb. 4.) manifestly acknowlegeth Dauid the writter thereof, and that it was written long after Moyles time in these wordes: (v. 7.) Againe he limiteth a certaine day; To day, in Dauid saying after so long time, *s* is aboute saide. To day if you shal heare his voice, do not obdurate your hartes. For if Iesus (that is Iosue) had geuen them rest, he would neuer speake of an other day afterward

*n* Being greatly offended, I approached nere vnto them, in punishing the offenders.

† And these haue not knowne my waies: as I sware in my 11  
wrath: *o* if they shal enter into my rest.

*o* Those that murmured died in the desert, and entered not into the promised land, euen so those that finally offend Christ, shal not enter into euerlasting rest: Heb. 3. & 4.

## ANNOTATIONS. PSALME. XCIII.

8. *Harden not your hartes.*] VVhatsoever God proposeth by preaching, or It is in mans inspiration to a sinner, it resteth stil in the powre of his freewil, to harden freewil to his harte, and to reiect al such good motions, and so he doth not only frustrate Gods grace, and hinder his owne iustification, but also increaseth his former resist good sinnes. But by not resisting, when deliberating therupon he could resist, he disposeth himselfe and cooperateth to first iustification. And therefore the royal Prophet here admoniseth, and earnestly exhorreth al men, to do this which God hath put in our powre, not to harden our owne hartes, when we heare his voice, by resisting and reiecting his grace freely offered, without al merite of our part.

## PSALME. XCV.

*Al peoples & nations are invited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in al the world. 10. euen sensles creatures acknowledging his maiestie, 13. and iudicial powre.*

Christs diuine powre. the skey.

1 A Canticle *a* to Dauid \* himselfe, *b* when the house was built after the captiuitie.

2. 23. *a* Inspired to Dauid, and written by him : *b* prophesying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

**S**ING ye to our Lord *c* a new song : sing to our Lord al the earth.

*c* For a new benefite, farre greater then the deliuerie of Israel from Egypt.

2 † *d* Sing ye to our Lord, and blesse his name : shew forth his saluation from day to day.

4 The same wordes [Sing to our Lord] thrise repeted, signifie the Blessed Trinitie, as some Fathers note. Likewise v. 7. and 8. Bring ye to our Lord, &c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3 † Shew forth his glorie among the Gentiles, his meruelous workes in al peoples.

4 † Because our Lord is great, and exceeding laudable: he is terrible aboue al goddes.

5 † Because al the goddes of the Gentiles are *e* diuels, but our Lord *f* made the heauens.

*e* VVhat creatures soeuer spiritual or corporal, visible or inuisible the paganes serue for goddes, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine powre, where none is.

*f* He only is true God, who is Creator of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing but only God.

6 † Confession, and beauty in his sight : holinesse, and magnificence in his sanctification.



† Bring to our Lord ye families of Gentiles, bring ye to our 7  
Lord glorie and honour: † bring to our Lord glorie vnto his 8  
name.

Take vp hoastes, and enter into his courtes: † adore ye our 9  
Lord in his holie court.

Let al the earth be moued before his face: † say ye among 10  
the Gentiles that our Lord g hath reigned.

g Diuers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to witte, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence begane to reigne. S. Iustinus Martyr, dialogo aduers. Triphonem. Tertullian li. aduers. Iudæos. c. 9. & 13 & aduers. Marcionem. li. 3. c. 19. & 21. S. Augustin. in this place, according to the old Roman Psalter Before him Arnobius, and after him Cassiodorus and others, wherby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Iewes.

For he hath corrected the round world which shal not be  
moued: he wil iudge peoples in equitie.

† b Let the heauens be glad, and the earth reioyce, the sea be 11  
moued, and the fulnesse therof: † the fieldes shal be glad, and 12  
al things, that are in them.

b The Psalmist in abundance of spirite inuited al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shal the trees of the woodes reioyce † before the face 13  
of our Lord, because he cometh: because he cometh to  
iudge the earth.

He i wil iudge the round world in equitie, and peoples in his  
truth.

i Christ iudgeth now in the world by his ministers discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

### PSALME XCVI.

The last iudge ment, the 9. key. *Al the earth is inuited to reioyce in Christs kingdom, 3. with description of the signes coming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iust men shal adore Christ, and reioyce.*

To a this Dauid, b when his land was restored agane to him. 1

a In figure of Christ, b whose bodie rose the third day after his death: to whom manie returned beleuing in him after his resurrection, which fel from him in his passion: and to whom al things shal be subdued, as to their true Lord, in the day of iudgement.

O V R Lord hath reigned, let the earth reioyce: let c manie  
Ilands be glad.

c Holie Dauid, and other Prophetes hauing great ioy to see long before in spirite only, Christs kingdom extended in the whole earth, yea to the Ilandes, we Ilanders haue great cause to be gladd, that God hath not only so blessed vs long since. but as yet conserueth seede, wherby we trust the whole Iland shal be againe restored vnto him.

† d Cloude,

2 † *d* Cloude, and mist round about him : iustice, and iudgement *e* the correction of his seat.

*d* As in a cloud with terror God gaue his law to the Iewes : so in a cloud with greater terror and maiestic, he wil iudge the world; *e* not as manie corrupted seates of iudgement, in this world, but as a corrected tribunal, where iustice and right iudgement shal be practised.

3 † Fire shal goe before him, and shal inflame his enemies round about.

4 † His lightnings :: shined to the round world, the earth sawe, :: These things are denounced as if they were already donne,

5 † The mountaines melted as waxe, before the face of our Lord : before the face of our Lord al the earth.

6 † The heauens haue shewed forth his iustice : and al peoples haue seene his glorie. for the assured certaintie thereof.

7 † Let them al be confounded, that adore *f* sculprils : and that glorie in their idoles.

*f* As wel the worshippers of grauen, or painted images of Iupiter, Mars, Bacchus and the like, as the worshippers of the same imagined false goddess shal be confounded.

8 Adore him al ye his Angels : † *g* Sion heard, and was glad.

*g* The Catholique Church.

And *h* the daughters of Iuda reioyced, because of thy iudgements *o* Lord.

*h* And al particular Churches, members of the vniuersal.

9 † Because thou Lord most high ouer al the earth : thou art exalted exceedingly aboue al goddesses.

10 † You that loue our Lord, hate ye euil : our Lord keepeth the soules of his saintes, out of the hand of the sinner he wil deliuer them.

11 † Light is risen to the iust, and ioy to the right of hart.

12 † Be glad ye iust in our Lord : and confesse ye to the memorie *i* of his sanctification.

*i* Praise our Lord Christ who is sanctitie it selfe, and sanctifieth others.

# PSALME. XCVII.

*A*l men are againe invited ioyfully to celebrate the meruelous conquest of Christ in al nations, 4. with hart, voice, and instruments: 8. al creatures acknowledging his coming to iudge the world. The Church in al nations. The 6. key.

1 A psalme *a* to Dauid himselfe.

*a* Preshewing Christ, who hath made his saluation knownen in al nations.

**S**ING ye to our Lord *b* a new song: because he hath done meruelous thinges.

*b* A new benefite of grace, making men new in spirite, requireth a new songue of gratitude.

His righthand hath wrought saluation *e* to himselfe: and his arme is holie.

*c* Raised up himselfe from death.

† Our Lord hath *d* made knowne his saluation: in the sight *2* of the Gentiles he hath reueled his iustice.

*d* Made his grace effectually knownen by raising men from sinne, and deliuering them from the powre of the diuel.

† He hath remembred his mercie, and his truth to *e* the house *3* of Israel.

*e* Some of the Iewes conuerted to Christianitie. Rom. 11.

Al the ends of the earth haue seene the saluation of our God.

*f* In voice.

*g* In hart

*h* In instruments.

† Make ye iubilation to God al the earth: *f* chaunt, and *4* *g* reioyce, and *h* sing.

† Sing to our Lord on harpe, on harpe and voice of psalme: *5*

† on long drawen trumpets, and voice of cornet of horne. *6*

Make iubilation in the sight of the king our Lord: † let the *7* sea be moued, and the fulnes therof: the round world, and they that dwel therein:

† The riuers shal clappe with hand, the mountaynes together shal reioyce † at the sight of our Lord: *8* because he cometh to iudge the earth. *9*

*i* Christ directeth and disposeth al thinges rightly in this world.

*k* He wil iudge the round earth in iustice, and the peoples in equitie.

*k* And wil accordingly geue iust sentence in the end.

# PSALME XCVIII.

Christ our  
Messias.  
they key.

Christ reigneth, notwithstanding his enimies repine, is adored (*s.* also his foote stools) & whom ancient Prophetes did innocate.

A Psalme to Dauid himselfe.

**O**VR Lord hath reigned, *a* let peoples be angrie: he that sitteth vpon the Cherubs, let *b* the earth be moued. *1*

*a* Though manie enimies do rage, and impugne Christ: *b* though the whole earth be troubled therewith, yet Christ vwho sitteth Lord over the highest Angels, Cherubins and Seraphins, obteyneth the victorie, reigneth, and doth his vvil in al the earth.

† Our Lord great in *Sion*: and high aboue al peoples. *2*

† Let

Cantat  
exulta  
psallite



3 † Let them confesse to thy great name: because it is terrible, and holie.

4 † And the honour of the king c loueth iudgement. Thou hast prepared directions: thou hast done iudgement and iustice d in Iacob.

c Requireth discretion.  
d in fauour of thyn elect people.

5 † Exalt ye the Lord our God, and " adore e his footstoole: because it is holie.

e Hebreu Doctors expound this of the Arke in the old testament, but the Doctors of the Church vnderstand Christs humanitie, in the holie Eucharist.

6 † Moyfes, and Aaron in his f priestes: and Samuel among them, that inuocate his name:

g 23. in leuit. f Here it is euident ( and S. Augustin sayth this place taketh avay al doubt ) that Moyfes was a Priest, against those that for maintaining the heresie of Laiheadshippe, denie it.

7 They inuocated our Lord g and he heard them: † in a pillar of a cloud he spake to them.

g By example of their praying and obtaining, the Psalmist confirmeth his prophecie, that Priestes of the new Testament shal pray, and obtaine mercie of Christ for the Church.

They kept his testimonies, & the precept which he gaue them.

8 † O Lord our God thou heardest them: God thou wast propitious to them, and taking vengeance vpon al b their inuentions.

b God reuenged the machinations made against them, punishing the rebellion of chore, Dathan and Abyren. Num. 16.

Exalt ye the Lord our God; and adore ye in his holie mount: because the Lord our God is holie.

## ANNOTATIONS. PSALME XCIX.

j. Adore his footstoole] For so much as al Expositors, also the Hebreu Rabbins, Christs humanitie is his  
affirme that the Psalmist here prophecieth of Christ the promised Messias, that should redeme mankind; and seing the Arke of couenant perteyneth not to the footstoole, and  
seruice of Christ; but was only a figure of him, the footstoole of Messias here mentioned, must nedes be something perteyning to him: and therefore most  
ancient Fathers expound it of Christs humanitie. And because the Prophet speaketh of perpetual adoration, not only of the shorte time, he conuersed  
with men in this life, vhen very few adored him, the same fathers vnderstand  
here the adoration of Christ in the blessed Sacrament of the Eucharist. Which  
S. Ambrose teacheth (lib. 3. de Spiritu Sancto. c. 12.) in these plaine vvordes. By  
the footstoole must be vnderstood the earth, by the earth the flesh of Christ.  
Vvhich vve also at this day adore in the Mysteries, and vvhich the Apostles  
adored in our Lord Iesus. S. Augustin more largely vpon this Psalme, I am made  
doubtful (saith he) I feare to adore the earth, lest he condemne me that made  
heauen and earth. Againe I feare not to adore the footstoole of my Lord,  
because the Psalme saith to me: Adore his footstoole. I seeke vvhich is his foot-  
stoole, and the Scripture (1saia. 66.) telleth me, the earth is his footstoole.  
Doubtful I turne myself vnto Christ, because I seeke him here, and I finde how  
without impietie the earth may be adored, without impietie his footstoole  
may be adored. For he tooke earth of earth, because flesh is of earth, and he

S. Ambrose.

S. Augustin.

The receiuers rooke flesh of the flesh of ( the B. virgin ) Marie. And because he vvalked here of the B. Sa- in the same flesh, and gaue the very flesh to vs to eate, vnto saluation, and no crament do man eateth that flesh, onles he first adore it: it is found howv such a footstoole siane if they of our Lord may be adored: and not only vve doe not sinne in adoring, but vve do not adore should sinne in not adoring. Thus farre S. Augustin. Further instructing, not to cōcerue of Christs fl- sh, as the Capharnaïtes did, that he would eate it in peeces from his bodie, and geue them portions therof. His very flesh is geuen and eaten, not in fleshlie maner, but in sacramental. See Annotations. Ioan. 6.

## PSALME XCIX.

One Creator  
of al thinges. *Al are inuited to reioyce in God, Creator of al.*  
The 1. key.

A Psalme *a* in confession. *a of praise.* 1

**M**AKE ye iubilation to God *b* al the earth: serue ye our 2  
Lord in gladnesse.

*b* Not only Iewes, but also al Gentiles.

Enter ye in *c* before his sight, in exultation.

*c* God eueryvvhere present, yet more peculiarly heareth his suppliant, praying in the temple, or place dedicated to his seruice.

† Know ye that our Lord *d* he is God: he made vs, and not 3  
we ourselues.

*d* He only whom we serue as our Lord is the only God, and there is no other.

His people, and the sheepe of his pasture: † enter ye into 4

*e* Peculiar *e* his gates in confession, his courtes in hymnes: confesse ye  
dedicated to him.

place, as v. 2. Praise ye his name: † because our Lord is sweete, his *f* mer- 5  
cie for euer, and *g* his truth euen vnto generation and ge-  
neration.

*f* As God is alwayes merciful in geuing, and promising: *g* so he is euer faithful in per-  
forming.

## PSALME C.

Instruction  
to gouerne.  
the 7. key,

King Dauid gratfully celebrateth the two general diuine vertues, *Mercie*  
and *Iustice*: 2. by his owne example exhorteth *al*, especially *Superiors*,  
to direct their wayes in *sinceritie*, 4. and to seperate the wicked from  
conuersation of the good.

A Psalme to Dauid himselfe.

**M**ERCIE *a* and iudgement I wil sing to thee o Lord: I 1  
wil sing, † and I *b* shal vnderstand in the immaculate 2  
way, *c* when thou shalt come to me.

*a* These two capital diuine vertues are euer ioyned in al Gods vvorkes, for both vvhich experienced towards him selfe, the Psalmist rendereth thanks and praises. *b* I wil do myn endeuore to know the immaculate vvay, *c* vvhich I cannot do, but by thy grace coming vnto me. For by helpe therof I did as folovveth.

I walked

I walked through in the innocencie of my hart, in the middes of my house.

3 † I did not propose before mine eies any vniust thing: I hated them that do preuarication.

4 † A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5 † d One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and vnsatiable hart, with him I did not eate.

d *That is, al and euerie one thus wickedly disposed I abhorred.*

6 † Mine eies are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way, e he did minister to me.

e *I kept such vnder, as a seruant or slave.*

7 † He that doth proudly shal not dwel in the middes of my house: he that speaketh vniust thinges, hath f not directed in the sight of mine eies.

f *Prospered not, gotte no benefite by me.*

8 † In g the morning did I kil al the sinners of the earth: that I might destroy h our of the citie of our Lord, al those that worke iniquitie.

g *Speedely and without delay I cutte of al disordered people: h that others might not be corrupted by them.*

## PSALMES. CL.

A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. conceiueth comfort in Gods eternal goodnes, and singular mercie, in redeeming mankind, and propagating the Church. 24. Prayer to be made mature in vertue before he dye, that h may liue with God: 26. who only and wholly being immutable, establiseth his seruantes for euer. The fift penitential Psalme. the 7. key.

1 The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2 **L**ORD heare my a prayer: and let my b crie come to thee.

a *Euerie petition is a prayer, b and that which procedeth from more seruent affection, is called a crie, though it burst not out into clamoure, nor perhaps into anie voice at al. For God saie to Moyses, praying in mere silence, but vvith vehemencie of spirit (Exod. 14) VVhy criest thou to mee?*



† Turne: & nor away thy face from me: in what day soeuer I ;  
am in tribulation, incline thine eare to me.

e Though sinne prouoke Gods wrath, because we by sinning turne from him, and not he first from vs: yet we pray God not so to leaue vs, but to geue vs new grace, that by humilitie, and penance we may returne to him, and not dye in sinne.

In what day soeuer I shal inuocate thee, heare me speedely.

† Because my dayes haue vanished as d smoke: and my 4  
e bones are withered as f a drie burnt firebrand.

d Mans dayes, and al his workes are nothing worth, but vanish like smoke, so long as he is in mortal sinne: e yea his best workes, as if he geue almose, fast, pray, and dye for the truth, yet al these auaile nothing (1. Cor. 13.) but are f like dried stickes, or chippes, fitte to kindle the fire.

† I g am stricken as grasse, and my hart is withered: because s  
h I haue forgotten to eate my bread.

g My soule separated by sinne from God, withereth as grasse, that is cutte from the roote:  
h because I haue lost al sauaour and appetite to spiritual meate.

† For i the voyce of my groning, my k bone hath cleaued to 6  
my flesh.

i In this miserable state. k I am as bones and flesh cleauing together without moysture, or radical humour.

† I am become like l a pellicane of the wildernes: I am be- 7  
come as m a nightcrow in the house.

l I fled from conuersation of men for sorow, and shame of my sinnes: m as a crow that only flieth by night: or as an ewle, or batte.

† I haue watched, and am become as n a sparow solitarie in 8  
the housetoppe.

n Also as a sparow hauing lost her mate, remaineth mourning and solitarie in the accustomed nest, or nere vnto it,

† Al the day did mine enemies vpbrayde me: and they o that 9  
prayed me, sware against me.

o Those that were wont to praise or flatter me, now are as sworne enimies against me.

† Because I did p cate ashes as bread, & mingled q my drinke 10  
with weeping.

p Bread sauoured to me no better then ashes. q and drinke gaue me no comfort, but stil I wept.

† At r the face of thy wrath and indignation: because s lifting 11  
me vp thou hast throwne me downe.

r I am most especially afflicted, because thou art angrie. s In that thou didst sometime aduance me in prosperitie, & my fall is so much greater, and more grieuous.

† My daies haue declined v as a shadow: and I am withered 12  
w as grasse.

v As a shadow declineth to nothing, and al becometh darknes, when the sunne, and other light departeth, euen so I, that am but a shadow, decline to mere darknes, when thy fauoure parteth from me. vv and I lose my beautie, as grasse cutte from the ground withereth.

13 † *x* But thou *o* Lord endurest for euer : and *y* thy memorial  
in generation and generation.

*x* But I am meruelously comforted, considering that thou our Messias, the Sonne of God, art  
immutable for euer : *y* and thy memorable promise of redeeming mankind, wil haue effect  
in al generations.

14 † Thou *z* rysing vp shal haue mercie on Sion : because it is  
*a* time to haue mercie on it, because *b* the time cometh.

*z* Thou rising to helpe, who semedst to haue forgore, wilt protect the Church, and euerie  
faithful soule. *a* because thou hast differred long : *b* and because the time by thee designed  
semeth to approach

15 † Because *c* the stones therof haue pleased thy seruantes : and  
they shal haue pittie on *d* the earth *e* therof.

*c* Men that shal heare thyn Apostles preach, shal proue good and fitte matter, for the building  
of thy Church : *d* and the simplest poore people, as it were, the earth or dust ; *e* shal partici-  
pate of this mercie.

16 † And *f* the Gentiles shal feare thy name *o* Lord, and al *g* the  
kinges of the earth thy glorie.

*f* Besides those Iewes that shal beleue in Christ, much more the Gentiles shal feare and serue  
him. *g* His glorie is so eident that al kinges know it, though al be not conuerted.

17 † Because our Lord hath built Sion : and he shal be seene in  
his glorie.

18 † He hath had respect to the prayer *h* of the humble : and he  
hath not despised their petition.

*h* of holie Patriarches, Priestes, Prophetes, and of al true penitents.

19 † Let these thinges be written vnto an other generation : and  
the people, that shal *i* be created, shal praise our Lord.

*i* That shal be made a new creature in Christ.

20 † Because he hath lookedforth from his high holie place :  
our Lord from heauen hath looked vpon the earth.

21 † That he might heare the gronings of the fettered : that he  
might loose the children of them that are slayne :

22 † That they may *k* shew forth the name of our Lord in Sion :  
and his praise in Ierusalem.

*k* The faithful people of the Church, according to their habilitie endenour to serue Christ.

23 † In the assembling of the people together in one, and kinges  
to serue our Lord.

24 † He answered him in the way of his strength : Shew me  
the fewnes of my daies.

25 † Cal me not backe *l* in the halfe of my daies : thy yeares are  
vnto generation and generation.

*l* Grant me time and meanes to be mature in vertue in this life.

26 † In the beginning *o* Lord thou didst found the earth : and  
the heauens are the workes of thy hands.

*m* *Bechan-  
ged in quali-  
tie.*

† They *m* shal perish, but thou art permanent: and they shal 27 *Hal*  
al waxe old as a garment.

And as a vesture thou shalt change them, and they shal be  
changed: † but thou art the selfe same, and thy yeares shal not 18  
faile.

† The children of thy seruantes shal inhabite: and *n* their 39  
seede shal be directed for euer.

*n* *The Church of Christ perpetual.*

PSALME. CII.

*Gratitude for  
Gods benefits.  
The 7. key.*

*Thanks to God for prinate, 6. and publike benefites. 17. His mercie,  
iustice, and other proprieties are immutable. 20. Angels, and al other  
creatures are inuited to praise him.*

† To a Dauid himself.

*a* *Inspired to Dauid, and written by him.*

**M**Y soule *b* blesse thou our Lord: and *c* al thinges, that  
are within me, his holie name.

*b* *shew forth praises, and thanks: c al my cogitations, affections, senses, and powres.*

† My soule blesse thou our Lord: and forget not al his retri- 2  
butions.

† Who is *d* propitious to al thine iniquities: who *e* healeth 3  
al thine infirmities.

*d* *The first benefite of grace is remission of sinnes: e the second, is curing euil habites, or  
dispositions.*

† Who *f* redemeth thy life from deadly falling: who *g* crow- 4  
neth thee in mercie and commiserations.

*f* *The third, to conserue from falling againe: g the fourth, to geue victorie and reward in  
abundant measure.*

† Who *h* replenisheth thy desire in good thinges: " thy youth 5  
*i* shal be rewed as the eagles.

*h* *The fifth, to grant al lawful petitions temporal and spiritual, which are good for the soule,  
i the sixth, resurrection of flesh in glorie.*

† Our Lord *k* doth mercies: and *l* iudgement to al that suffer 6  
wrong.

*k* *Our Lord, whose special propertie is to shew mercie, l when the same is neglected, he re-  
uengeth the wrongs, deliuering the oppressed, and punishing the oppressors.*

† He made his waies *m* knowne to Moyses, his willes to the 7  
children of Israel.

*m* *By geuing them a written law.*

† Our



8 † Our Lord is *n* pitieful, and *o* merciful : *p* long suffering, and very merciful.

*n* God is naturally pittiful, to releue the afflicted. *o* merciful towards sinners. *p* loath to be angrie, or to punish.

9 † He wil *q* not be angrie alwayes : neither wil he threaten for euer.

*q* God punisheth not penitents with eternal paine, but with temporal : for though ( as in the next verse ) our sinnes of their owne nature, deserue eternal punishment, yet Christ paying our ranfome, true penitents are only punished temporally.

10 † He hath not done to vs according to our sinnes : neither according to our iniquities hath he rewarded vs.

11 † For according to the height of heauen from the earth : hath he strengthned his mercie vpon them that feare him.

12 † As far *r* as the East is distant from the West : hath he made our iniquities far from vs.

*r* See here the perfect washing away, and separation of sinnes.

13 † As a father hath compassion of his children, so hath our

14 Lord compassion on them that feare him : † because he hath known *f* our making.

*f* In regard of our frailtie he hath compassion : yet his mercie only auaileth to them that feare him : as in the next wordes before, and v. 17.

15 He remembered that we are dust : † man, his daies are as grasse, as the floure of the filde so shal he flourish.

16 † Because the spirit shal passe in him, and he shal not stand : and he shal know his place no more.

17 † But the mercie of our Lord from euerlasting, and vnto euerlasting vpon them that feare him.

And his iustice is vpon the childrens children, to them that keepe his testament.

18 † And are mindful of his commandmentes, to *t* doe them.

*t* A iust man not only knoweth, and remembereth, but also doth the commandments.

19 † Our Lord hath prepared his seate in heauen : and his kindom shal haue dominion ouer al.

20 † Blesse our Lord al ye his Angels : mightie in powre, doing his word, that feare the voice of his wordes.

21 † Blesse our Lord al ye his hoastes : you his ministers, that doe his wil.

22 † Blesse ye our Lord *v* al his workes : in euerie place *w* of his dominion, my soule blesse thou our Lord.

*v* All creatures, though naturally senseles, yet praise God, because they are his worke, *w* and because they are in his dominion.

## ANNOTATIONS. PSALME. CII.

An Eagle  
fresh in old  
age as in  
youth.

Renouation  
of a sinner by  
grace.

Diuersē senses  
of the same  
Scripture.

Origens here-  
sie that al shal  
be saued.

The damned  
can neuer re-  
pent.

[ *Thy youth shal be renewed, as the Eagles.* ] Aristotell and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake still growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares washeth herselfe in the sea as in a bath, & then flying very hiegh burneth her feathers in the elemental fire, & new feathers growing she becometh fresh, as in her first youth, that at last about an hundred yeares old, she is not able to rise from the water and so is drowned. S. Augustin more probably affirmeth that in long time her beake growing long, and stopping her mouth, that she can not eate, she breaketh the vpper hooked part therot against a stone, and so receiueh meate, and recouereth strength, as in her youth. But whatsoeuer is the natural propertie of this kinglie birde, the Royal Prophet here instructeth vs, by the similitude of her long life, or by the renouation of her strenght, that iust men, Gods seruantes are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithfull are built, either by receiuing new strenght by his grace in their soules, after they are weakened by sinne; as S. Ierom and Euthymius expound this place: or by restauration of their bod es glorified in the resurrection; as S. Augustin teacheth: or by both, as most Catholique Doctors vnderstand it. For one sense of holie Scripture excludeth not another. Especially when one is subordinate to the other. As here these two senses do very wel concurre, seing the state of the bodie after the resurrection, dependeth vpon the state of the soule, at the time of death.

[ *He will not be angrie alwayes.* ] Origen misvnderstood this place, and some other like, holding an erroneus opinion, that al, euen the most wicked sinners, both men and diuils, shal at last be saued, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scriptures Psal 9 v 6. The impious hath perished: their name thou hast destroyed for euer, & for euer & euer. Mat. 25. The wicked shal goe into fire eu尔lasting, into eu尔lasting punishment. Apoc. 20. The beast and the false prophet (and the same reason is for al the wicked) shal be tormented day and night, for euer and euer. Neither are these vvordes (God will not be angrie alwayes) spoken vniuersally, touching al sinners vvhosoever, but are limited, v, 13, & 17, to those that feare him, and kepe his testament; vvheras al those that dye in mortal sinne, are still obstinate in malice, and can neuer rightly repent, nor rightly feare God, nor kepe his commandments.

## PSALME CIII.

Gods workes  
meruelous.  
the 2. key.

The Psalmist innuiterh himself and others to praise God, for his meruelous workes in the beaueus, 5. the earth, and water, 9. limiting their bondes, producing al thinges necessarie for al liuing creatures, in conuenient seasons. 27. with continual prouidence of al.

† To Dauid him self.

MY soule blesse thou our Lord: ô Lord my God thou art magnified exceedingly.

† Thou

2. † Thou hast put on *a* confession and beautie: being clothed with light as with a garment:

*a* Thou possessest al maiestie, and matter of praise.

3. Stretching out the heauen as a skinne: † which couerest the higher partes therof *b* with waters.

*b* Thou hast compassed the sphere of the fixed starres, with a sphere of christalline substance which is as water congeled.

Which *c* makest the cloude for thee to ascend on: which walkest vpon the wings of windes.

*c* According to our capacitie the prophet describeth the speedie coming, or vworking of God as if he came in a swift cloud; or vvith vvings of the vvind, to signifie that he vvorketh vvithout delay: He saide, and thinges vvere made: he commanded and they vvere created; Psal. 32.

4. † Which makest spirites thine *d* Angels: and thy *e* ministers a burning fyre.

*d* Thy messengers to execute thy vvill: *e* & the same Angels are as a burning fire in operation yea they dispatch more easily, and more spedely then vve can conceiue,

5. † Which hast founded the earth vpon *f* the stabilitie therof: it shal not be inclined for euer and euer:

*f* Most firmly established by natural weight, in the center of the world.

6. † The *g* depth, *h* as a garment, is his clothing: vpon the mountaines shal waters stand.

*g* The water *h* should naturally couer al the earth:

7. † At *i* thy reprehention they shal flee: at the voice of thy thunder they shal feare.

*i* But by thy commandment the waters are conteyned in their limited places.

8. † The *k* mountaines ascend: and the plaine fildes descend into the place, which thou hast founded for them;

*k* The waters being conteyned in their appointed chanel, both hills and fieldes appear which otherwise would be couered.

9. † Thou hast set a bound; which *l* they shal not passe ouer: *l* The waters neither shal they returne to couer the earth.

10. † Which sendest forth fontaines in the valles: betwen the middest of mountaines shal waters passe.

11. † Al the beastes of the filde shal drinke: the wilde asses shal *m* expect in their thirst.

*m* hope for  
and receiue

12. † Ouer them shal the foules of the ayre inhabite: out of the middes of rockes they shal geue forth voices.

13. † Watering the mountaines from his higher places: of the fruite of thy worke shal the earth be filled:

14. † Bringing forth grasse for beastes, and herbe for the seruice of men.



*¶* By these three principal kinds of food, bread, wine, and oyle, all sortes of nutriment are understood.

That thou mayst bring forth *n* bread out of the earth: † and 15  
*o* wine may make the hart of man ioyful:

That he may make the face chereful with *p* oyle: and bread may confirme the hart of man.

† The trees of the silde shal be filled, and the ceders of Libanus, which he hath planted: † there sparowes shal make 17  
 their nest.

The house of the hearne is the leader of them: † the high 18  
 mountaines for hartes: the rocke a refuge for the Irchins.

† He made the moone for seasons: the sunne knoweth his 19  
 going downe.

† Thou didst appoint darkenes, and night was made: in it 20  
 shal al the beastes of the wood passe.

† The whelpes of lions roaring, to rauē, and to seeke of God 21  
 meate for themselves.

† The sunne is risen, and they are gathered together: and in 22  
 their couches they shal be placed.

† Man shal goe forth to his worke: and to his working vntil 23  
 euening.

† How magnified are thy workes o Lord! thou hast made al 24  
 things in wisdom: the earth is filled with *q* thy possession.

† This great sea, and very large, there are *r* creeping beastes, 25  
 wherof *s* there is no number.

Little beastes with great: † there shippes shal passe. 26

This *t* dragon, whom thou madest to *v* delude: † al expect of 27  
 thee that thou geue them meate in season.

† Thou geuing vnto them, they shal gather it: thou opening 28  
 thy hand, al shal be filled with bounrie.

† But thou turning away the face, they shal be trubled: thou 29  
 shalt take away their spirite, and they shal faile, and shal  
 returne into their dust.

† Thou shalt send forth thy spirit, and they shal be created: 30  
 and thou shalt renewe the face of the earth.

† Be the glorie of our Lord for euer: our Lord wil reioice in 31  
 his workes:

† Who looketh vpon the earth, & maketh it to tremble: who 32  
 toucheth the mountaines, and they smoke.

† I wil chaunte to our Lord in my life: I wil sing to my God 33  
 as long as I am.

† Let my speech be acceptable to him: but I wil take delight 34  
 in our Lord.

defend himselfe. v. 29.

*q* VWith thy creatures.

*r* Fishes, serpents, worms, and all liuing creatures that lacke feere.

*s* No kind of liuing creatures multiplieth so much as fishes. Aristotel li. 9. Animal. c. 17.

*t* A most huge fish called Leviathan. Iob. 40. v. 25.

*v* Albert in the water he passeth mans strenght, yet depraied of water he is not able to

35 † w Let sinners faile from the earth, and the vniust, so that they be not: my soule blesse thou our Lord.

vv A prediction that impenitent sinners shall be damned, wherein the Prophet conforming his wil to Gods, vitereth it in forme of a prayer.

## PSALME. CIIII.

*The Israelites are exhorted to sing praises to God, s. for his meruelous benefites towards Abraham, Isaac, and Iacob. 11. whose particular familie, being then smal, went from Chanaan into Egypt (17. Whither Ioseph by Gods providence was caried before) there increased in number, was persecuted, 26. deliuered by Moyses and Aaron, working manie great miracles, 36. protected, and fedde in the desert, 44. and finally possessed Chanaan.*

a Alleluia.

a Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew wordes, Allelu a, the Prophet inuiterh al men to praise God, with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howsoever we are able. And therfore S. Ierom, S. Augustin, and al Catholique writers kepe the same worde, and translate it not, neither in the titles of Psalmes, nor ordinarily in anie place of holie Scripture. This is the first Psalme thus titled, and is the same Psalme in sense, and in good part of the wordes, which the royal Prophet made, and caused to be sung, when he brought the Arke of God from the house of Obededom into his owne house. 1. Par. 16. v. 8.

1 C O N F E S S E ye to our Lord, and inuocate his name :

b shew forth his workes among the Gentiles.

2 † Chaunt to him, and sing to him : tel ye al his meruelous workes.

3 † Prayse ye him in his holie name: let the hart of them reioice that seeke our Lord.

4 † Seeke ye our Lord, and be confirmed : seeke c his face alwayes.

5 † Remember ye his meruelous workes, which he hath done: his wonders, and the iudgments of his mouth.

6 † The seede of Abraham, his seruantes: the children of Iacob his elect.

7 † He is the Lord our God: in d al the earth are his iudgements.

8 † He hath bene mindeful for euer of his testament; of the word, which he commanded e vnto a thousand generations.

9 † Which he disposed to Abraham : and of his oath to Isaac.

10 † And he appointed it to Iacob for a precept: and to Israel for an eternal testamēt.

For an exposition of this Psalme read the places quoted in the inner margin.

b How much more gratful is it now to God, that we celebrate the greater mysteries of the new Testament.

c His present helpe.

d not only in Israel, but in al the world.

e For euer, to the end of the world.

† Saying

Gen 12.  
v. 7.  
Gen. 17.  
v. 4.  
Gen. 26.  
v. 3.  
Gen 28.  
v. 13.  
Gen. 46.  
v. 26, 27.

† Saying: To thee wil I geue the land of Chanaan, the corde 11  
of your inheritance.

† When they were *f* of smal number, very few and seiourners 12  
therof :

† And they passed from nation into nation, & from kingdom 13  
to an other people.

† He leift not a man to hurt them : and he rebuked kings for 14  
their sake.

† Touch not my annoited, and toward my prophetes be not 15  
malignant.

† And *g* he called a famine vpon the land : and he destroyed 16  
al the strength of bread.

† He sent a man before them: Ioseph was sold to be a seruant. 17

† They humbled his feete in fetters, yron passed through his 18  
soule, † vntil his word came.

The word of our Lord inflamed him: † the king sent, and 20  
loosed him; the prince of the people, and released him.

† He appointed him lord of his house : and prince of al his 21  
possession.

† That he might instruct his princes as himselſe : and might 22  
teach his ancientes wisdom.

† And Israel entered into Ægypt, and Iacob was a seiourner in 23  
the land *b* of Cham.

† And he increased his people exceedingly : and strengthened 24  
them ouer their enemies.

† He *z* turned their hart, that they hated his people: and to 25  
worke guile toward his seruantes.

*i* May it be vnderstood, or beleued (saith S. Augustin) that God turneth the hart of man to  
committe finnes? Or is it no sinne, or is it a smal sinne, to hate the people of God? Or to worke  
guile toward his seruantes? VVho wil say this? VVhat then, is God author of these so greuous  
finnes, who is not to be supposed the author of a most smal sinne? This lerned Father therfore  
answereth, that God peruerterd not a right hart, but turne d that was of it selfe peruerſe, to the  
hated of his people, where he might vse that euil wel, not by making them euil, but by  
bestowing vpon his owne people good thinges, which the euil might easily enuie. VVhich  
hated of theirs how God lyfed both to the exercise of his people (which is profitable to vs) &  
to the glorie of his owne name, the thinges that folow do teach vs, which are here remem-  
bered to his praise.

† In whom † He sent Moyſes his seruant: Aaron, & him selfe whom he 26  
choſe.

† He did put in them the wordes of his signes, and of his won- 27  
ders in the Land of Cham.

† He sent *l* darkenes, and obscured : and did *m* not exaspe- 28  
rate his wordes.

† God willingly, not as one loath or vnwilling, performed al that he threatned.

† He

*f* But 70.  
persons.

*g* By his pro-  
vidence suffe-  
red.

*b* Ægypt,  
posſeſſed by  
Melraim  
Chams ſecond  
ſonne. Gen.  
10. v. 13.

*i* In whom  
God eſtabli-  
ſhed the Prieſt  
good of Moy-  
ſes law.

*l* The ninth  
plague of the  
Ægyptians. *m*

Gen. 41.

v. 54.

Gen. 37.

v. 23.

Gen. 39.

& ſeq.

Gen. 46.

Exo. I. v.

7.

Exo. 3. 4.

7. 8. 9.

10. 12.



- 29 † He turned their *n* waters into bloud : and killed their fishes.
- 30 † Their land broughtforth *o* frogges in :: the inner chambers of their kinges.
- 31 † He sayd, and *p* the \* canomyia came: and the *q* cinifes in al their coastes.
- 32 † He made theyr raynes *r* haile: fire burning in their land.
- 33 † And he stroke their vines, and their figtrees: and he destroyed the wood of their coastes.
- 34 † He said, & *s* the locust came, and the *t* bruchus whereof there was no number.
- 35 † And it did eate al the grasse in their land : and it did eate al the fruiſtes of their land.
- 36 † And he stroke euerie *v* first begotten in their land : the first fruiſtes of al their labour.
- 37 † And he brought them forth with gold and siluer, and there was not in their tribes a feeble person.
- 38 † Egypt was glad at their departure : because the feare of them lay vpon them.
- 39 † He spred a cloude for their protection, and fire to shine vnto them by night.
- 40 † They made petition, and the quaille came: and he filled them with the bread of heauen.
- 41 † He diuided the rocke, and waters flowed : riuers ranne in the drie ground.
- 42 † Because he was mindful of his holie word, which he had vttered to Abraham his seruant.
- 43 † And he brought forth his people in exultation, and his elect in ioy.
- 44 † And he gaue them the countries of the Nations : and they possessed the labours of peoples :
- 45 † That they might keepe his iustifications, and seeke after his lawe.

*n* The first plague.  
*o* The second plague.  
 :: David knew this by reuelation, or by tradition for it is not in Exodus.  
*p* The fourth plague.  
*q* The third plague.  
*r* The seventh plague.  
*s* The eighth plague.  
*t* A worme that spoyleth corne, grasse, and fruct.  
*v* The tenth plague  
 The fish & six of pestilence, and boyles are omitted.

## PSALME. CV.

The prophet exhorteth the people to render thanks and praises to God, 6. for remitting their manifold sinnes, in the desert. 34. and in the conquered land : 38. foreshewing like sinnes to come, Gods wrath and punishment for the same. 44. and that he wil geue grace of repentance : to some 47. for which he prayeth, and praiseth God.

The Israelites often sinned, and were mercifully punished the 4. key.

Alleluia.

*a* God is of himselfe and effect ally good, who her goodnes is participated of him.

**C**ONFESSE ye to our Lord *a* because he is good because 1 *Indit*  
his mercie is for euer. *v. 21*

† *b* Who shal speake the powers of our Lord, shal make al his 2  
prayes to be heard?

*b* No creature can fully expresse Gods perfections.

† *c* Blessed are they, that keepe iudgement, and *a* doe iustice 3  
at al time.

*c* It is a happie state in this life, either to keepe Gods law: *d* or to repent and do worthe 4  
penance for transgressing.

† Remember vs *o* Lord *e* in the good pleasure of thy peo- 4  
ple: visite vs in thy saluation:

*e* According to thy wanted beneuolence, promised to thy people.

† To see in the goodnes of thyne elect, to reioyce in the 5  
ioy of thy nation: that thou maist be prayled with thine inhe-  
ritance.

*f* That we may see, and enioy the benefites promised to thy *e* elect.

† We haue *g* sinned with our fathers: we haue *b* dealt vn- 6  
iustly, we haue *i* done iniquitie.

*g* VVe have erred and hurt ourselues: *h* we haue wronged our neighbours: *i* we haue 6  
offended against God.

† Our fathers in Egypt did not vnderstand thy meruelous 7  
workes: they were not mindeful of the multitude of thy  
mercie.

And they prouoked thee to wrath going vp vnto the sea, the 7  
Red sea.

† And he saued them *k* for his name sake; that he might make 8  
his power knownen.

*k* Albeit the people by their murmuring deserved more punishment, yet God for the glorie of 8  
his owne name saued them from viter destruction.

† And he rebuked the Red sea, and it was made drie: and he 9  
led them in the depths as in a desert.

† And he saued them from the hand of them that hated them: 10  
and he redemed them out of the hand of the encmie.

† And water ouerwhelmed those that afflicted them: there 11  
did not one of them remaine.

† And they beleued his wordes: and they sang his praise. 12

† They had *l* quickly donne, they forgot his workes: and 13  
they *m* expected not his counsell.

*l* They persevered not long in their dutie towards God, seeing his omnipotent powre by his 13  
meruelous workes. *m* not were content with his prouidence, but carnally coueted things,  
not necessarie.

† And

10. 16. 14 † And they coueted concupiscence in the desert: and tempted  
17. God in the place without water. n According to their carnal desires.
- 15 † He gaue them their petition: and sent saturitie into their  
n soules.
- 1m. 16. 16 † And they prouoked Moyse in the campe: Aaron the o holie  
of our Lord. o Holie by his function.
- 17 † The earth was opened, and swallowed Dathan: and  
ouerwhelmed the congregation of Abiron.
- 18 † And a fire flamed yp in their sinagogue: the flame burnt the  
sinners.
10. 23. 19 † And they made a calfe in Horeb: and they adored p the  
sculptil. p They adored the image that represented a calf, not God.
- 20 † And they q changed their glorie into the similitude of a  
calfe that eateth grasse.
- q God being their true glorie, they changed him, for a false god of the Egyptians (who especially honoured a calfe called Apis) making an image thereof, and attributed their deliuerie from Egypt to this imagined god. Exo. 32. v. 4. 8. Of which and he like foolish, and abominable idolatrie S. Paul writeth, Rom. 1. v. 23. They changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules, and of foure footed beastes, and of them that creepe: where we see what manner of imagies holie Scriptures condemne, and not the imagies of Christ and his Saintes.
- 21 † They forgot God, which saued them, which did great thinges  
22 in Egypt, † meruelous thinges in the land of Cham, terrible  
thinges in the Red sea.
10. 32. 23 † And r he sayd to destroy them: if Moyse his elect had not  
stood in the way before him: r He sayd, he would destroy them, but for  
To turne away his wrath that he should not destroy them: Moyse prayer spared them.
- 1m. 14. 24 † and they esteemed for naught the land that was to be  
desired.
- 25 They did not beleue his word, † and they murmured in their  
tabernacles: they heard not the voice of our Lord.
- 1m. 14. 26 † And he lifted vp his hand ouer them: to ouerthrowe them  
21. 22. in the desert:
- 27 † And to cast doune their seede among the Nations: and to  
disperse them in the countries.
- 1m. 25. 28 † And they were professed to s Beelphegor: and they did  
eate the sacrifices t of the dead. s The Idol of Moabites, and Madianitees,
- t As God is in deede the liuing God, that liueth of himselfe, and geueh life to o hers: so false goddes are called dead goddes, that can not geue life to anie, but doe kil al that serue them; at least spirituallie, and often corporally.
- 29 † And they prouoked him in their inuentions: and ruine was  
multiplied on them.



† And Phinees stood, and *v* pacified: and the slaughter 30  
ceased.

*v* Phinees moved by the zeale of God (as the holie text witnesseth. Nu. 25. v. 11.) in killing the adulterers pleased God, and merited reward.

† And it was reputed to him vnto iustice, in generation and 31  
generation euen for euer.

† And they prouoked him at the waters of contradiction: and 32

*v* Moyes was vexed for them: † because they exasperated 33  
his spirit.

Num. 20.  
v. 2. 12.

*v* Moyes afflicted in pure, by the enormous murmuring of the people, doubted whether God would geue them water out of the rocke or no, not doubting of his powie, but of his will: and so when he should haue spoken to the rocke, Num. 20. v. 8. he spoke to the incredulous people. v. 10. and therein offended God. for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

And he playnely affirmed in his lippes: † they destroyed not 34  
the nations, of which our Lord spake to them.

Deut. 2.

† And they were mingled among the nations, and learned 35  
their workes: † and they serued their sculptils: and it became 36  
a scandal to them.

v. 2. &

12. v. 2.

& 3.

Iudic. 2.

† And they immolated their sonnes, and their daughters to 37  
diuels.

v. 11. 12.

Iudic. 3. v.

† And *x* they shed innocent blood: the blood of their sonnes 38  
and of their daughters, which they sacrificed to the sculptils of  
Chanaan.

5. 6. & c.

Iere. 19.

v. 5.

*x* Some Iewes offered these most cruel, vnnatural, and abominable sacrifices; perhaps in the times of Iudges, when they were mingled with idolatrous people, and serued their goddes; Iud. 2. v. 12. c. 3. v. 6. But it is more expresse after Dauids time, wherof he here prophecieth, and was verified by Achaz. 4 Reg. 16. v. 3. and by Manasses. 4 Reg. 21. v. 6. VVhich with other idolatrie king Iosias destroyed. 4 Reg. 23. v. 11.

And the land was infected with blood, † and was contami- 39  
nated in their workes: and they did fornicat in their inuentions.

† And our Lord was wrath with surie vpon his people: and 40  
he abhorred his inheritance.

† And he deliuered them into the handes of the nations: and 41  
they that hated them, had the dominion of them.

† And their enemies afflicted them: and they were humbled 42  
vnder their handes: † he did often deliuer them. 43

But they exasperated him in their counsel: and they were  
humbled in their iniquities.

† And he *y* saw when they were afflicted: and he heard their 44  
prayer.

† And he was mindeful of his testament: and it repented him 45  
according to the multitude of his mercie.

† And

*y* God resped them  
with his merciful eye, and  
gaue them  
grace to re-  
pent.

46 † And he gaue them into mercies in the sight of al, that had taken them. z

z Here the Psalmist concludeth both the historie and prophecie of this Psame, with prayer and praise, as followeth :

47 † :: Saue vs ô Lord our God : and geather vs out of the Nations : A verie fitte prayer in time of schisme.

That we may confesse to thy holie name : & may glorie in thy prayse.

48 † Blessed be our Lord the God of Israel from euerlasting vnto euerlasting : and al the people shal say : Be it, be it.

### ANNOTATIONS. PSALME. CV.

10. He redeemed them. ] VVhat price (or ransom) saith S. Augustin, was The read sea geuen in this redemption? Or is it a prophecie, that this was done in figure of a figure of Baptisme, where we are redeemed from the hand of the diuel, by a great price, Baptisme, which is the blood of Christ: VVherupon it was more conueniently figured, not by what sea soeuer, but by the read sea. For blood hath redde color. And touching the effect of Baptisme destroying al former sinnes, he teacheth in the exposition of the next Psalme (and either the same holie father, or some other Al former good author, Ser. 42. de temp) that as the Israelites passed safely through the sinnes destroyed read sea, and al the Egyptians going in with them were drowned : so the bap- yed in Bapt- tised are saued in the water of Baptisme, and al their sinnes are destroyed. tisme.

### PSALME CVI.

Againe the Psalmist inuiceth al men to render thanks to God for their Gods perpet- deliuerie from dangers, or euils in general: 4. particularly from dangers rual proui- in iorney, 10. in prison, or captiuitie, 17 in sicknes spiritual and corpor- dence towards al men tal, 23. in nauigation, 33. describing the chargeable course of things in The 3. key. this world, 38. especially of mens states, 42. for al which the iust wil praise God.

Allelu ia.

1. Par. 16.  
v. 34.

1 C ONFESSE a ye to our Lord because he is good: because a Praise his mercie is for euer. God by con-

2 † Let them say that are b redeemed of our Lord, whom he fessing his mercie, proui- redeemed out of the hand of theemie : and out of the dence, and countries he gathered them : goodnes.

b God of his mercie promised be Redemer of mankind streight after Adams fal:

3 † From c the rising of the sunne, and the going downe: from the north, and the sea.

c VVhich redemption was intended for al, and faileth not of Gods part in anie, but of mens owne wilful refusing to be duly penitent, and to kepe Gods precepts.

† They *d* wandered in the wilderness, in a place without 4  
water: the way of citie for habitation they found not.

*d* Literally of such as wander in this world, hauing no settled place to dwell in. Spiritually of all mankind after his fall.

† Hungrie, and thirstie: their soule fainted in them. 5

† And *e* they cried to our Lord when they were in tribula- 6  
tion: and he deliuered them out of their necessities.

*e* Whensoever they call upon God, he helpeth them, as is best for their spiritual health.

† And he conducted them in to the right way: to goe into a 7  
citie of habitation.

† Let *f* the mercies of our Lord confesse to him: and his 8  
meruelous workes to the children of men.

*f* All Gods benefices, which are of his mercie, not of mans deserte, are iust matter of praising God.

† Because he hath filled the emptie soule: and the hungrie 9  
soule he hath filled with good thinges.

† Them that sit in darkenes, and in the shadow of death: 10  
bound in needines, and vron.

† Because they *g* exasperated the wordes of God: and they 11  
prouoked the counsel of the Highest.

*g* Calamities in this world are commonly inflicted for sinnes.

† And their hart was humbled in labours: they were weake- 12  
ned, neither was there anie to helpe.

† And they cried to our Lord when they were in tribulation: 13  
and he deliuered them out of their necessities.

† And he brought them out of darkenes, and the shadow of 14  
death: and brake their bondes asunder.

† Let the mercies of our Lord confesse to him: and his mer- 15  
uelous workes to the children of men.

† Because he hath destroyed the gates of brasse: and the bar- 16  
res of vron he hath broken.

† He hath receiued them out of the way of their iniquitie: 17  
for they were humbled for their iniustices.

† Their soule did abhorre all meate: & they approched euen 18  
to the gates of death.

† And they cried to our Lord when they were in tribulation: 19  
and he deliuered them out of their necessities.

† He sent his word, and healed them: and deliuered them 20  
out of their destructions.

† Let the mercies of our Lord confesse to him: and his mer- 21  
uelous workes to the children of men.



22 † And let them sacrifice the sacrifice of praise: and shew forth his workes in exultation.

33 † They that goe downe into the sea in shippes, making trafike in the great waters.

24 † They haue sene the workes of our Lord, and his meruelous thinges in the depth.

25 † He sayd, and the blast of the storme stood: and the waues therof were exalted.

26 † They ascend euen to the heauens, and they descend euen to the depthes: their soule pyned away in euils.

27 † They were troubled, and were moued as a drunken man: and al their wisdom was deuoured.

28 † And *b* they cried to our Lord when they were in tribulation, and he brought them out of their necessities. *b* As before in the 6, 13, and 19, verses,

29 † And he turned his storme into calme: and the waues therof were quiet.

30 And they reioyced because they were quiet: and he conducted them into the haven of their wil.

31 † Let the mercies of our Lord confesse to him: and his meruelous workes to the children of men.

*i* This verse also is foure times in this Psalm. v. 8 15 21. and 31. to admonish vs, that as there is one meanes to escape from al dangers by trying to God, as v. 6 13. 19. and 28; with mourning and penance: so there is one cause of praise and thanks for our deliuerie, which is Gods mercede and grace,

32 † And let them exalt him in the church of the people: and the chayre of the ancientes let them praise him.

33 † & He turned / the riuers into a desert: and the issues of waters into drinesse.

*i* God to shew sometimes his powre, also to benefite some, and to punish others; changeth the accustomed course of thinges, and states of men, at his diuine pleasure; as here the Royal prophet reciteth some examples, And some others are recorded in diuers times and places, No doubt much change was made in the earth by Noe flood And manie thincke that the land of Chanaan, was made more fruitful in the time of the Iewes inhabiting, and now is more barrane againe.

34 † The *m* fruiteful land into a salt ground, for the malice of them that inhabite it.

*m* He alludeth to the countrie about Sodome, and Gomorre, which was most fruitful, and most pleasant, Gen. 13. v. 10, but shortly after vvas burnt with fire and brimston, Gen. 19, v. 24, subuerted, and turned into a dead and salt sea.

35 † He turned the desert into pooles of waters: and the land without water into issues of waters.

36 † And he placed the hungrie there, and they built a citie of habitation.

† And

- n* Made abundance of fruit to grow.
- o* Again some countries punished for sinnes.
- p* An other change in receiving the poore being humbled.
- † And they sowed fildes, and planted vineyardes: and they made fruite *n* of natiuitie.
- † And he blessed them, and they were multiplied exceedingly: 38 and their beastes he lessened not.
- † And *o* they were made fewe: and were vexed by the tribulation of euilles, and with sorow.
- † Contempt was powred out vpon princes: and he made them wander where was no way, and not in the way.
- † And he *p* did helpe the poore out of pouertie: and made families as sheepe.
- † The iust shal see, and shal reioyce: & al iniquitie shal stoppe her mouth.
- † Who is wise and wil keepe these thinges? and wil vnderstand the mercies of our Lord?

## PSALME CVII.

David singeth prayes for benefites received.

*The royal prophete promisetb, 5. and rendereth praises to God, 7. for his deliuerie from troubles, and advancement in the kingdom, 13. praying God stil to helpe mans infirmities.*

the 8. key.

A Canticle *a* of Psalme, to Dauid himselte.

*a* This Psalme was sung with instruments beginning the musike, and voices following.

The former part of this Psalme to the 7. verse, is the same in sense, and almost in wordes, with the latter part of the 56 from the 8. verse.

**M**Y HART is readie o God, my hart is readie: I wil chaunte, and wil sing in my glorie.

† Arise my glorie, arise psalter, and harpe: I wil arise early: 3  
† I *b* wil confesse to thee in peoples o Lord: and I wil sing to thee *c* in the Nations. 4

*b* King Dauid subdued not only some partes of Chanaan, not subiect to the Iewes before (2 Reg. 5. 1. Par. 11.) but also brought the Philistines, Moabites, Ammonites, Idumeans, Amalechites, the kinges of Soba, Syria, and Emath, to pay tribute, 2. Reg. 8. 1. Par. 18. c. Yet at these victories and conquestes were but a figure of Christs powre and dominion in al nations. And therefore, the rest of this Psalme, by S. Augustin, and other fathers iudgement, was rather prophetically uttered by Dauid, in the person of Christ, and more perfectly performed by Christ in his Church, then historically uttered of Dauid himselte.

† Because thy mercie is great aboute the heauens: and thy truth euen to the cloudes.

† Be exalted aboute the heauens o God, and thy glorie ouer al the earth: † that thy beloued may be deliuered.

Saue with thy righthand, and heare me: † God spake in his holie:

*c* The rest of this Psalme is the same with the latter part of the 56 from the 7. verse.

Psalm. 56.  
v. 8.

Psalm. 57.  
v. 7.

I wil reioyce, and wil diuide Sichem; and I wil mesure the vale of tabernacles.

9 † Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

10 Iuda is my king: † Moab the port of my hope.  
Vpon Idumea I wil extend my shoe: the strangers are made my freindes.

11 † Who wil conduct me into a fenced citie? who wil conduct me into Idumea?

12 † Wilt not thou ô God, which hast repelled vs, and wilt not thou goeforth ô God in our hostes?

13 † Geue vs helpe out of tribulation: because mans saluation is vayne.

14 † In God we shal doe strength: and he wil bring our enemies to nothing.

## PSALME CVIII.

*Christ (by the mouth of Dauid) requesteth of God to be iustly declared innocent, and his enemies punished, 6. particularly describing Iudas the traitors malice, 21. and his owne temporal afflictions, 26. prayeth, 30. and praiseth God for his deliuerie.*

Christ persecuted & his enemies punished.  
the 5. key.

1 † Vnto the end, a Psalme of Dauid.

2 **O** a God conceale not my prayse: because the mouth of a The wordes  
the sinner, and the mouth of b the deceitful man is open of Christ.  
vpon me.

b The Pharisees and Herodians (Mat. 22.) with their mouth acknowledged Christ a true speaker, and a teacher of the way of God in truth, therby to draw him into danger, and to sheede his blood.

3 † They c haue spoken against me with deceitful tongue, and with wordes of hatred they haue compassed me: and they haue impugned me without cause.

c At other times they accused him of great crimes, lastly of treason against Cesar.

4 † For that they should loue me, they backbited me: but I prayed.

5 † And they set against me euil thinges for good: and hatred for my loue.

6 Appoint d a sinner ouer him: and e let the diuel stand on his righthand.

d A prediction that Iudas would not make recourse to anie good counsellor, but complaine of his miserable tormented conscience to the wicked, who gaue him no comfort at al, e and so despairing, the diuel periwaded him to hang himselfe.



*f* The office  
of Apottle-  
shippe.

*g* The poete  
singe, or suc-  
cessors of  
wicked perfe-  
cutes prosper  
not long in  
this world.

*b* Arch heri-  
tiques that  
deuile newe  
opinions, are  
shortly tor-  
ken, their fo-  
lowers stil coi-  
ning new he-  
relies of their  
owne, disse-  
ring from  
their falsie  
matters.

*i* Let them  
obserue this,  
that vse more  
sweating and  
blatpheming,  
then praying  
or meditating.

*k* Christsoule  
was pensive  
when he  
prayed in the  
garden, and  
he did workes  
of penance for  
our finnes al  
his life.

† When he is iudged, let him come forth condemned : and 7  
let his prayer be turned into sinne.

† Let his dayes be made fewe : and let an other take his 8  
*f* bishopricke.

† Let *g* his children be made orphans : and his wife a widow. 9

† Let his children be transported wandering, and let them 10  
begge : and let them be cast out of their habitations.

† Let the vsurer search al his substance : and let strangers 11  
spoil his labours.

† Let there be none to helpe him : neither let there be anie to 12  
haue pittie on his pupilles.

† Let his children come to destruction : in *b* one generation 13  
let his name be cleane put out.

† Let the iniquitie of his fathers returne to memorie in the 14  
sight of our Lord : and let not the sinne of his mother be blot-  
ted out.

† Let them be before our Lord alwayes, and let the memorie 15  
of them perish out of the earth : † For that he remembred 16  
not to doe mercie.

† And he persecuted the poore, and needie man, and the 17  
compunct in hart to kil him.

† And he *i* loued cursing, and it shal come to him : and he 18  
would not blessing, and it shal be far from him.

And he put on curling as a garment, and it entred as water  
into his inner partes, and as oile in his bones.

† Be it to him as a garment, wherwith he is couered : and as a 19  
girdle, wherwith he is alwayes girded.

† This is the worke of them, that detract from me before our 20  
Lord : and that speake euils against my soule.

† And thou Lord, Lord, doe with me for thy names sake : 21  
because thy mercie is swete.

Deliuere me † because I am needie, and poore : and *k* my hart 22  
is troubled within me.

† As a shadow when it declineth, am I taken away : and I am 23  
shaken as locustes.

† My knees are weakened with fasting : and my flesh is chan- 24  
ged by reason of oile.

† And I am made a reproch to them : they saw me, and wagged 25  
their heades.

Act. 1.  
7. 16.

- 26 † Helpe me o Lord my God : I saue me according to thy mercie.
- 27 † And let them know that this is thy hand : and thou o Lord hast done it.
- 28 † They wil curse, and thou shalt blesse : let them that rise vp against me, be confounded : but thy seruant shal reioyce.
- 29 † Let them that detract from me, be clothed with shame: and let them be couered with their confusion, as with a double patched cloke.
- 30 † I wil confesse to our Lord exceedingly with my mouth : and in the middes of manie I wil prayse him :
- 31 † Because he hath stood on the righthand of the poore, that he might saue my soule from the persecutors.

He prayed also for his resurrection, and glorification.

Withal possible confusion.

## PSALME. CIX.

*Christ rising and ascending into heauen siteth on the right hand of God : Christs exaltation.*  
*2. beginning in Ierusalem reigneth in the Church of the whole earth. the key.*  
*4. useth the Priesthood of Melchisedechs order to the end of the world.*  
*6. and shal iudge the world.*

Mat. 22. I † A psalme of Dauid.

- O**VR a Lord sayd b to my Lord : Sitte on my right hand: a God the Father.
- c til I make thine enemies, thy foot-stoole of thy f eete. b To God the Sonne, the Lord of Dauid, and of al mankind, yet the sonne of Dauid, according to his humanitie.
- e He limiteth not the time, but excludeth al time, wherein the enemie might imagine, that Christs kingdom should cease : signifying that Christ shal reigne, til al his enimes be subdued, much more afterwards in al eternitie.
- 2 † Our Lord wil sendforth the rod of thy strength d from Sion : rule thou in the middes of thine enemies.
- d The Church of Christ beginning in Ierusalem on whitunday, the fiftith day from his Resurrection, continueth euer more.
- 3 † With thee e the beginning in the day f of thy strength, in g the brightnes of holie thinges : from the wombe h before the day starre I begat thee.
- e Thou shalt haue principalitie, f in the day of thy powerful conquest, and rising from death. g in excellencie of al holie spiritual mysteries and graces : h because, I God the Father of my substance begate thee, God the Sonne in eternitie. The same which Micheas saith (c. 5. v. 2.) His coming forth from the beginning, from the dayes of eternitie.
- 4 † Our Lord i sware, and it shal not repent him : Thou art a Priest k for euer according to l the order of Melchisedech.
- i God most firmly, and vchangeably affirmed : that thou (Christ our Messias) art not only a King, but also a Priest: k not for a time, as Aaron was, but for euer, l neither of Aarons order, but according to the Order of Melchisedech.

Heb. 5.  
7.7.

† Our Lord on thy righthand, *m* hath broken kinges in the *s* day of his wrath.

*m* *Kinges that some times persecute Christians, are subdued with other people to Christ.*

† He *n* shal iudge in nations, he *o* shal fil ruines, he *p* shal 6 crush the heads in the land of manie.

*n* He shal iudge and punish the incredulous people, *o* make great slaughters amongst those that resist: *p* and bring princes with their populous kingdoms to nothing.

† *q* Of the torrent in the way he shal drinke: *r* therefore shal 7 he exalt the head.

*q* He shal in the meane time (and also his best seruants) suffer much tribulation in this life: *r* and for the same be highly exalted in life euerlasting.

## ANNOTATIONS. CIX.

Christ's Priest-  
hood for euer  
both in fun-  
ction and in  
effect.

4. *A Priest for euer.*] In two respectes Christ is a Priest for euer: in that from the first instant of his incarnation he was, and remaineth a Priest, now also in heauen: and al other Priestes are his ministerial vicares, not successors. So that al priestly functions, which they doe, he by them doth the same, as the principal Priest. VVherupon saith S. Paul ( 1. Cor 4. ) So let a man thincke of vs, as of the ministers of Christ, and dispensers of the mysteries of God. Secondly Christ dayly offering Sacrifice by the handes of his Priestes, doth continually pacifie Gods wrath, in behalf of those sinners, for whom it is duly applied, euen to the end of the world. VVheras the Priesthood of Aaron, and of al others in the old Testament, ceased by their deathes, both in the office, and in the effect.

The resem-  
blance of  
Christ and  
Melchisedecs  
Priesthood.

4. *According to the order of Melchisedech.*] As Melchisedech, king of peace and iustice, without father, mother, or genealogie, expressed in holie Scriptures, or otherwise knownen to the world, was Priest of the Hieghest, offered bread and wine, an vnbloudie sacrifice; communicating with both Chananeires and Hebrewes, blessed Abraham, and tooke tithes of him and his subiectes: so Christ the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanitie, the Priest of God, offereth Sacrifice ( not only bloudie on the Crosse, but also ) vnbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priestes, maketh al nations partakers therof, bleisseth them and receiueth of them al dutiful and religious seruice, as of his subiectes.

## PSALME CX.

Graces geuen  
to the Church.  
the 6. key.

*Praise of God for benefites, 4. especially for the B. Sacrament of the Eu-  
charist, 6 with other graces imparted to the Catholique Church.*

Alleluia.

This Psalme  
in the Hebrew  
is composed  
with euery  
verse and mi-  
die of verse, beginning with a distinct letter, in order of the Alphabet.

I wil confesse to thee o Lord with al my hart: in *a* the coun-  
sel of the iust, and *b* the congregation.  
*a* I wil praise God both in secret for discharge of myn owne conscience;  
*b* and in publique for edification of others.

†The



2 † The workes of our Lord are great : exquisite according  
c to al his willes.

c Gods wil is the whole cause of al his workes.

3 † d Confession and magnificence his worke : and his iustice  
contineweth for euer and euer.

d Euerie worke of his is praise worthe, and magnifical.

4 † He hath made e a memorie of his meruelous workes; a

5 merciful and pittiful Lord : † he hath geuen f meate to them  
that feare him.

e God hath leift one most special and beneficial memorie of al other benefites, his owne  
bodie and bloud, in memorie of his Passion, and our redemption, f the spiritual foode and  
sustinance of al the soules that rightly feare him.

6 He wil be mindful for euer g of his testament : † h the force  
of his workes he wil shew forth to his people :

g Of his promise to conserue his Church perpetually. h the powrable operation of his  
death, and of al his mysteries.

7 † To geue them the inheritance of the gentiles : the workes  
of his handes truth, and iudgement.

8 † Al his commandmentes i are faithful: confirmed for euer i Gods com-  
and euer, made in truth and equitie. mandments

9 † He sent k redemption to his people : he commanded his  
testament for euer. do iustifie al  
that kepe

10 Holie, and terrible is his name: † l the feare of our Lord is the k He also of  
beginning of wisdom. his mercie

l Beginning with feare of God, bringeth at last by other degrees to true wis-  
dom, which two are the first and last of the seuen giftes of the Holie Ghost. redeemed man;

11 Vnderstanding is good to al that doe it : his prayse remaineth b that he might  
for euer and euer. kepe his pre-  
cepts.

## PSALME CXI.

*True happines consisteth in fearing God, keeping his commandments, 5. and The meanes  
in doing workes of mercie. 10. The contrarie bringeth to miserie.* to be happie  
the 7. key.

Alleluia, a Of the returne of Aggeus, and Zacharie.

a The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from  
captiuitie, to signifie that this Psalme was very proper, & meete to be comended to the people  
at that time, whereby they might lerne, that their sinnes were the cause of their captiuitie,  
and of al their miseries: and if they desired temporal, or spiritual prosperitie, they must  
obserue the meanes here prescribed to obtrayne the same.

psal. 1. 1 BLESSED is the man that feareth our Lord : b he shal This Psalme is  
haue great delight in his commandmentes. also composed  
b He that sincerely feareth God, wil take great delight in keeping by the alpha-  
his commandments. bet, as the  
next before.

*c* So doing he *†* *c* His seede shal be mightie in the earth : the generation of *2*  
*and his shal* the righteous shal be blessed,  
*prosper.* *†* Glorie, and riches in his house: and *d* his iustice abideth for *3*  
 euer and euer.

*d* The iust shal not only prosper in this world but also in the next.

*†* *c* Light is risen vp in darkenes to the righteous : he is mer- *4*  
 ciful, and pitiful, and iust.

*e* God wil also comfort the iust in tribulations.

*†* Acceptable is the man, that is merciful and lendeth, that *5*  
*f* shal dispose his wordes in iudgement: *†* Because he shal *6*  
 not be moued for euer.

*f* That shal geue discrete and wholsome counsel to the afflicted.

*†* The iust shal be in eternal memorie : he shal not feare at the *7*  
 hearing of euil.

*†* His hart is readie to hope in our Lord, his hart is confirmed: *8*

*†* he shal not be moued til he looke ouer his enemies. *9*

*g* Workes of *†* He distributed, he gaue to the poore: *g* his iustice remaineth *10* *2. Cor. 9*  
*mercie a c* for euer and euer *b* his horne shal be exalted in glorie.

*also called iu-* *†* The sinner shal see, and wil be angrie, he shal gnash his *11*  
*stice, because* teeth and pine away: the desire of sinners shal perish.  
*they concurre* to mans iustification, *b* and to his saluation.

# PSALME CXII.

Gods prouidence. *God is to be praised, who being high regardeth, and provideth for the*  
*the 3. key.* *needie in this world.*

Alleluia.

*a* Al Gods *P* RAYSE our Lord ye *a* children: praise ye the name of *1*  
 seruants. *our Lord.*

*†* Be the name of our Lord blessed, from henceforth now *2*  
 and for euer.

*†* From the rising of the sunne vnto the going downe, the *3*  
 name of our Lord is laudable.

*†* Our Lord is high aboue al nations, and his glorie aboute the *4*  
 heauens.

*b* In respect *†* Who is as the Lord our God, that dwelleth on high, *5*

of God al *†* and beholdeth the low thinges *b* in heauen and in earth? *6*

creatures are *†* Raising vp the needie from the earth, and lifting vp the *7*  
 low, though *poore out of the dung :*

they be in  
 heaurn.

*†* To

- 8 † To place him with princes, with the princes of his people. c See the example of Ioseph so advanced of Sara,  
 9 † Who maketh the barren woman to dwell in a house, a Rebecca, Rachael, and other women made fruitful.  
 ioyful mother of children.

## PSALME CXIII

*For the meruelous passage of Israel out of Ægypt, 3. the red sea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yielding them water, 9. God, not themselves, is to be praised. 12. Idoles and Idolaters are vaine, and shal be confounded: 17. the faithfull trust in God, 20. are blessed, and for euer praise God.*

The meruelous passage of Israel from Ægypt. the 4. key,

Allelu ia.

1 **I**N the comming forth of Israel out of Ægypt, of the house of Iacob from a the barbarous people.

a People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Ægyptians were both ciuill in manners, and lerned in manie sciences.

2 † b Iewrie was made his sanctification, Israel his dominion.

b The people of Iewes were more notoriously renowned in the world from the time of their deliuerie out of Ægypt, for the peculiar people, whom God sanctified, and in whom, as in his elected enheritance or dominion, he dwelled and reigned.

Exo. 14. Isae. 3. 3 † The c sea saw, and d fled: Iordan e was turned backward. d VVhen the Israelites went forth of Ægypt, when they entred into Chanaan,

e The Psalmist writing in verse doth often describe thinges in poetical manner, but more truly then prophane poetes: for that in very dede, al creatures otherwise sensles, as the sea, do in a sorte feele the powre of their Creator, & obey his wil,

4 † f The mountaines leaped as rammes: and the litle hilles as the lambes of sheepe.

f Either there was an earthquake, or some other mouing of hilles not mentioned by Moyse, or els the Psalmist speaketh of the rockes of the torrentes which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, Num. 21, v, 15,

5 † g What ayleth thee ô sea that thou didst flee: and thou ô Iordan, that thou wast turned backward?

g By the figure Apostrophe he speaketh to the sea, riuer, and hilles: vsing also Prosopopœia: as if sensles thinges, vnderstood, and should answer.

6 † Ye mountaines leaped as rammes, and ye litle hilles as the lambes of shepe.

7 † At the face of our Lord was the earth moued, at the face of the God of Iacob.

8 † Who turned h the rocke into pooles of waters, and stonie hil into fountaines of waters.

h An other miraculous benefite, that the rocke yelded them water in their necessitie.

† Not



\* Here some Hebrew Rabbins be-  
gane an o-  
ther Psalm, but by the  
coherence of  
the matter,  
S. Augustin  
proueth that  
it is but one  
Psalm, where  
is shewed that  
the true inui-  
sible God is  
known by  
such workes  
as are here  
recited: and  
contrariwise,  
that the Gētils  
idoles are not  
goddess, be-  
cause they are  
made of siluer,  
gold, or other  
matter, by  
mens handes,  
hauing resem-  
blance of li-  
uing thinges  
are altogether  
senseles.

- \* † NOT TO vs o LORD, NOT TO vs: but to thy 9  
name geue the glorie.  
† For: thy mercie, and k thy truth: lest at any time / the 10  
Gentiles say: Where is their God?  
\* Thou didst alth sō God, of mere mercie towards thy people: k for thy truths  
sake, seing thou didst promise to protect them: l that the Gentiles should not  
take occasion to blaspheme.  
† But our God is in heauen: he hath done al thinges what 11  
soeuer he would.  
† " The idols of the gentiles are siluer, and gold, the workes of 12  
mens handes.  
† They haue mouth, and shal not speake: they haue eies, and 13  
shal not see.  
† They haue eares, and shal not heare: they haue nostrils 14  
and shal not smel.  
† They haue handes, and shal not handle: they haue feete, 15  
and shal not walke: they shal not crie in their throte.  
† m Let them that make them become like to them: and al 16  
that haue confidence in them.  
m This is a iust prayer of the zelous, conforming their desires to Gods wil But  
if God geue idolaters grace to amend, then al the iust wil also reioice in their  
conuerſion.  
† n The house of Israel hath hoped in our Lord: he is their 17  
helper and their protector.  
n Though manie Iewes fel to idolatrie, yet there alwayes remained so manie  
in Gods true seruice, that it might stil be truly saide: The house of Israel hath  
hoped in our Lord, as is here auerred.  
† The house of Aaron hath hoped in our Lord: he is their 18  
helper and their protector.  
† They that feare our Lord, haue hoped in our Lord: he is 19  
their helper and their protector.  
† Our Lord hath beene mindful of vs: and hath blessed vs: 20  
He hath blessed the house of Israel: he hath blessed the house  
of Aaron.  
† He hath blessed al, that feare our Lord, the litle with the 21  
great.  
† Our Lord adde vpon you: vpon you, & vpon your children. 22  
† Blessed be you of our Lord, which made heauen, and earth. 23  
† o The heauen of heauen is to our Lord: but p the earth 24  
he hath geuen to the children of men.  
o This in ef-  
fect al world-  
lie politikes  
contending them-  
selues with earthlie possessions.  
o They say to their barres: as if were quiting their interest of heauen to God, p and

25 † 9 The dead shal not prayse thee o Lord : nor al they,  
r that goe downe hel.

9 But when such prophane men are dead, they make no shew at al of praising God :  
r for parting from the earth, they descend into hel, and there eternally blasphem God.

26 But we / that liue, doe blesse our Lord, from this time, and  
for euer.

/ Contrariwise the iust, aspiring to heauen, which is the proper kingdom of God, & vsing this  
vworld as they ought to do, for a meanes to ascend into heauen, shal blesse and praise God for  
euermore.

## ANNOTATIONS. PSALME. CXIII.

11. *The Idols of the Gentiles are silver and gold.* ] Al Catholique Diuines agree in The defini-  
this authentical definition, of Idolatry, that it is diuine honour geuen to anie tion of ido-  
creature, as to a god. Of the diuers sorts also of Idolatry the ancient learned latrie  
Doctors haue writtten much. Namely Iustinus Martyr in his Orations against Diuers sortes  
the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, of Idolatry.  
li. 2. c. 17. Diuinar. Instit. and manie others. But most copiously and profoundly  
S. Augstin, especially in his renne first bookes de Ciuitate Dei. Into vvhich er-  
ror & crime the Platonistes fel, holding that spiritual inuisible created substan-  
ces, to witte, Angels good and euil, vvhom they called Intelligencias separa-  
tas, had diuine powre. & so gaue to them diuine honour. Others honour dead Men liuing or  
men, and some before their death as goddes, for their notable actes atchiued dead.  
in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeld diuine ho-  
nour to mere corporal creatures, liuing or vwithout life, as to beastes and fer-  
pentes, the suane, the moone, fire, vwater, earth, the vvhole machin of the  
vworld, as if it were animate, and that vwith diuine spirite or soule. Againe al  
these haue bene vworshipped as gods, not only in them selues but also in their  
imagees. But to omite other diuersities, the most grosse sorte of al, is the Ido-  
latry vvhich the Psalmist here describeth, vwhen Imagees made by mens handes  
are immediatly honored as goddes in themselves. For such goddes the Gen-  
tiles had, and of them the Prophet here speaketh. Comparing these visibie  
senses imagined goddes, vwith the one eternal inuisible God; vvhich is made  
notorious by his diuine conspicuous vvorkes, vvheras these idols, by how  
much they are more visibie, so much more they are contemptible: because be-  
ing fashioned vwith mouth, eyes, eares, nose, handes, feete, throte, and other  
members, they are altogether senses, not able to speake vwith their mouth,  
and therein more bate in nature, then the men that made them; nor able to see,  
heare, smel, taist, feele, to vvalke, to moue, nor to crie, al vvhich beastes can  
doe. And therefore those that make them, or haue confidence in them (as the  
Prophet here significth that some haue. v. 16.) are most absurde: becoming  
like to the same idols, in their vnderstanding and internal cogitations, as these  
idols are voide of external sense. And al Idolaters are most vvicked, geuing,  
diuine honour to anie creature, & are therein seruantes of diuels: Vwhether they  
immediatly honour diuels, as vwhen forceiers and vvitches, making pact vwith  
the diuel, adore him, and he for the same doth some thing vvhich they demand;  
or that they honour some other creature, vvherin by the diuels false persua-  
sion, they thincke there is diuine poore Both vvhich vvayes diuels vsurpe Gods  
honour and therefore the same Prophet saide in an other Psalm: Al the goddes  
of Gentiles are diuels.

Angels hono-  
red as goddes.

Men liuing or  
dead.

Corporal  
creatures,

sensible and  
without sense.

Imagees of  
false goddes.

Imagees them  
selues reputed  
goddes.

Idolaters are  
voide of rea-  
son.

And seruantes  
of diuels.

## PSALME CXIII.

A prayer,  
with praise of  
God.

*The prayer of a iust man in tribulation, with confidence and gratitude  
towards God.*

the 7. key

Allelu ia.

a I am induc-  
ed to loue God,  
b because he  
always  
heareth my  
prayers.  
c So long as I  
shal liue.

**I** a haue loued, because our Lord b wil heare the voice of 1  
my prayer.

† Because he hath inclined his care to me: and c in my daies 2  
I wil inuocate.

† The sorowes d of death haue compassed me: and e the 3  
perils of hel haue found me.

d VWhen I erred like a stray sheepe from thee, the paines of death, e and the  
danger of hel-torments, both due for sinne, inuironed me, and I was not ware  
therof:

f I haue found tribulation and sorow: † and I g inuocated 4  
the name of our Lord.

f But by tribulation falling vpon me, I came to knowe my dangerous estate: g turned to thee,  
and prayed as foloweth:

O Lord deliuer my soule: † our Lord is merciful, and iust, 5  
and our God doth mercie.

b Afflicted  
with tribula-  
tions.

† Our Lord kepeth litle ones: b I was humbled, and he hath 6  
deliuered me.

† Turne o my soule into thy rest: because our Lord hath done 7  
good to thee.

† Because he hath deliuered my soule from death: mine eies 8  
from teares, my feete from sliding.

i I wil ende-  
uoure to please  
God, in the congrega-  
tion of those that  
liue here in grace,  
and in heauen in  
glorie.

† I i wil please our Lord in the countrie of the liuing. 9  
in the congregation of those that liue here in grace, and in heauen in  
glorie.

## PSALME CXV.

Thanks-  
geuing for  
our Redemer.  
the 5. key.

*A iust man acknowledging that spiritual life beginneth by faith, and by  
publique profession therof, 4. gratefully accepteth of Christs Redemption,  
5. dedicateth his life, and al be hath to Gods seruice.*

Allelu ia.

This in the  
Hebrew is  
ioyned to the  
next Psalm  
before.

**I** a beleued, b for which cause I spake: but I c was hum- 1  
bled exceedingly.

a I beleued that God would helpe me: b. therefore I freely professed that I  
trusted in him For then in dede faith is perfect, when we confesse with mouth,  
that which we beleue in hart: c I was vehemently afflicted in tribulations.

† I said



2 † I said *d* in mine excoſſe: Euerie man is a lyer.  
*d* In the middes of my great affliction I profeſſed, that al mans helpe is vaine, falſe, deceipful, and deſectiue, and therefore our truſt muſt be in God only.

3 † What *e* ſhal I render to our Lord, for al thinges that he  
*f* hath rendred to me?

*e. f* Conſidering that God hath not only geuen, and beſtowed manie great benefites vpon me, and al mankind, but alſo hath rendered good for euil, mercie for our ſinnes, we hauing rendered euil for good: what now ſhal I render, ſayth a true penitent, for al that he hath thus rendered to me, deſeruing fo euil?

4 † I *g* wil take the chalice off ſaluation: and *h* I wil inuocat  
the name of our Lord.

*g* Seing I am not able to render anie thing worthie of Gods fauoure to me, yet I wil do that I can: I wil gratefully accept his great benefite. the cuppe of Chriffs paſſion, which he druinke for mankind, *h* and wil praife, and cal vpon his name.

5 † I wil *i* render my vowes to our Lord *k* before al his  
6 people: † *l* precious in the ſight of our Lord is the death of  
his Sainctes.

*i* I wil pay voluntarie vowes, *k* for Gods glorie, and edification of others. *l* yea I wil offer my life, and ſuffer death, when Gods glorie ſhal require it, in whoſe ſight, the death of Sainctes is precious, and moſt highly eſteemed.

7 † O Lord becauſe *m* I am thy ſeruant: I am thy ſeruant, and  
*n* the ſonne of thy handmaide.

*m* Alſwayes vnderſtood, that ſuch as ſuffer perſecution, be in good ſtate of their ſoules, the true ſeruantes of God, *n* the children of the Church his handmaide.

8 Thou haſt *o* broken my bondes: † I wil ſacrifice to thee the *o* Deliuered  
hoaſt of praife, and I wil inuocate the name of our Lord. *o* me from cap-

9 † I wil render my vowes to our Lord in the ſight of al his *o* ſinne.

10 people: † in the courtes of the houſe of our Lord, in the  
middes of *p* thee ô Ieruſalem. *p* In the Church of the faithfull.

## PSALME CXVI.

*Gods mercie is largely extended to al Gentiles by Chriſt, and his promiſe* The Church of  
*withal is performed to the Iewes.* Chriſt in al na-

Alleluia.

tions.

the 6. key.

1 **P**RAYSE our Lord *a* al ye Gentiles: prayſe him *b* al ye  
peoples.

*a* Not only ſome, but al nations of the Gentiles: *b* and al Iewes, (Chriffs Redemption being abundantly ſufficient for al) are invited to praife God.

2 † Becauſe *c* his mercie is confirmed vpon vs: and his *d* truth  
remaineth for euer.

*c* Becauſe he hath multiplied his mercie to vs Gentiles, to vvhom he made no promiſe: *d* and moſt truly performed his promiſe made to the Iewes,

## PSALME CXVII.

Christ benefi-  
cial Myſteries  
are celebrated  
by his Church.  
the 6. key.

*Faithful people collected in the Church of Christ, exhorte each other to render thanks to God, for their deliuerie from spiritual and temporal tribulations. 16. The Laitie demand participation of Christs Myſteries, promiſing to ſerue him duly: 25. Which the Paſtors freely impert, and together with the people, ſolemnely celebrate Gods praife.*

Alleluia.

**C**ONFESSE ye to our Lord because he is a good : be- 1  
cause b his mercie is for euer.

*Psal. 105.*

a Let vs praise God, for his goodnes, in making vs of nothing, geuing vs manie benefites, 106. 135.  
b and remitting our ſinnes.

† Let Israel c now say that he is good : that his mercie is for 2  
euer.

e Let the Church of the new testament especially confesse his goodnes, vvhich hath receiued more mercie and grace.

† Let the house of Aaron d now say: that his mercie is for 3  
euer.

d Let al the Clergie praise God now in the time of more grace, and of greater spiritual functions.

† Let them now say e which feare our Lord: that his mercie 4  
is for euer.

e Ye alet the whole bodie of the Church, al that feare, and ſerue God praise his mercie.

† From f tribulation I inuocated our Lord: and our Lord 5  
heard me in largenes.

f As wel spi- ritual as tem-  
poral. † Our Lord is my helper: I wil not feare what man can doe 6  
to me.

† Our Lord is my helper: and I wil looke ouer mine e- 7  
nemies.

† It is good to hope in our Lord, rather then to hope in 8  
man.

† It is good to hope in our Lord, rather then to hope in 9  
princes.

† g Al nations haue compassed me: and in the name of our 10  
Lord am I b reuenged on them.

g Though innumerable oppose, and endeouour to hurt me (saith the Church, or anie iust person) b yet by Gods powre, not by myn owne, I am defended, and they punished, and so the iust hath the victorie, and triumpheth,

† Compassing they haue compassed me: and in the name of 11  
our Lord I was reuenged on them.

† They

12 † They compassed me as *i* bees, and were inflamed as *k* fyre in thornes: and in the name of our Lord I was reuenged on them.

*In great troopes, and furie, & vvith sharpe though shorteforce, and vvith special noife, to terrifie me, but in God I ouercame al.*

13 † Being thrust *l* I was ouerturned to fal: and our Lord *m* receiued me.

*l* I was sometimes by vehemencie of tentation, declining to sinne: *m* but Gods grace assisted and strengthened me.

14 † Our Lord is my strength, and my prayse: and he is made my saluation.

15 The voice of exultation, and of saluation in the tabernacles of the iust.

16 † The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, *n* the right hand of our Lord hath wrought strength.

*n* The same vvord [right hand] thrise mentioned, signifieth the B. Trinitie. Also [Our Lord] signifying Christ in his humanitie the chief instrument of God, is here often repeated, to signify the singular efficacie therof.

17 † I shal not die, but shal liue: and I wil tel the workes of our Lord.

18 † Our Lord *o* chastising hath chastised me: and *p* to death he hath not deliuered me.

*o* God chastiseth his children, *p* because he vvould not that they should dye eternally. So he punisheth as a father, not as an enimie.

19 † *q* Open ye the gates of iustice to me, being entred into them

20 I wil confesse to our Lord: † this is the gate of our Lord, the iust shal enter into it.

*q* The Prophet novv speaketh in the person of iust soules, requiring spirital doctrine, and fooode, *r* and promising to serue God.

21 † I wil confesse to thee because thou hast heard me: and art become my saluation.

22 † *s* The stone, which the builders reiected: the same is made into the head of the corner.

*s* An euident prophecie of Christ vttered by the Royal Psalmist, and novv confessed by euerie Christian, that our Sauour reiected by the Iewes, is neuertheles the builder of his Church, by ioyning the two peoples of Iewes and Gentiles, as two vvalles into one house.

23 † This was done by our Lord: and it is meruelous id our eies.

24 † This *t* is the day, which our Lord made: let vs reioice, and *t* God ordayed this acceptable time of grace.

25 † *v* O Lord saue me, *o* Lord geue good successe: Blessed be he that cometh in the name of our Lord.

*Mat. 21.*

*Luc. 20.*

*Act. 4.*

*Rom. 9.*

*1. Pet. 2.*

*v* The songue of the Hebrevv children, vvhen Christ entered Ierusalem vvith palmes of triumph, and acclamations.



† *n* We haue blessed you of the house of our Lord : † our 26  
Lord is God, and he hath geuen light to vs. 27

¶ *The voice of Christ, and his Apostles and other Clergie blessing the people as they desire.*  
Appoint a solemne day with *x* thicke bowes, euen to *y* the  
horne of the altar.

*x* This was fulfilled when Christ was brought with bowes of palme, and other signes of  
triumph, from Bethania, *y* through the whole citie, euen into the Temple and vnto the Altar :  
Mat. 21.

† Thou art my God, and I wil confesse to thee : thou art my 28  
God, and I wil exalt thee.

I wil confesse to thee because thou hast heard me : and art be-  
come my saluation.

¶ *Our first,*  
chuse, and  
final darie is  
to praise God.  
v. 1. & vlt.

† *z* Confesse ye to our Lord because he is good : because his 29  
mercie is for euer.

### PSALME CXVIII.

Perfect iustice  
is in keeping  
Gods law,  
the 7. key.

*A perpetual recommendation of the singular excellencie, absolute necessitie,  
and eternal heauenlie profite of Gods law : with frequent aspirations to  
perfection, hatred of sinne, loue of vertue, and seruent desire to rest in  
God.*

### GENERAL ANNOTATIONS

#### Vpon this CXVIII. PSALME.

The obscuri-  
tie of this  
profound  
Psalm appea-  
reth not to the  
vulgar rea-  
der.

S. Augustin  
differed the  
explication of  
this Psalm.  
Omitted to  
discusse one  
difficultie.

At last made  
32. sermons  
in explication  
therof.

**A**s this Psalm is the longest in the whole Psalter, so it seemeth to the ancient  
Fathers most profound in sense. And so much the harder to be vnderstood,  
because also the very hardnes therof lieth hidden, which in diuers other  
Psalmes, and partes of holie Scripture, easily appeareth to the reader. But here  
the wordes being clere, and the sense also plaine and easie in some pointes of  
doctrine, yet the more diligence is imployed, the more difficultie is found in  
searching the whole sense and meanning of euery word and sentence, with the  
maner obserued in composing it, and the frequent repetition of the same or  
like wordes, Al which maturely considered caused that great Clerke, and light  
of the Church S. Augustin, to omitte this Psalm, when he explicated al the  
rest. And when at last he added also this, he wittingly omitted one special  
difficultie, which he doubted not, to be conteyned in the maner of composing  
it, not only by order of the Hebrew Alphabet, as diuers more Psalmes, and  
some other partes of holie Scripture, but more artificially then anie other, the  
first eight verses al beginning with the first letter Aleph; the next eight, with  
the second letter Beth : and so to the last of the two and twentie letters. Of  
which omission he yeldeth this only reason, because he found nothing (as he  
humbly affirmeth) that might properly pertaine therunto. Confessing also  
expressly that whensoever he applied his cogitations to expound the text it self,  
it alwayes exceeded his habilitie. But finally to satisfie the often and earnest  
request of his bretheren and freindes, trusting (as alwayes) in Gods special  
helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S. Ambrose also moued with like pietie, made two and twentie Sermons in exposition of this Psalme. Affirming in his Prologue, that amongst other Psalmes, especially this sheweth how great a master king Dauid was of moral good life. For al moral doctrine being of his owne nature swete, yet most delighteth the eares, and gently toucheth the minde, being vttered, as here it is, with pleasantnes of verse, and sweetenes of tongue. Again whereas this Royal Prophet in manie places of this booke, powrethout sentences of moral psalmes or songes, as bright starres, that shine and glister to al the world, here most excellently he produceth a more singular mirrhor, as the sunne, of full light, burning with meridian heate. And for the profite of al, the better to draw our attentions, to lerne that we may, though we can not attaine to al that we wvould, he disposed this Psalme through al the Alphabeth: that as children beginning vvith the first letters, make entrance to further knowlege; so by the same beginnings vve should lay the first foundation, and therupon procede in our spiritual building, tovvards perfection in good life, the true seruice of God. VVhich is yet further insinuated (as the same Doctor teacheth) by the eight verses continually beginning vvith the same letter, and so other eight in order through the vvhole Alphaber, to signifie that after seuen dayes trauel in this temporal life, vve may come to that vnitie, vvhich vve expect in the eight day of resurrection, vvhen vve hope to rise reuiued in our Lord Iesus, in nevvnes of eternal life.

Lickevvise S. Basil in the Argument of this Psalme admonisheth, that vvheras holie Dauid, according to diuers states, vvhich he passed, vvrite diuers Psalmes: as vvhen he fled from his enemies, vvhen he lamented his distresses, mourned in pensiuenes, enioyed peace and comforte, ranne a right course of vertue, fel from God by sinne, & againe returning obserued Gods lawes; in this one Psalme he comprehendeth al his prayers made to God at sundrie times, & here proposeth the same, as a certaine profitable moral doctrine, to al sortes and states of men. Neither doth he pretermite doctrinal pointes of faith, but interposeth them also with moral documents, in such sorte, that this one Psalme may suffice to teach the vvell disposed, how to attaine to perfection in vertue, to sturre vp the slouthful vnto diligent care of their soules, to recreate the desolate vvith spiritual consolations, & briefly it administereth al kinde of medicine, to the diuers passions of mortal men:

For the like iudgements of other Farthers vve remitte the lerned reader, to S. Hilarie, Theodoret, Prosper, Arnobius, Cassiodorus, Beda, Enthymius and others, but can not wel omite a brief instruction of S. Ierom. VVho in his Epistle to Paula Vrbica: not only sheweth the interpretation of the two and twentie letters, but also explicateth their sense in this place, by connecting them into certaine shorte sentences, in this maner.

Alleph	Beth	Gimel	Daleth;
Doctrina	Domus	Plenitudo	Tabularum;
Doctrina.	Of the house	Fuloesse	Of tables;

VVhich is the first connexion, signifying that the doctrine of the house, that is, the Church of God, is found in the fulnes of diuine bookes.

The second connexion is:

He	Vau	Zain	Heth.
Ista	Et	Hæc	Vita.
This thing	And	This	Life.

For what other life can there be without knowlege of Scriptures? wherby also Christ is known, who is the life of them that beleue in him.

S. Ambrose  
writte 22 ser-  
mons vpon  
this Psalme.  
King Dauid a  
great master  
of moral do-  
ctrin.

VVhy this  
Psalme was  
composed in  
order of the  
Alphabet.

VVhy eight  
verses are  
begunne with  
euerie letter.

S Basils  
iudgement  
that this  
Psalme con-  
teyneth the  
argument  
of manie  
Psalmes.

Other expo-  
sitions of this  
Psalme.

S. Ieroms  
interpreta-  
tion, and ex-  
plication of  
the Hebrew  
Alphabet.

The third connexion is:

Teth	Iod.
Bonum	Principium,
Good	Beginning,

Idem  
Proam.  
lament.

Albeit we now could know all things which are written, yet we know but in part, and in part we prophesie: for we see now by a glasse, in a darke sort, but when we shal be worthe to be with Christ, and shal be like to Angels, then doctrine of bookes shal cease, and then we shal see face to face: the \* Good Beginning, euen as he is.

1. Cor. 13.

\* God in  
himself.

The fourth connexion is:

Caph	Lamed
Manus	Disciplinæ, siue cordis.
The hande	Of discipline, or of hart.

The handes are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vntill we first know what things are to be donne.

The fift connexion is:

Mem	Nun	Samech:
Ex: p:sis,	Sempiternum	Ad ueritatem:
Of them	Euerlasting	Helpe:

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helpes.

The sixth connexion is:

Ain,	Phe	Sade.
Fons, siue Oculis,	Oris	Iustitiæ.
Fountaine, or Eye	Of the mouth	Of iustice,

According to that which we haue expounded in the fourth connexion: that dedes and intention must concur.

The seuenth connexion which is last, in which number of seuen is also mystical vnderstanding:

Coph	Res	Shin,	Tau.
Vocatio,	Capitis,	Dentium	Signa.
Vocation	Of the head,	Of teeth	Signes.

Distinct voice is produced by the teeth, & in these signes we come to the Head of al, which is Christ, by whom we haue access to the euerlasting kingdom.

Or thus (not transposing the wordes) By vocation of Christ the Head, through distinct voice of signes (for wordes are signes shewing the mind) we are conducted to the eternal kingdom, the happines which all men desire.

VVhat I pray thee (saith this hol e Doct or) is more sacred then this mysterie, vvhat more pleasant then this delight? VVhat meate, & vvhat honey are (svveeter, then to know Gods vvifdom; to enter into his secreete closet; to behol'd the sense of our Creator; and to teach the wordes of thy Lord God, full of spiritual vvifdom, which are derided by the vvise of this vvorld.

VVe must also aduertise the reader of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of Gods Law contayned in this Psalm, vvith frequent repetitiõ of certaine Synonyma wordes signifying the same thing, in all fourtene, to vvite: The Law of God, his VVayes, Testimonies, Commandments, Precepts, Statutes, Iustifications, Iudgements, Iustice, Equitie, Veritie, VVordes Speeches, & Sermons: of vvich there is commonly one in euery verse, and sometimes two or three in the same verse. But our English tongue hardly sufficing rightly to distinguish the last,

Most of these letters haue also other significations. And are diuersly explicated by S. Ambrose, S. Bede, and others.

VVherby we may lerne (though we vnderstand no more) that hol e Scriptures are full of mysteries (as S. Ierom calleth this) and hard to be vnderstood.

Gods law especially commended in this Psalm. 14 Synonyma signifying the law of God.



last, which in latin are Verba, Eloquia, Sermones, we translate VVORDES only, adding in the margin, Eloquia, and Sermones, when they occurre.

Leauing therefore larger commentaries to others, we shal prosecute our wonted maner of brieft glosses. Only here premonishing the diligent readers, especially Clergimen (our selues and our breithren) who euerie day sing or read this whole Psalme in the Canonical houres, to obserue two particular pointes of Christian doctrine, euidently proued by manie places of this Psalme. The one against the Pelagians heresie, denying the necessitie of Gods special grace in meritorious workes. For the Psalmist often here inculcateh mans insufficiencie, that of himselfe, and by natural forces, he can not kepe the commandments of God, but needeth alwayes the particular grace of God, as vvel to beleue in him, to repent for sinnes, and to beginne good vvorkes; as to procede, and perseuere in good state to the end. The other against the heresie of our time, denying merite by grace & freewil. For here it is also manifest, that Gods grace maketh man able, to kepe his commandments, and by keeping them to become iust in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholique Religion are likewise comprised in this one Psalme: but especially Moral doctrin.

Gods grace  
necessarie in  
euerie good  
vvorke.

It enableth  
freewil to  
merite.

Allelu ja.

This title vvas added by the Septuagint,

to admonish  
vs that this  
Psalme con-  
teyneth that  
singular ma-  
ner of praising  
God, signified  
by the two He-  
breu vvordes  
Allelu ja. as be  
fore. Psal 104.

Aleph.

Doctrine.

**B**LESSED *a* are *b* the immaculate in the way : which  
*c* walke in the law of our Lord.

*a* VVhereas *a*l, without exception, desire to be happie and blessed; *b*. they are in dede happie (according to the perfectest happines of this life) that are immaculate: *c* and they are immaculate, that walke in the law of God. VVhere the holie Psalmist presupposeth, that some can and do kepe the law of God, and so are immaculate, and blessed in the vvay of this life.

2 † Blessed are they, *d* that search his testimonies: that *e* seeke after him with al their hart.

*d* Those that are immaculate, are againe blessed, by searching Gods testimonies, that is, his law testifying that the good shal be rewarded, and the vvicked punished, but searching these testimonies, vvholes one is contaminate vvith sinnes against Gods law, maketh not blessed: *e* neither doth euerie superficiall careles search bring this blessing, but searching vvith true affection of the hart.

3 † For *f* they that worke iniquitie, haue not walked in his  
*g* waies.

*f* Contrariwise they that vvorke iniquitie are not blessed; *g* because they haue not vvalked in the vvayes of God, to witte, not kept his commandments and law, vvich are the vvay to happines.

4 † Thou hast *b* very much commanded thy commandmentes  
to be kept.

*b* For mans ovne good, that he may come to true happines, God hath most seriously commanded vs to kepe his commandments, that is, to obserue his Law commanded by most sufferaine diuine authoritie.

† Would God my waies i might be directed, to keepe thy 5  
k iustifications.

i Therefore the faithful seruant of God, knovving his ovne insufficiencie, desireth that God by his grace wvll direct and strengthen him, & to kepe his lavv, called iustifications, because thereby man is made i. st.

† Then shal I l not be confounded, when I shal looke 6  
throughly in al thy commandmentes.

l They shal be safe from eternal confusion, when they shal kepe not only part, but al thy commandmentes. because breach of nie bringeth confusion.

† m I wil confesse to thee n in direction of hart: in that I haue 7  
lerned the o iudgements of thy iustice.

m So shal I praise thee, and render thankes, n with sincere not fayned affection, o for this great benefite, that I have lerned, that thy law is according to most iust iudgement.

† p I wil keepe thy iustifications: q forsake me not wholly. 8

p I haue therefore a firme purpose, & do faithfully promise to kepe thy law, which maketh the keeper thereof iust. q Albeit thou suffer me sometimes to be in tribulation, or in tentation, yet li. 20.  
forsake me not wholly. The Psalmist knew wel (saith S. Gregorie) that he might be profi 21. M.  
tably leiste a while, who prayed, that he should not be wholly forsaken.

Beth. House.

† Wherein a doth a yongman correct his way? b in keeping 9  
thy \* wordes.

a In this second Octonarie, as also in al the rest, the Holie Ghost by the prophets penne tea- nes.  
cheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a yongman, that is euerie man prone to worldlie pleasure, & slow in Gods seruice, shal beginne to correct his course? b VVherto the same Holie Ghost answereth, that he must kepe Gods law, called here his wordes. For al the wordes which God vttereth, are lawes to his seruants.

† c With my whole hart I haue sought after thee: d repel me 10  
not from thy commandmentes.

c The Psalmist now speaketh in the person of perfect iust men, or of the whole Church in general. VVhose common spirite seeketh God intyrelly. d And considering that this perfect good wil is the gift of God, prayeth that he wil conserue the same, and not suffer it to be altered, or to erre from his commandmentes.

† e In my hart I haue hid thy \* wordes: that I may not sinne 11 \* eleg  
to thee.

e An other sincere profession of a resolute good purpose not to sinne.

† f Blessed art thou o Lord: g teach me thy iustifications. 12

f A grateful aspiration praising God. g. Againe the iust prayeth to be more and more instructed in iustifications: that which S. Iohn exhorteth vnto: He that is iust, let him yet be iustified. Apoc. 12.

† In my lippes, I haue pronounced al the h iudgementes of 13  
thy mouth.

h Gods law is also called his Iudgements, because sitting in iudgement he geueth sentence according to his Law.

† I am

- 14 † I am *i* delighted in the way of thy testimonies, as in al  
riches.
- 15 † I *k* wil be exercised in thy commandmentes : and I wil  
consider thy waies.
- 16 † I *l* wil meditate in thy iustifications : I wil not forget thy  
wordes.

*i* As the iust  
professe h by  
mouth, so he  
delighteth in  
hart. *l* practi-  
seth in worke:  
*l* and diligent-  
ly meditateth  
Gods law.

\* sermo-  
nes.

Gimel. Fulnes.

- 17 † Render *a* to thy seruant, *b* quicken me : *c* and I shal keepe  
thy wordes.

\* sermo-  
nes.

*a* O Lord liberally geue me that which I here craue, *b* quicken me with spiritual life, thy  
grace. *c* so I shal keepe thy law, which otherwise I can not.

- 18 † *d* Reuele mine eies : *e* and I shal consider the meruelous  
thinges of thy law.

*d* Illuminate myn vnderstanding, by thy grace, *e* that I may be able to see the meruelous  
great and iust reasons of thy law, instructing al, threatening the peruerse, encoring the wel  
disposed, punishing the wicked, rewarding the good, doing right to al.

- 19 † *f* I am a seiourner in the land, *g* hide not thy command-  
mentes from me.

*f* I that haue but a smal time in this world, *g* desire to be instructed in thy law, what is therein  
commanded.

- 20 † My soule hath coueted to desire thy iustifications, at al  
time.

- 21 † Thou hast *h* rebuked the prowde : *i* cursed are they that  
decline from thy commandmentes.

*h* I consider that thou O God, dost sharply reprove the proud contemners of thy command-  
mentes : *i* laying curses vpon them for declining from thy obedience.

- 22 † Take from me reproch, and contempt : because I haue  
sought after thy testimonies.

- 23 † For *k* princes sate, and they spake against me : but *l* thy ser-  
uant was exercised in thy iustifications.

*k* Though persecutors were very potent, *l* yet the faithful seruant of God perseuered  
in his seruice.

- 24 † For both *m* thy testimonies are my meditation : and *n* thy  
iustifications my counsel.

*m* In time of persecution and tentation we must thincke and meditate, that Gods law re:stifi-  
eth eternal reuward, or punishment, *n* and in our deliberation or consultation, we must con-  
sider that keeping Gods law maketh iust : and consequently meriteth reuward.

Daleth.

Of Tables.

- 25 † My soule *a* hath cleaued to the pauement : *b* quicken me  
according to thy word.

*a* This also is vittered in the person of the iust, who is often brought to great distresse : as it  
were, euen nere to death, *b* in which case he confidently prayeth to be reliued, according to  
Gods word, law, and promise.



† I haue vttered my wayes, and thou hast heard me: teach me 26  
thy iustifications.

† Instruct me the way of thy iustifications: and I shal be exercised in thy meruelous workes.

† My soule *c* hath slumbered for tediousnes: *d* confirme me 28  
in thy wordes.

*a* Being in so great tangle that my minde is almost distracted, or overcome, *d* I cal to thee *o* God, that thou wilt conserue me, that I stil kepe thy law, vttered by thy wordes.

† *e* Remoue from me the way of iniquitie: and according to 29  
thy law, *f* haue mercie on me.

*c* Protect me that I fall not to iniquitie. *f* And of thy mercie conserue me in state of grace.

† I haue chosen the way of truth: I haue not forgotten thy 30  
iudgements.

† I haue cleaued to thy testimonies *o* Lord: *g* do not con- 31  
found me.

*g* Suffer me not to be confounded.

† *h* I ranne the way of thy commandments: *i* when thou 32  
didst dilate my hart.

*h* Man is able, and doth runne in the right vway of Gods commandments, *i* yet not of himselfe, but when God replenisheth his hart vvith grace.

He. This thing.

*a* Set me a law *o* Lord the way of thy iustifications: and I wil 33  
seeke after it alwayes.

*a* Impresse *o* God thy law in myn affection, make me to loue it, and to desire to be iustified, *b* so that I hartely and alwayes seeke it.

† *c* Geue me vnderstanding, *d* and I wil search thy law: and 34  
I wil keepe it with my whole hart.

*c* After thou hast geuen me a desire to kepe thy law, geue me also vnderstanding. *d* then shal I fruitfully searcho it. For this is the right order (as before in the first and second verses) first to loue Gods lawe, to be iustified, and to become immaculate; and then to search to know the lawe, and so it is more easily lerned.

† *e* Conduct me into the path of thy commandments: *f* be- 35  
cause I would it.

*e* Gods grace first draweth and leadeth, *f* then freevvil inflamed vvith desire effectually vvouunteth.

† *g* Incline my hart into thy testimonies: and *h* not into 36  
anarice.

*g* Till the Prophet inculcated the necessitie of Gods grace, as vvell to make vs desire that is good, *h* as to keepe from euill.

† *i* Turne away mine eyes that they see not vanitie: *k* in thy 37  
way quicken me.

*i* It is necessarie also to pray that God vvill take avvay occasions, vvich might moue to sinne: *k* and stil to grant his helping grace in progresse of vertue.

† *l* Establish

- \* eloquiū* 38 † I Establish thy \* word to thy seruant, in thy feare.  
 1 *Againe the iust prayeth for confirmation in grace, to be established in the feare of God.*  
 39 † *m* Take away my reproch, which I haue feared: *n* because thy iudgements are pleasant.  
*m* To be deliuered also from al the effectes of former sinnes, *n* for sinne is therefore reprochful and odious, because it is contrarie to Gods law, and true iudgements, vvhich are most pleasant.  
 40 † Behold I haue coueted thy commandments: in thine equitie *o* quicken me.

*o* Being thus affected with desire to kepe the commandments, the soule prayeth to be still quickned, more and more vvith good spirite, and so to perseuere to the end.

Vau. *And.*

- \* eloquiū* 41 † And *a* let thy mercie come vpon me *o* Lord: *b* thy saluation according to thy \* word.  
*a* Againe considering that vvithout Gods grace preuenting, man can not do anie good thing, the prophet renevveth his prayer, requesting Gods mercie, *b* and his helpe freely promised to al that aske it.  
 42 † And *c* I shal answer a word to them that vpbrayde me: *d* because I haue hoped in thy \* wordes.

*\* sermo-  
mibus.* *c* VVhervvich being assisted and strenghtned, he that before vvvas vvake vvil boldly answer al calumniators, that reprochfully say: God wil not helpe him: *d* that in dede he hath not in vaine trusted in Gods promised helpe.

43 † And *e* take not away out of my mouth the word of truth vtterly: *f* because I haue much hoped in thy iudgementes.

*e* He also prayeth, though he be sometimes fearful, that God vvil not suffer him vvholly to omitte manifest profession of faith and true religion, *f* seing by thy former grace I haue already reposed my trust in thy promises, made to them that are resoluēd to kepe thy law.

44 † And *g* I wil keepe thy law alwayes: for euer, and for euer and euer.

*g* For I do firmly purpose euer and alwayes to kepe thy law.

45 † And *h* I walked in largenesse: *i* because I haue sought after thy commandments.

*h* In this I haue had great ioy and comforte of mind: *i* because I did in dede seeke after thy commandements, vvvhich is specially vttered (as also the three next verses) in the person of those, that are in trial of perfection for their faith:

46 † And *k* I spake of thy testimonies in the sight of kinges: and was not confounded.

*k* VVho boldly in time of persecution, euen before persecuting Kinges and Emperors, professe Christs true Religion. Verified in innumerable glorious Martyrs, yea also of the fraile sexe, in S. Catharin, S. Cecilie, S. Lucie, S. Margaret, S. VVenefrede, S. Vrsula, and her selowves, and manie more, most constantly answering al vvordes of reproch objected, as if it vvcre a base or contemptible thing to be Christians, to be Catholiques, to be Papistes No, al these and the like, are honorable and glorious titles; importing the true seruice of Christ; in vnitie of the Catholique Church; and spiritual participation vvith the visible head therof, Christs Vicar in earth.

† And I meditated in thy commandments, which I loued. 47  
*I* Such confessors as yet mortal, reioyce in that they haue meditated in Gods commandments, which they haue feruently loued.

† And *m* I haue lifted vp my handes to thy commandments, which I loued: and *n* I was exercised in thy iustifications.

*m* Also shewed the same in external worke, not dissembling by silence, by word, nor fact.  
*n* euery way exercising Gods law, which maketh the obiects iust.

Zain. This.

† Be *a* mindeful of thy word to thy seruant, wherein thou 49  
 hast geuen me hope.

*a* That which God hath decreed, and promised, being in iustice most certaine and assured, yet includeth the meanes, wherby it shal be put in execution: and therefore the iust, his elect, do pray for the performance of his will.

† This hath comforted me in my humiliation: because *b* thy 50  
 \* word hath quickened me.

*b* Expectation of thy promise hath geuen me corege.

† The *c* proude did vniustly exceedingly: *d* but I declined not 51  
 from thy law.

*c* Provide contemners of Gods law, haue euery way molested me, by detracting, deriding, calumniating, and violently persecuting me. *d* Al which I haue borne patiently, and not declined from thy law.

† I *e* haue bene mindfull of thy iudgements from *f* euerlasting 52  
 o Lord: *g* and was comforted.

*e* I remembred and considered thy iust punishments inflicted vpon the impious, *f* euen from the beginning of the world (both vpon the diuels, and wicked men) and that thou wilt exercise the like hereafter, *g* which consideration of thy iustice comforted me.

† *h* Faynting possessed me, because of sinners forsaking thy 53  
 law.

*h* Otherwise if I had not sene thy iustice, my zeale against contemners of thy law, would haue killed me.

† *i* Thy iustifications were songe by me, in the place of my 54  
 peregrination.

*i* In this place of my peregrination from heauen, I am comforted by rememb'ring, celebrating, and singing thy iust commandments and lawes, which make thy seruant iust.

† I haue bene mindfull in *k* the night of thy name o Lord: and 55  
 haue kept thy law.

*k* In persecution, and in tribulation, I kept thy law because I would not dishonour thy name.

† This was done to me: *l* because I sought after thy iustifications. 56

*l* And my tribulation especially fel vpon me, because I sought to be iustified by keeping thy law.



Heth. Life.

57 † My *a* portion ô Lord, I sayd to keepe thy law.*a* The Prophet proceedeth speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other enheritance, nor possession, but to keepe Gods Law.58 † *b* I besought thy face, with al my hart: haue mercie on me according to thy\* word.*b* And seeing this exceedeth my proper strenghts, I prayed God of his mercie to make me able to keepe it.59 † I *c* thought vpon my wayes: and conuerted my feete vnto thy testimonies.*c* Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.60 † I *d* am prepared, and am not troubled: to keepe thy commandments.*d* With promptnes of mind, and without hesitation I resolved to keepe the commandments.61 † The *e* cordes of sinners haue wrapped me round about: and *f* I haue not forgotten thy law.*e* The wicked laide cordes, nettes, or snares to intrappe, and hinder me, & but I kept thy law fresh in memorie.62 † At *g* midnight I rose to confesse to thee, for the iudgements of thy iustification.*g* That this is not vnderstood only mystically in time of affliction, but also literally and prophetically, that some special seruantes of God, should obserue a godlie profession of praying at midnight, the vword [I rose] maketh it probable. S. Paul & Silas, either of a holic custome, or at least vpon special occasion (and such occasions vvere to them, and others frequent) prayed, and praised God at midnight. And now in the Church of Christ some religions men pray, and praise God continually at midnight; besides other houres, mentioned more distinctly v. 164.63 † *b* I am partaker of al that feare thee: and that keepe thy commandments.*b* A great benefite, and a singular consolation, that al true liuing members of Christ, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. VVhich in our Crede is called, The Communion of Saintes.64 † The *i* earth ô Lord is ful of thy mercie: *k* teach me thy iustifications.*i* So great is the mercie of God, extended, communicated, and multiplied in the whole earth: *k* Instruct me, and direct me therefore ô God, that I may lerne and obserue thy law, and so be iustified, and made participant of so great mercie.

Teth. Good.

65 † Thou hast *a* done bountie with thy seruant ô Lord: *b* according to thy word.*a* Dealt very bountifullly  
*b* as thou didst promise.† *c* Teach

† *c* Teach me goodnesse, *d* and discipline, and *e* knowledge: 66  
*f* because I haue beleued thy commandments.

*e* He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in releuing the needie; *d* in instructing the ignorant, *e* in perswading to kepe the law of God: *f* because he hath lerned and beleueth the commandments, by which he is bound to loue, and haue care of his neighbour.

† Before I *g* was humbled I offended: *h* therfore haue I kept 67  
 thy \*word.

\*eloquiū.

*g* Before I was afflicted, I often fel into sinne: *h* but vexation gaue me understanding, therfore now I kepe thy law.

† Thou art good: and in thy goodnesse teach me thy insti- 68  
 fications.

† The iniquitie of *i* the proud is multiplied vpon me: *k* but 69  
 I in al my hart wil search thy commandments.

*i* Contemners of thy law haue endeuored to intangle me, *k* but I persist in keeping thy commandments. As before. v. 51. 61.

† Their hart is *l* crudded together as milke: *m* but I haue 70  
 meditated thy law.

*l* Though the wicked combine themselues together against me, *m* yet I consider, that it is necessurie to perseuer in thy law.

*n* A cleere comparison, that it is better to kepe Gods law, which bringeth life euertasting, then to haue al the riches & kingdoms of this world.

† It is good for me that thou hast humbled me: that I may 71  
 learne thy iustifications.

† The law of thy mouth is *n* good vnto me, aboue thousands 72  
 of gold, and siluer.

Iod.

Beginning.

† Thy handes haue made me, and formed me: *a* geue me vn- 73  
 derstanding, and I wil learne thy commandmentes.

*a* God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleasure, and so endenour to fulfill it.

† They that feare thee *b* shal see me, & shal reioyce: because 74  
 I haue much hoped in thy wordes.

*b* Others that loue God wil be gladde to see me also serue him.

† *c* I know o Lord that thy iudgements are equitie: and in 75  
 thy truth thou hast humbled me. *d*.

*c* The iust being afflicted, and not seeing the particular cause thereof, yet knoweth and confesseth, that God doth it for most iust cause. *d* And therfore with patience prayeth for comfort, as foloweth:

† Let thy mercie be done to comfort me, according to thy 76  
 \*word vnto thy seruant.

*e* who am almost dead in tribulation.

† Let thy commiserations come to me, and I *e* shal liue: be- 77  
 cause thy law is my meditation.

\*eloquiū.

† Let

78 † Let the *prowde* *f* be confounded, because they haue done vniustly toward me: but I wil be exercised in thy commandments.

*f* The iust also prayeth that the wicked may be ashamed, and conuerted, for so the hebrew word here signifieth, though it is also lawfull to desire the iust punishment of obstinate sinners.

79 † Let them *g* be conuerted to me that feare thee: and that know thy testimonies.

*g* He prayeth againe for conuersion of the wicked, and to haue peace with them.

80 † Let my hart be made immaculate in thy iustifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81 † My soule hath fainted for *a* thy saluation: and I haue much hoped in thy word.

*a* Manie iust of the old testament most seruently desired the coming of Christ our Sauour, as our Lord himselfe testifieth, Mat. 13. v. 17. And now the iust desire his coming in glorie, 2. Tim. 4. v. 8.

*eloquiū* 82 † Myne eies haue fayled for thy \* word, saying: *b* When wilt thou comfort me? *b* Delayed hope afflicteth.

83 † Because I am made *c* as a bottel in the hoare frost: I haue not forgotten thy iustifications.

*c* As a leather bottel made of a beasts skinne, congeled with the frost, and after parched in smoke, so is the bodie of the iust mortified by diuers sortes of afflictions, made a new bottel fite to receiue new wine, that is, perfect doctrine of Christian life, as of fasting, and other austeritie, wherof our Sauour speaketh, Mat. 9. v. 17.

84 † How manie are *d* the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

*d* Such is mans infirmitie, yea of the iust, that he apprehendeth tribulations to be very long, and therefore desireth consummation; and that without siene, so he stil submitte his wil to Gods wil.

85 † The vniust haue told me *e* fables: but not as thy law.

*e* Frivolous idle tales, which are not according to Gods law.

86 † Al thy commandmentes are truth: they haue vniustly persecuted me, helpe me.

87 † They haue welnere *f* made an end of me in the earth: but I haue not forsaken thy commandments.

*f* I was in great danger, but am not ouerthrowne.

88 † According to *g* thy mercie quicken me: and I shal keepe the testimonies of thy mouth.

*g* And by thy merciful grace shal persist.

Lamed.

Discipline.

89 † For euer Lord *a* thy word is permanent in heauen.

*a* The praise of Gods workes; which are firme and permanent in the order, wherein he set them.

90 † Thy truth in generation and generation: thou hast founded the earth, and it is permanent.



*b* All things, of this world, mine excepted, do Gods will. † By thy ordinance the day continueth: because *b* all things 91 serue thee.

† *c* But that thy law is my meditation: I had then *d* perhaps 92 perished in my humiliation.

*e* Man, except he meditate Gods law, and thereby be holden vp, is in danger, *d* perhaps in eternall reprobation to perish eternally. For he can neuer rise out of mortal sinne, by his owne powre, and althoough perill of Gods mercie did not spare some, and geue them new effectual grace to repent.

† I will not forget thy iustifications for euer: because in them 93 thou hast quickned me.

† I am thine, saue me: because *e* I haue sought out thy iusti- 94 fications.

*c* *Alwayes vnderstood, that Gods grace preuented, els no man can seeke to obserue the commandments.*

† Sinners haue expected me to destroy me: I vnderstood thy 95 testimonies.

† *f* Of all consummation I haue sene the end: *g* thy com- 96 mandment is exceeding large.

*f* All worldlie things haue their consummation and end: *g* Gods commandment continueth euer. For we are perpetually bound, to loue and serue God: to loue our neighbours, yea and enemies. The reward also for keeping Gods commandments, & punishment for breaking them, are eternal without end.

Mem.

Of them.

† *a* How haue I loued thy law O Lord! all the day it is my me- 97 ditation.

*a* It is meruel to a perfect iust man, that he hath so much loued, and obserued Gods law. By acknowledging wherof, he yeldeth praise and thanks to God, whose gift it is.

† *b* About mine enemies thou hast made me wise by thy com- 98 mandment: because it is to me for euer.

*b* The fruites of obseruing Gods law are manie and great. Amongst others, it maketh the obseruer, wiser then his enemies.

† About *c* all that taught me haue I vnderstood: because thy 99 testimonies are my meditation.

*c* It maketh the obseruer wiser, then his temporal maisters, that taught him, to wit, then those that teach well, and do not performe the same.

*d* Yea, in *d* yea, in years that I haue kept thy commandments, because I haue sought 100 thy commandments.

† I haue staied my teete from all euil way: that I may keepe thy 101 words.

† I haue not declined from thy iudgements: because thou hast 102 set me a law.

† *e* How

\* *eloquia* 103 † *e* How sweete are thy \* wordes to my iawes, more then honie to my mouth!

*c* Another fruit it is the sweetness, which the iust feeleth in his owne soule.

By thy commandments I haue vnderstood: therfore haue I hated al the way of iniquitie. *f* It brideth also iust hated to sinne.

Nun.

Euerlasting.

105 † *a* Thy word is a lampe to my feete, and a light to my pathes.

*a* The word or law of God declared by Prophets, Pastors, or other Preachers is the ordinarie meanes for others to lerne, how to direct their wayes, and actions.

106 † I *b* sware, and haue determined to keepe the iudgements of thy iustice.

*b* Such profession Gods people made in the old law, in Circumcision, or at other times: Christians make it in Baptisme.

207 † I am *c* humbled exceedingly ô Lord: quicken me according to thy word.

*c* All that wil liue godly in Christ Iesus, shal suffer persecution. 2. Tim. 3. v. 12.

108 † The *d* voluntaries of my mouth make acceptable ô Lord: and teach me thy iudgementes.

*d* Besides the commandments, the iust also offer voluntarie workes of supererogation, acceptable to God.

109 † My *e* soule is in my handes alwaies: and I haue not forgotten thy law.

*e* By this Hebrew prouer is signified, that a iust mans temporal life is in continual danger, as the thing that is in ones hand, is ready to be laide by, put out of his hand, or to be by and by disposed of, or may forthwith fall from his hand.

110 † Sinners laid a snare for me: and I haue not erred from thy commandments.

111 † For inheritance I haue purchased thy testimonies for euer: because they are the ioy of my hart.

112 † I haue inclined my hart to doe thy iustifications for euer, *f* for reward.

*f* A most euident place, that the keeping of Gods commandments merite reward, and are rightly obserued in respect of reward.

Samech.

Helpe.

113 † I haue *a* hated the vniust: and I haue *b* loued thy law.

*a* Not anie mortal man is to be hated, in his person, but his iniquitie, by which he is an enemie to Gods law, *b* which euerie iust man loueth.

114 † Thou art my helper, and protectour: and vpon thy word I haue much hoped.

† *c* Depart from me ye malignant: and I wil search the commandmentes of my God.

*c* Whosoever wil seriously and securely search the law of God, must auoide the conuersation of euill men.

† *d* Receiue me according to thy \*word, *e* and I shal liue: 116 *\*eloquiū*  
and *f* confound me not of myn expectation.

*d* A general and very fitte prayer, vwhen vve addit ourselues by a firme resolution to serue God, beseeching him to receiue vs into his protection: *e* vvhetherby spiritual life is conserued: *f* vvhich we pray vwith great confidence, because he hath promised to heare those that seeke, aske, and knocke at the dore of his grace.

† *g* I helpe me, and I shal be saued: and I wil meditate in thy 117  
iustifications alwayes.

*g* VVe must pray also that he suffer vs not to be confounded, or made frustrate of the reuward vvhich yve expect; for hope confoundeth not, if charitie be powred in our hartes, by the Holie Ghost, vvhich is geuen vs. Rom. 5. v. 5.

† Thou hast *b* despised al that reuolt from thy iudgementes: 118  
*i* because their cogitation is vniust.

*b* God reiecteth sinners: *i* so long as they thincke puerly: that is, vntil by his grace, some returne to a better mind, vvhich of themselves they can neuer do.

† Al the sinners of the earth I *k* haue reputed preuaricatours: 119  
therfore haue I loued thy testimonies.

*k* As God accounteth of sinners, so the iust also esteemeth them, conforming his iudgement to Gods.

† I Pearse my flesh with thy feare: for I am afrayd of thy 120  
iudgementes.

*i* Seruile feare is profitable as this place maketh euident: though perfect charitie afterwards succeed, expelleth that feare, and moueth to do vvell for the loue of God, not for feare of punishment. 1. Ioan. 4.

Ain. A fountaine, or an eye.

† I *a* haue done iudgement and iustice: *b* deliuer me not to 121  
them that calumniate me.

*a* The iust againe in seruient zeale, not arrogantly, but confidently professing his innocencie, *b* prayeth to be defended from calumniators.

† Receiue thy seruant *c* vnto good: let not the prowde ca- 122  
lumniate me.

*c* Grant therfore *o* God the good, and lawfull request which I demand.

† Mine eies haue fayled *d* after thy saluation: and for the 123  
\*word of thy iustice. *\*eloquiū*

*d* By long expecting to be deliuered, and saued from tribulation.

† Doe with thy seruant according to thy mercie: and teacher 124  
me thy iustifications.

† I am thy seruant: geue me vnder standing, that I may know 125  
thy testimonies.



126 † *e* It is time to doe *o* Lord : *f* they haue dissipated thy law.

*e* It is time, and hiegh time, saith feruent zeale of the iust man, that God deliuer the innocent: *f* vwhen the vicked haue not only persecuted the good, but haue also contemptuously made hooke of Gods law, and true religion.

127 † *g* Therefore haue I loued thy commandementes, above gold and topazius :

*g* For this zeale of Gods law so despised, and dissipated, the iust more and more loueth, that vvhich the vicked so deadly hate.

128 *b* † Therefore was I directed to al thy commandements : *i* al wicked way I haue hated.

*b* Euen by the mortal hate of the vicked I saue, that Gods law is most excellent, and therefore addicted my selfe so much the more to lone it, and to hate al vicked vwayes.

Phe. Mouth.

129 † Thy *a* testimonies are meruelous : *b* therefore hath my soule searched them.

*a* Gods meruelous powre and wisdom, testified by his vvorkes and commandments, *b* vvorthely inuite iust soules, to meditate and contemplate the same.

\* Sermo-  
num. 130 † The *c* declaration of thy \* wordes doth illuminate : and geueth vnderstanding to litle ones.

*c* First entrance into knowlege of holie Scripture, illuminateth the vnderstanding of the humble, wherby they procede to know more.

131 † I *d* opened my mouth, and drew breath : because I desired thy commandments.

*d* By this Metaphor, of gaping, or vvide opening the mouth, and drawing breath, the Prophet describeth the great desire of the iust, to know and kepe Gods commandments.

132 † Looke vpon me, and haue mercie on me, according to *e* the iudgement of them that loue thy name.

*e* According to thy accustomed equitie, in shewing mercie to them that loue thy name.

\* Sermo-  
num. 133 † Direct my steppes according to thy \* Word : and let not anie iniustice haue domination ouer me.

134 † Redeme me from the calumnies of men : that I may kepe thy commandementes.

135 † Illuminate *f* thy face vpon thy seruant : and teach me thy iustifications.

*f* Let thy diuine Maiestie looke vpon me with favorable countenance.

136 † *g* Mine eies haue gushed forth issues of waters : because they haue not kept thy law.

*g* True repentance consisteth not only in purpose to auoide sinne hereafter, vvhich in dede is first required, but also in sorow and lamentation for sinnes past.

Sade. Iustice.

137 † Thou art iust *o* Lord : and *a* thy iudgement is right.

*a* God being essentially iust of himselfe, maketh men iust according to right iudgement, by geuing them grace of mercie, vvhervvith they cooperating, are iust by iustice in dede inherent in their

in their soules. not by imputation only : for it were not right iudgement to impute, or account man iust, vvhho is not so in dede.

† Thou hast commanded *b* iustice thy testimonies : and thy *138*  
veritie exceedingly.

*b* The same is more confirmed, by these three synonyma, Iustice, Testimonies, Veritie, signifying the law of God, most earnestly commanded.

† My Zele hath made me to pine away: because mine enemies *139*  
haue forgotten thy wordes.

*c* Gods law is as pure as anie thing purged by fire. † Thy \* word is *c* fired exceedingly : and thy seruant hath *140* \* eloqui  
loued it.

† I am *d* a yongman, and contemned : I *e* haue not forgot- *141*  
ten thy iustifications.

*d* A iust man is often iudged ignorant, immature, vnexperienced, by the vvorlddie vvife; *e* but in dede is vvife, in that he forgetteth not to kepe the law, vvhich maketh him iust.

† Thy iustice, is iustice for euer : and thy law is veritie. *142*

† Tribulation, and distresse haue found me: thy command- *143*  
ments are my meditation.

† Thy testimonies are equitie for euer *f* geue me vnderstan- *144*  
ding, and I shal liue.

*f* Having professed the necessitie of perfect iustice, he concludeth this Octionarie, praying to be illuminated in his vnderstanding, that so he may attaine iustice, and liue thereby.

Coph. Vocation.

*a* Most se- † I *a* haue cried in my whole hart, heare me o Lord: I wil *145*  
ious and ser- seeke after thy iustifications.

uent inuoca- † I haue cried to thee, saue me: that I may keepe thy com- *146*  
tion of God mandmentes.

for his grace, † I haue preuented in *b* maturitie, and *c* haue cried: because *147*  
is necessarie, to the fulfil- I hoped much in thy wordes.

ling of his † I haue preuented the mature, and ordinarie time of the night, and haue  
law. prayed *c* very attentiuely.

† Mine eies *d* haue preuented early vnto thee : that I might *148*  
meditate thy \* wordes.

*d* Again in the morning I haue preuented the accustomed time of prayer.

† I heare my voice according to thy mercie o Lord: and accor- *149*  
ding to *e* thy iudgement quicken me.

*e* According † They that persecute me haue approached to iniquitie : but *150*  
to thy accu- from thy law they are made far of.  
somed miser-  
e of sheving  
mentes, the  
it me, that  
therby I may  
liue.

† Thou art *f* nigh o Lord: and al thy wayes are truth. *151*

*f* God is alwayes readie to heare al that sincerely inuocate him.

† *g* From the beginning I knewe of thy testimonies : that *152*  
thou hast founded them for euer.

*g* God, law is the same in substance from the beginning of the world, and wil be for euer.

Res.

Res. Head.

153 † See *a* my humiliation, and deliuer me : because I haue not forgotten thy law. *a* Another prayer of the iust in affliction.

*\* eloquiū* 154 † Iudge my iudgement, & redeme me : for thy *\* word* *b* quicken thou me. *b* Conserue me in thy grace.

155 † Saluation is far from sinners : because they haue not sought after thy iustifications.

156 † Thy mercies are manie *o* Lord : *c* according to thy iudgement quicken me. *c* As before v. 149.

157 † There are manie that persecute me, and afflict me : I haue not declined from thy testimonies.

158 † I saw the preuaricatours, and I pyned away : because they kept not thy *\* wordes*.

*\* eloquiū* 159 † *d* See that I haue loued thy commandmentes *o* Lord : in thy mercie quicken me. *d* Sincere profession of innocencie is no arrogancy.

160 The *e* beginning of thy wordes is truth : *f* al the iudgementes of thy iustice are for euer.

*e* Gods essentiall veritie is the beginning from whence, as from the fountaine al other truthe are deriued : *f* And al commandments proceeding from this first truth, are for euer immutable.  
Sini. Tooth.

161 † Princes haue persecuted me *a* without cause : and my *b* hart hath bene afraid of thy wordes.

*a* Potent wicked men persecute the godlie without cause, that is, without anie iust reason mouing them ; & without the effect intended by them, which is to drawe Gods seruants from truth, and equitie ; *b* whose hart being possessed with the true feare of God, they persist in keeping Gods commandments.

*\* eloquiū* 162 † I *c* wil reioyce at thy *\* wordes* : as he that findeth manie spoyle.

*c* Yea they also reioyce in keeping the commandments, with such difficultie, as those doe, that gaining the victorie over their enemies, carie away great and rich spoyle.

163 † I haue hated iniquitie, and abhorred it : but thy law I haue loued.

164 † *d* Seuentimes in the day I haue sayd prayse to thee, for the iudgements of thy iustice.

*d* Euerie day the iust praise God often, signified by the number of seuen.

From hence also the Church of Christ tooke example to institute the seuen Canonical Houres, which is the ordinarie Ecclesiastical Office ; consisting, as S. Isidorus, and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessons, Responsories, & other Prayers & Praises, distributed into distinct times, beginning in the night, vvhof that part is called the Nocturne (one or three according to the diuersitie of the Office) and pertaineth to one or more of the foure Vigiles, into which souldiars diuide the vvhole night. Vvherto also the Laudes are added. Then Prime, in the morning. Aftervvards, the Third houre, Sixt, Ninth ; and in the euening, Euen songue, and Compline.

Against which most ancient and religious Constitution, especially against the

Institution of Canonical Houres by the Church.



This religious  
institution  
reprehended  
by Drowfie  
Heretikes.  
Vigilantians.  
Vvichitists.  
Lutherans.

Approved.  
by S Beda.  
S. Gregorie.  
S. Augustin.

S. Ierom.

S. Basil.

S. Cyprian.

S. Clement.

Vvhy publike  
prayer is con-  
stituted at  
these houres.

Not lawfull  
to goe to  
Church, nor  
to pray with  
Infidels.

Not with  
Heretikes.

the part called Vigiles, or Nocturnes, certaine Heretikes repined, and calumniated the Churches custome, as superfluous and vnfruitfull to spiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour. For which cause they were called Nyctazontes, Somniculosi, Drowfie heretikes. As the same S. Iidorus testifieth li. 1. c. 22. de Offic. Eccles. S. Ierom Epist ad Riparium, noteth the same heresie in Vigilantius, calling him Dormitans, becaufe he reprehended holie Vigiles, as if it were better to sleepe, then wake in time of Diuine seruice. Vvich also raised vp the same heresie, as witnesseth Thomas Vvaldensis. To 3. Tit. 3. c. 21. Lastly Luther and al his broode. But the holie obseruation of Canonical Houres is proued, by manie ancient Fathers to be altogether agreeable to the holie Scriptures, both of the old and new Testament. So S. Beda. in 18. Luc. & li. 4. c. 7. Hist. Angl. S. Gregorie the Great li. 3. Dialogi c. 14. S. Augustin (Ser. 55 de temp) exhorting the people to rise early to the Vigiles (or Nocturnes) and in aniewise to come to the Third houre, Sixt, and Ninth. Let none (saith he) withdraw himselfe from the holie vvorke, but vvhom either sicknes, or publike vilitie, or perhaps some great necessitie holdeth backe. S. Ierom. Epist. 22. ad Eustoch, & in Epistoph. Paule. c. 10. maketh expresse mention of the Third houre. Sixt, Ninth, Morning, and Euening; also of Midnight, adding that no Religious is ignorant that sometimes they must rise to Diuine seruice, twise, yea thrise in the night. S. Basil. in Regulis fusius disput. ad Interrog. 37. & de Instit. Monachorum. first sheweth this ordinance to be agreeable to the holie Scriptures, and namely to this place of the Psalmist. S. Cyprian in sine exposit. Orat. Domini. affirmeth that besides the three houres in vvhich Daniel and his felovves prayed, the Church of Christ hath added more. And (as manie suppose) S. Clement li. 8. Constitut. Apostol. c. 40. sheweth the sette Houres of prayers, and the reasons thereof: Make your prayers Early in the morning, at the Third houre; Sixt, Ninth; Euening, and at the Time of cocke crowing. Early geuing thanks becaufe our Lord hath illuminated vs, the night being passed, & the day coming in; the Third, becaufe that houre our Lord receiued Pilats sentence; the Sixt houre, becaufe then he was Crucified; the Ninth, becaufe al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, geuing thanks, for that God hath geuen vs the night for rest of dayes labours: at the Cocke crowing, becaufe at that time the coming of the day is denounced, to exercise the vvorke of light, thus S. Clement. Touching the distinct and sette times of publike prayer, the continual practise by tradition teacheth, that Mattines vwith Laudes vvere said in the night, about the first Cocke crowing. Prime early in the morning. The other partes in the day time: At euening Euenengue, and last of al Compline. And touching the place: If for the infidels (saith the same holie Father), there be not access to the Church, the Bishop must gather the Assemblie at home, that the godlie may not enter into the Church of the vvicked: for the place doth not sanctifie man, but man the place. Vvherefore if the vvicked occupie the place, that place is to be thunned, becaufe it is prophaned by them: for as Priettes de sanctifie holie thinges, so the vvicked do contaminate them. If neither at home, nor in the Church Assemblies can be celebrated, let euerie one by himselfe sing, read, pray, or two or three be gathered together. For vvhere two or three are gathered in my name (saith Christ) there am I, in the midst of them. Let not the godlie pray with an heretike, nor at home. For vvhat societie is there of light vwith darkness?

Mat. 18  
2. Cor. 6

† There

165 † There is *e* much peace to them that loue thy law: & *f* there is no scandal to them.

*e* Amongst other benefites, it is a special commoditie, that those which perfectly loue Gods law, haue alwayes peace in their owne conscience: *f* and are neuer scandalized, that is, do not fall nor committe sinne, by anie occasion whatsoever geuen them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in vertue, and not moued by anie example, perswasion, prouocation, or other meanes to offend God: but only the weake and vaperfect are moued, and drawne to siane by occasions geuen them, who otherwise would not haue sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166 † I expected thy saluation ô Lord: and haue loued thy commandmentes.

167 † My soule hath kept thy testimonies: and *g* hath loued them *g* *Not of seruile feare,*  
exceedingly.

168 † I haue kept thy commandmentes, and thy testimonies: because al my waies are in thy sight. *but of true charitie &*

*h* *Because whatsoeuer I do is in thy sight, whom i wil in no case offend.* *filial loue.*  
Tau.                      Signe.

169 † Let my petition approach in thy sight ô Lord: according to thy word giue me *b* vnderstanding.

*a* In this last Oration, and conclusion of this Psalme, the faithful seruant of God prayeth, *b* not for humane knowlege, or other temporal thinges, but to vnderstand Gods law.

170 † Let my request enter in thy sight: *c* according to thy word *d* deliuer me.

*c* Thou that hast promised to heare al that inuocate thee, *d* voutsaue to deliuer me in time of tribulations and tentations.

171 † My lippes shal vtter an hymne, when thou shalt teach me thy iustifications.

*\* eloquiū* 172 † My tongue shal pronounce thy \* word: *e* because al thy commandmentes are equitie.

*e* God geuing grace, it becometh his seruants thankfully to serue, and praise him.

173 † *f* Let thy hand be to saue me: because I haue chosen thy commandmentes.

*f* Though man be indued with grace, yet he nedeth more grace, that by Gods hand and powre, nor by his owne, he may resist tentations.

174 † I haue coneted thy saluation ô Lord: and thy law is my meditation.

178 † *g* My soule shal liue, and shal prayse thee: and thy iudgementes shal helpe me

*g* *By this assistance of grace, the soule continueth in spiritual life, and praiseeth God.*

176 † *h* I haue strayed, as a sheepe, that is lost: *i* seeke thy seruant, *k* because I haue not forgotten thy commandmentes.

*h* Al mankind, and vnuerally euerie one hath bene as a lost sheepe, *i* and Christ came into this world to seeke and saue al: *k* but effectually findeth and saueth those only, that forgere not to kepe his commandments.

# THE BOOKE

## A BRIEFE NOTE CONCERNING the Gradual Psalmes.

**V**Why the 15. Psalmes following are called Gradual Canticles.

**T**he historical sense.

**T**he mystical sense.

**T**hese Psalmes are consolatorie prayers and prophecies.

Here follow in order fifetene Psalmes intituled Gradual Canticles. The Hebrew word Mahaloth signifieth Steppes, or Ascensions. The reason wherof Aadias, and some other Rabbins yeld, for that they were songe with highest elevated notes, that can be in Masike. The Talmud saith they are so called, because they were songe in the fifetene Steppes going vp into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the hystorie, and immediate propheticall sense, of the deliuerie of the Iewes from captiuitie of Babylon, ascending into Ierusalem: which is so situated on mountaine, that the way from all partes was by ascending vnto it. According to the Mystical sense, of ascending spirituallly by vertues to perfection, and to eternal felicitie. For the way tending to vertue (saith S. Basil) is like to certaine Steppes (or degrees) by litle and litle bringing the man that leaureth wisdom vnto heauen. These Canticles therefore are prayers, mixed with consolations, for the ioyfull deliuerie of Gods people, from that great captiuitie in Babylon, which the Psalmist King Dauid saw in propheticall spirite, and which his posteritie felt, and sometime indured. VVhich againe as a figure signifieth the returne and ascending of mankind from sinne to grace, and from the miserable state of this world into heauen. VVherupon S. Augustin interpreth this prophecie of the ascension, or elevation of the hart, from the vaine pleasures. In the meane time, whiles we are in this world, these Psalmes are consolatorie prayers, and propheticall assurance, that Gods people, Catholique Christians shal be deliuered from thralloom, and persecution of Paganes, Turkes, and Heretikes. As partly we see by the deliuerie from the Romane persecuting Emperors, from the Vandals, Gothes, and Hunnes: & therefore with assured confidence we hope and expect the like deliuerie from Turkes, and all Hereukes of Luthers broode.

### PSALME. CXIX.

Prayer in tribulation.  
the 7. key.

*The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliuered from danger, and sclander of wicked tongues, s. lamenting their long indurance.*

A gradual Canticle.

**V**HEN I was in tribulation I cried to our Lord: and he heard me.

**a** Former experience of Gods mercie in hearing the prayers of those that inuocated him, geueth hope that he wil heare in like case.

† O Lord deliuer my soule from *b* vniust lippes, and from *a* 2  
deceitfull tongue.

**b** Nothing is more dangerous then vnurue and deceitfull tongues, nothing more damage then to diminish, and detract from the good fame of the iust: and therefore this is a most necessarie prayer, that God wil deliuer vs, from the wicked tongues of. Turkes, Heretikes, and other wicked men.

**c** What punishment is to a deceitfull tongue? † **c** What may be geuen thee, or what may be added vnto thee. 3  
great ynough for wicked tongues?

† The



† *d* The sharpe arrowes of the mightie, with coales of desolation.

*d* Surely the malice of wicked tongues deserueth sharpest punishments to be afflicted by strong handes.

5 † *e* Woe is to me, that my seiourning is prolonged: I haue

6 dwelte with the finhabitanes of Cedar: † My soule hath bene long a seiourner.

*e* Iewes lamented their long absence from the holie land, especially from Ierusalem, and the Temple. Christians mourne for their restraint from Gods Seruice, and long perigrination from heauen. *f* Of Cedar the sonne of Ismael, came Mahomet, the Turkes false prophet, whote tyrannie is great and long. The name Cedar is interpreted, blackenes, and obicuritie, which signifieth darkenes of error, and sinne.

7 † With them, that hated peace, I was peaceable: when I spake to them, they impugned me *g* without cause.

*g* The wicked afflict those that geue no cause of offence.

## PSALME. CXX.

The iust reioyce that their prayer is heard, and that God continually protecteth them. Gods protection. the 3. key.

1 A gradual Canticle.

**I** H A V E listed vp mine eies vnto *a* the mountaines, *b* from whence helpe shal come to me.

*a* Towards Ierusalem, and towards heauen. *b* Al helpe cometh from heauen, that is, from God, who of his diuine ordinance especially heareth prayers made in holie places. 3. Reg. 7.

2 † My helpe is from our Lord, who made heauen and earth.

3 † Geue he not *c* thy foote to be moued: neither doe he slumber that keepeth thee.

*c* The iust speaketh and wisheth wel to his owne soule. Especially the vvhole Church reioyceth in Gods assured protection.

4 † Loe he shal not slumber nor sleepe, that kepeth *d* Israel. *d* The militant

5 † Our lord kepeth thee, our Lord is thy protection, vpon thy right hand. Church.

6 † By day *e* the sunne shal not burne thee: nor *f* the moone by night. *e* Prosperitie, *f* nor aduersitie can overthrow the Church.

7 † Our Lord doth kepe thee from al euil: our Lord kepe *g* thy soule. *g* spiritual life.

8 † Our Lord kepe thy coming in, and thy going out: from hence forth now, and for euer.

## PSALME CXXI.

Under the figure of returne to Ierusalem, vehemently desired by the Iewes in captiuitie, the Psalmist describeth the desire, and hope of the iust to possesse heauen. Ioyes of heauen promised to the iust the 10. key.

## A gradual Canticle.

I

**I** REIOYCED in these things, which *a* were sayd to me: We shal goe into the house of our Lord.

*a* Diuers Prophetes told the Iewes in captiuitie, that they should returne to Ierusalem. All Prophetes, Christ also, and his Apostles, and Priestes preach the entrance, and ioyes of heauen to the iust. All which the Psalmist sauy in propheticall spirite, and reioyced.

† *b* Our feete were standing, in thy courtes o Ierusalem 2

*b* The Iewes consider that sometimes they were ioyful in the Temple of Ierusalem: Christians reioyce in the comforte they haue in the militant Church.

† Ierusalem, which is built as a citie: whose *c* participation 3 is together in it self.

*c* Communitie and participation of spiritual graces, is a great ioy to Catholiques, vvhether the same Prophet speaketh, Psalm 118. v. 64. and often els vvhere.

† For *d* thither did the tribes ascend, *e* the tribes of our 4 Lord: the testimonie of Israel to confesse vnto the name of our Lord.

*d* All the twelue Tribes frequented Ierusalem, *e* and all nations of the vvorld do come to the Catholique Church.

† Because seates *f* sate there in iudgement, *g* seates vpon the 5 house *h* of David.

*f* Seates of Iudgement vvere placed in Ierusalem, *g* and seates of Iudgement in the Catholique Church *h* of Christ.

† *i* Aske ye the thinges that are for the peace of Ierusalem: 6 and *k* abundance to them that loue thee.

*i* Christ exhorteth to aske, *k* and promisseth to geue that is rightly asked; Christians also inuite each other to pray for the Church. Matt. 27.  
7. 22.

† Peace be made in thy strength: and abundance in thy 7 towers.

† I For my bretheren, and my neighbours sakes, *m* I spake 8 peace of thee:

*l* Christ prayeth for his Church, *m* and gaue his peace to the Apostles, and in them to their successors.

† For the house of our Lord God, I haue sought *n* good 9 thinges to thee.

*n* For in heauenlie Ierusalem, all good thinges are prepared, & are geuen to Saintes reigning there for euer.

## PSALME. CXXII.

A prayer in affliction. the 7. ke.

*A feruent and attentiu prayer, to be deliuered from captiuitie, or any other affliction.*

## A gradual Canticle.

I

**T**O thee haue I lifted vp mine eies, which dwellest in the heauens.

† Behold

- 2 † Behold as the eies *a* of seruantes, are on the handes of their masters,

*a* Seruantes expecting necessities at their masters handes, are commonly very attentiuē to receiue that vvhich they hope for: so must the faithful praying God, be very attentiuē, and not distracted in their prayers.

As the eies *b* of the handmaide on the handes of her mistresse:  
so are our eies to our Lord God vntil he haue mercie on vs.

- b* *An other example of handmaidens, who generally are more diligent then men.*

- 3 † Haue mercie on vs *ô* I ord, haue mercie on vs: because we are *c* much replenished with contempt.

*c* Though God suffer his seruantes to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

- 4 Because our soule is *d* much replenished: reproch to them that abund, and contempt to the prowde.

*d* Seeing persecution stil increafe, or continue long, the faithful are then specially to concludē hope of speedie reliefe.

## PSALME. CXXIII.

*The whole Church, and euerie iust person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.*

Gods protection.  
the 3. key:

- 1 A gradual Canticle.

- 2 **B**UT that our Lord *a* was in vs, let Israel now say: † but that our Lord was in vs,

*a* If God had not sent his helpe, and defence to vs,

- 3 *b* When men rose vp against vs, † *c* perhaps they had swallowed vs *d* aliue:

*b* we could not haue escaped the force of our enimies. *c* The vvord [perhaps] doth not here import a doubt, or vncertaintie, but in modest maner of asseueration, leaueth the iudgement of the euent that should hapen (if God did not protect his seruantes) to their ovvne consideration: vvhich is an vsual phrase in most languages. *d* So suddenly should the vveake, vvithout Gods protection, be destroyed, as men are deuoured & swallowed vp by rauening vvild beasts, euen before they be thoroughly dead. So vvvas Ionas swallowed into the vvholes bellie.

- 4 When their furie was angrie against vs, † perhaps *e* water had *f* swallowed vs.

*e* Furious persecution.

- 5 † Our soule hath passed through *f* a torrent: perhaps our soule had passed through an intolerable water.

*f* Suddaine great troubles.

- 6 † Blessed be our Lord vvhich hath not geuen vs, for a pray to their teeth.

*g* Mans subtiltie often deceiueth an

- 7 † Our soule as a sparow is deliuered from the snare of the fowlers:

other man,

The snare is *g* broken, and we are deliuered.

- 8 † Our helpe is in the name of our Lord, who made heauen and earth.

but there is no counsel able to circumuent God,



## PSALME CXXIII.

Gods protection.  
the key.

*The Church, and holie members thereof, are alwayes protected by God:  
5. The wicked being suffered for a while, are at last punished.*

A gradual Canticle.

**T**HEY *a* that trust in our Lord, as mount Sion: he shall  
not be moued for euer, *b* that dwelleth † in Ierusalem. 2

*a* Those that confidently trust in God, are in such securitie as is mount Sion, vvhich is a hill, defended also vvvith other hilles round about. *b* An other thing required to this securitie, is to dwell vvvithin Ierusalem, not the terrestrial citie, for (as S. Augustin obserueth) the Iewes that dwelt therein are destroyed or made captiues, and hitherto reiecte of God, but in the Catholique Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

*c* God wil not † Because our Lord *c* wil not leaue the rod of sinners vpon 3  
alwayes, nor the lore of the iust: that the iust reach not their handes to iniquitie.

*d* Doe wel ô Lord to the good, and right of hart. 4

*d* This prayer is also an asseueration, for it is certaine that God wil defend, and reward the good, that and right of hart:

† But *e* those that decline into obligations, our Lord wil 5  
bring with them that worke iniquitie: *f* peace vpon Israel.

*e* And no lesse assuredly God wil punish not only the notorious wicked, and principal auctors of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bondes, couenants, or anie vvay consent, in external shew with the wicked against God: as in outward profession of Heresie, or Schisme, though such temporers do not thincke in their hart, that the pretended religion is true, wherto they are drawne to yeld external conformitie. For, as the Psalmist here teacheth, our Lord wil bring al such necessarie offenders, to the same iudgement and punishment, vvvith the principal vvorkers of iniquitie. *f* Al vvhich being punished, then Ierusalem, the Catholique Church, shall haue peace.

## PSALME CXXV.

The deliuered *I*srailites released from captiuitie of Babylon, much more the blessed both of  
from capti- the old and new testament deliuered by Christ from captiuitie of sinne,  
uitie reioyce. do reioyce: 5. Who neuertheles must passe through tribulation to eternal  
the 7. key. felicitie.

A gradual Canticle.

**VV**HEN our Lord turned the captiuitie of Sion: we  
were made as *a* men comforted. 1

*a* The Iewes released from captiuitie, vvhere exceedingly, and almost incredibly comforted, as men for great, and vnexpected fundaine ioy thinke it rather a dreame, then a truth that they are deliuered from miseries. So S. Peter vvhen he vvvas deliuered out of prison by an Angel, thought

thought it rather a vision, then a true deliuerie. Such spiritual ioy deuoute soules haue vwhen they are deliuered from sinne.

2 † Then was our mouth replenished with ioy: and our tongue with exultation.

Then *b* shal they say among the Gentiles: Our Lord hath done magnifically with them.

*b* VVheras in the two former verses (and very commonly) the Prophet speaketh in the preter tense, for the assurance of that he foreshevveth, as if it were already donne, yet here he vttereth his prophecie in the future tense, that the Gentiles wil confesse that God dealeth magnifically vvith his people.

3 † *c* Our Lord hath done magnifically with vs: we are made ioyful.

*c* The people also themselves gratefully confesse that God dealeth magnifically vvith them.

4 † *d* Turne our captiuitie ô Lord, *e* as a torrent in the South.

*d* The Prophet forseeing al this in spirite, prayeth for the performance hereof. *e* And that it may speedily be done, as a torrent that runneth in the south part of the world. is commonly very great, much desired, but scarce expected.

5 † *f* They that sow in teares, *g* shal reape in ioyfulnesse.

*f* This is the ordinarie disposition of God, that his seruants shal make their seeding, vvwhich is, doe good vvorkes (saith S. Augustin) vvith teares, in tribulation vpon earth: *g* and reape a plentiful haruest, the reuward of their suffering and vvell vvorking, in the next life. In assured hope vvherof the Psalmist, and the vvhole Church ioyfully conclude this Psalm vvith the two verses folowing.

6 † Going they went and wept, casting their seedes.

7 † But coming they shal come vvith exultation, carying their sheaues.

# PSALME CXXVI.

*Neither house nor citie can be built, or kept without Gods special prouidence and helpe, 3. those that trust in him shal prosper in their endeuours.* Gods helpe in al good vvorkes. the 3. key.

1 A gradual Canticle *a* of Salomon.

*a* God not permitting Dauid to build the Temple, promised that his sonne should build it; and therefore besides other good admonitions, geuen to his sonne Salomon, he directeth this Psalm to him, to be song vvith others in the dedication of the Temple. 3. Reg. 8.2 Par. 5.

VNLESSE *b* our Lord build the house, they haue laboured in vayne that build it.

*b* Vnlesse God be the principal Agent, no vvorke can prosper.

Vnlesse our Lord kepe the citie, he watcheth in vayne that kepeth it.

2 † It is vaine for you to rise *c* before light: *d* rise ye after ye haue sitten, vvwhich eate *e* the bread of sorrow.

*c* It is vaine to attempt anie thing vvithour Gods grace assisting: *d* they that so doing, & thincking they haue done something, rest *e* after their painfull trauel, must rise againe & beginne anew, because that vvwhich they seme to haue done vvell, is nothing vvorth, nor shal haue reuward.

† *f* When

† *f* When he shal giue *g* sleepe to his beloued : behold *b* the 3  
inheritance of our Lord *i* are children : & the reward, the  
fruite of the wombe.

*f* Contrariwise vvhether God geuing grace, those that truly loue him, do good vvorkes, *g* vvith  
great ease, and dilight, as they take their sleepe, *b* they merite inheritance in heauen, *i* for  
their good vvorkes. & the revvard is promised to the true children of God, borne to him in  
the vvombe of the Catholique Church.

† As *l* arrowes in the hand of the mightie : so are the *m* chil- 4  
dren of them that are shaken.

*l* Moreover as a strong archer striketh deepe with his arrowes ; so they that patiently suffer  
much in this vvorld, *m* do multiplie good vvorkes.

*n* Such shal be † *n* Blessed is the man that hath filled his desire of them : he 5  
very happie, shal *o* not be confounded when he shal speake to his enemies  
*o* & very easily  
answer al that *p* in the gate.

can be objected against them *p* in the day of Iudgement.

### PSALME CXXVII.

Feare of God *Happines both of this life and of the next, is obtayned by fearing, and sin-*  
to happines. *cerely seruing God.*  
the 7. key.

A gradual Canticle.

**B**LESSED are al that feare our Lord, that walke in his 1  
vvayes.

† Because thou shalt eate the labours of thy handes blessed art 2  
thou, and it shal be wel with thee.

† Thy *a* wife as a fruitful vine, in *b* the sides of thy house. 3

*a* If such seruants of God be married, they shal ordinarily haue issue, and succession in their fa-  
milies; but especially the soules of such shal bring forth manie meritorious vvorkes, *b* in the  
bosom: of the Catholique Church, vvhich vvvas founded in Christs side.

*c* Children *c* Thy children as young plantes of oliuetrees, round about  
also signifie thy table.  
good vvorkes.

† Behold so shal the man be blessed, that feareth our Lord. 4

† Our Lord out of Sion blese thee: and that thou mayst see the 5  
good thinges of Ierusalem al the dayes of thy life.

*d* Revvard in And that thou mayst see thy *d* childrens children, peace vpon  
heaven for Israel.  
good vvorkes in earth.

### PSALME CXXVIII.

The Church *The Church often (3. and much) impured, is not ouertome. 4. Her per-*  
not firme in *secuters are destroyed, 6. contemned, 8. and cursed.*  
petecution,  
the 6. key.

A gradual Canticle.

Often 1



**O**FTEN haue they impugned me *b* from my youth, let  
Israel now say:

*a* Israel vvhich is the Church of God, reioycing saith: that enimies haue often, *b* euen from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked persecuted Seth, Enoch, Noe: the Chalders persecuted Abraham: the Egyptians persecuted the Israelites: and so in other generations.

2 † Often haue they impugned me from my youth: *c* but they haue not preuailed against me.

*c* But they haue neuer ouercome me. So the Psalmist testifieth for al times past, & prophecieth the same for times to come.

3 † Sinners *d* haue builded vpon my backe: they haue *e* prolonged their iniquitie.

*d* Persecuters not being able to ouerthrow, or suppress the Church, haue laide great weightie burdens of tribulations vpon her backe, which she hath patiently and strongly borne, *e* they haue stil persisted, one sorte after an other, but with longanimitie the Church hath stood fast, and constantly passed through al distresses. In moral sense sinners build iniquitie vpon the back of the Church, yea and vpon Gods back, when they presume to sinne, trusting in the end to be absolved by vertue of holie Sacraments leift in the Church. Likewise when they excuse their sinnes, imputing the cause to other creatures of God, vvherby they are allured. vvhich is in effect (saith S. Augustin) to accuse God, and to build iniquities on Gods back, vvho made those creatures.

4 † Our iust Lord wil cut the neckes of sinners: † let them

5 al *g* be confounded and *h* turned backward, that hate Sion.

*f* God therefore who is iust, vvil at last cast such presumptuous sinners from his back, and breake their stiffe neckes: *g* then shal they be confounded, *h* separated eternally from God, become like fruitles, and vvithered grasse, cast avvay, despised, yea cursed of al, and blessed by none, as the Prophet denounceih in the next verses.

6 † Let them be made as grasse in the toppes of houses: which is vvithered before it be plucked vp.

7 † Wherof the reaper hath not filled his hand, and he that gathereth the sheaues his besome.

8 † And they sayd not that passed by: The blessing of our Lord be vpon you: we haue blessed you in the name of our Lord.

# PSALME CXXIX.

*The Iewes, or other people in tribulation for sinne, or temporal captiuitie, The sixth penitential Psalme.*  
crie to God to be deliuered: 4. trusting, and encoureging ech other in Gods accustomed mercie, assuredly hoping that he wil redeme & deliuer them. the 7. key.

1 A gradual Canticle.

2 **F**ROM *a* the depthes I haue cried to thee ô Lord: † Lord heare my voice:

*a* This prayer agreeth to al true penitents, crying to God for helpe, being ei-her in depth of sorow for sinne, and so it is one of the Penitential Psalmes. or the depth of feruent desire to ascend towards perfection in vertue, and from this vaile of miserie into heauen, and so it is a Gradual Psalme. or in the depth of temporal paines, and so it is a special prayer for soules in Purgatorie, offered by the Church in their behalfe.

Let thine eares be intent, to the voice of my petition.

*b* None is able to abide the rigour of Gods iustice. *c* But al must relie vpon his mercie.

† If thou shalt obserue iniquities *o* Lord: Lord *b* who shal susteyne it? 3

† Because with thee there is *c* propiciation: and for *d* thy law I haue expected thee *o* Lord. 4

*d* For thy promises made in the law, that thou wilt remitte sinnes to the penitent, geue more grace to them that seeke it, and mitigate also the paines due for sinnes.

My soule hath expected in his word: † my soule hath hoped in our Lord. 5

† From *e* the morning watch euen vntil night: let Israel hope in our Lord. 6

*e* The hope of penitents is like to the watches of the day time, from morning vntil night, which are more comfortable, then vvatches of the night:

† Because with our Lord there is mercie: and with him *f* plenteous redemption. 7

*f* The greatest comfort is in Christ our Redemer, vvhoose plentiful Redemption bringeth more abundance of grace.

† And he shal redeme *g* Israel, from al his iniquities. 8

*g* Christs Redemption being sufficient for al the vvorld, is effectual only to true liuing members of the Catholique Church.

### PSALME CXXX.

Confidence of *Anie iust soule in humble confidence offereth his innocencie, as a spiritual innocencie. and grateful sacrifice to God, 3. exhorting al Gods seruants euer to hope the 7. key. in him.*

#### A gradual Canticle of a Dauid.

*a* Dauid by Gods special grace hauing a sincere minde tovvards al men, euen tovvards his enemies, and an humble hart, not desiring anie thing ambiciouly, but al to the honour of God, proposeth his ovvne example, for others to imitate: that they may vvith him offer the sacrifice of humilitie, and innocencie vnto God, from vvhom al good things procede.

*b* Al this vvith a thankful mind to God vvho gaue this grace.

**L**ORD my hart is not exalted: *b* neither are mine eies loslie. Neither haue I walked in great matters: nor in meruelous things about me.

† If I was not humbly mynded: but exalted my soule: 2

As *c* the weaned childe is toward his mother, *d* so retribution in my soule.

*e* As children after they are vveaned come stil vvillingly to their mother, so doth the childe of God relie vpon Gods helpe, though he alvvayes feele not the same svvetnes: *d* & according to his demauncer herein, he expecteth revvard.

† *e* Let Israel hope in our Lord, from henceforth now and 3 for euer.

*e* King Dauid, or anie other being for his vertue aduanced, and revwarded by God, is a good example to moue others to do the like, so shal they receiue like revvard.

## PSALME CXXXI.

*The Psalmist earnestly prayeth God to geue him leaue, & to shew him where, to build a Temple. But more especially prayeth for, and prophesieth the coming of Christ, the promised Sonne of Dauid, 14. signifying Gods promise therof, and of establishing his Church.* Christ's coming to restore man. the 5. key.

1 A gradual Canticle.

2 **R**EMEMBER a Dauid ô Lord, and al his meekenes: It is an vsual thing that Dauid, Moyses, & other Prophetes speake of themselves in the third person.

† Ashe sware to our Lord, b vowed a vowe to the God of Iacob.

b King Dauid desiring, and so farre as lay in him, promising to build a Temple to God, with great instance prayed that he might performe the same. But God disposing otherwise, that not he, but his sonne should build it, he neuertheles prepared the matter, workemen, and money, shewed the forme, and disposed the Leuites how to serue therein.

3 † c If I shal enter into the tabernacle of my house, if I shal ascend into the bed of my couch.

c Moreouer by vovv deprived himself of entering into his ovne house, or taking his ordinarie rest, til he might (if it so pleased God) knowv the place vwhere it should be built.

4 † If I shal geue sleepe to mine eies, and slumbering to mine eie liddes:

5 † And rest to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Iacob.

6 † Behold we haue heard of it d in Ephrata: we haue found it in e the fildes of the wood.

d It was reueled to Dauid, that the Temple should be built, in that part of Ierusalem, vvhich looketh towards Bethleem (otherwise called Ephrata) vwhere our Sauour was borne.

e VVithin Ierusalem, vvhich is compassed with vwoodes. In this vision also the vvhole forme of the Temple was reueled vnto him, as he testifieth. 1. Par. 28. v. 19. Al hinges, quoth he, came vvritten vvith the hand of our Lord vnto me: that I might vnderstand al the vvorkes of the paterne.

7 † f We wil enter into his tabernacle: we wil g adore in the place where his feete stood.

f Holie Dauid moued vvith exceeding deuotion, repared to the place, vwhere Gods Temple should be built; g & adored God, vwhere the Propit atorie, as a footstole representing Gods preience, should stand. VVhat meruel then if deuotion moue Christians, to visite the holie places, vwhere our Sauour, God and Man was Incarnate, was borne, suffered death, was buried, ascended into heauen, or anie other place vwhere his feete stood.

8 † h Arise Lord into thy rest, thou and i the arke of thy sanctification.

b O God, leaning Silo, Gabaon, and the like places, come into thy holie Temple. i VVith the Arke of couenant, vwhere thou sanctifiest thy people. And here againe the Prophet illuminated vvith a higher Mysterie, and inflamed vvith more deuotion, prayeth for Christes coming into the vworld, and that after his Passion he vvil rise, not only in glorie of soule, but also of bodie, prefigured by the Arke of testimonie, vvhich was in the tabernacle, and after in the Temple.



† Let thy Priestes be clothed with *k* iustice: & let thy *l* saines *9* reioyce.

*k* Grant therefore that thy Priestes, vvhich must offer sacrifice in this sacred place, be indued vvith vertues, and good life vvorthie of their degree: *l* and the Leuites vvho are ordained to serue there, be likewise made fitte for their diuers functions, both in the old and new Testament.

† *m* For Dauid thy seruants sake, *n* turne not away the face *10* of thy Christ.

*m* And seeing thou hast geuen such meeknes, deuotion, zele, sinceritie, and other vertues making him a man according to thyne owne hart, and therupon promised to establish his sede, *n* differ not to send thy promised Messias, Christ our Redemer.

† Our Lord *o* hath swworne truth to Dauid, and *p* he wil not *11* disapoint it: *q* Of the fruite of thy wombe I wil set vpon thy seate.

*o* Henceforth to the end of this Psalme, the Prophet relateth Gods reuelation to him: That he hath truly promised vvith an oath, *p* and vvil performe, *q* to sette one of Dauids sonnes vpon his Throne: vvich vvvas not only fulfilled in Salomon, vvho reigned in great peace, and builded the Temple, but especially in Christ the Sonne of Dauid, to vvhom our Lord God gaue the seate of Dauid his father, & he shal reigne in the house of Iacob for euer, and of his kingdom there shal be no end. Luc. 1. v. 32. 33. By this promise S. Peter also proueth Christs Resurrection. Act. 2 v. 30.

† *r* If thy children shal keepe my testament, and these my *12* testimonies vvich I wil teach them:

*r* Concerning the children of Christ, members of his kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shal sit vpon his seate: be coheires of his kingdom. Rom. 8. v. 17.

Their children also euen for euer, shal sit vpon thy seate.

† Because our Lord hath chosen Sion: he hath chosen it for an *13* habitation to himself.

† This is my *s* rest for euer and euer: here wil I dwel because I *14* haue chosen it.

*s* *Sion, the Catholique Church, is a perpetual place where God dwelleth.*

† Blessing I wil blesse her *t* widow: her *v* poore I wil fil *15* with breades.

*t* The Church vvanting Christs visible preface, is replenished vvith manie blessinges, *v* and al her humble children are releued vvith holie Sacraments.

† Her *w* Priestes I wil clothe with saluation: and her *16* *x* saines shal reioyce vvith ioyfulness.

*w* *The Church hath alwayes some holie Priestes, x and some holie people.*

† Thither wil I bring forth a horne to Dauid, I haue prepared *17* *z* a lampe to my Christ.

*z* Of this Church, elected by God, Christ is the Protector, and strong defence. *z* and the same Church shal be a perpetual lampe, vvherby others may come to him.

† His enemies I wil clothe vvith confusion: but vpon him shal *18* my sanctification flourish.

## PSALME CXXXII.

*Fraternal concord is commended to al in the Church, as necessarie and delectable in it self, and blessed of God.*

Fraternal  
concord.  
the 7. key:

1 A gradual Canticle *a* of Dauid.

*a* Dauid being a most peaceable man, euen toward his enimies, is added by Eldras in this title, as an example for others to imitate.

**B**EHOOLD *b* how good, and how pleasant a thing it is,  
for brethren to dwell in one :

*b* That concord is both good and pleasant, nedeth no other prooffe, but only to consider, & to behold the fruit thereof in euerie communitie, and especially in the Church of God.

2 † *c* As ointment on *d* the head, which ranne downe vpon  
the beard, *e* the beard of Aaron, which ranne downe vnto *f* the  
hemme of his garment:

*c* The ointment, vvhether with Aaron, and other High Priestes vvere consecrated, vvvas precious, and most odoriferous, signifying grace bought by Christs blood, and producing vertues, vvwhich make svere saouore : *d* vvvas powred vpon the High Priests head, vvho being head of the Church, *e* vnitie and concord descended from him to other Priestes, *f* and so to the people, euen to the lowvest, and meanest in Gods Church.

3 † *g* As the dew of Hermon, which runneth downe vpon  
mount Sion.

*g* An other similitude to declare the excellencie of concord : As the dew of mount Hermon, vvwhich is perpetually couered vvith snow, that falleth from the heauen, thence descending refresheth & fructifieth the hil of Sion: so mutual concord, and fraternal charitie amongst the faithful, nourisheth each other, making them fruitful in al good vvorkes.

Because *b* there hath our Lord commanded blessing, and life  
euen for euer.

*b* VVhere there is vnitie God geueth abundance of grace, as vvhere the Apostles vvith other faithful vvwere geathered, and continued in prayer, the Holie Ghost came vpon them al. And the multitude of beleuers [ then increasing ] had one hart and one soule. Act. 2. & 4. v. 31.

## PSALME CXXXIII.

*Al, and especially clergie men that serue the Church, are inuited to prayse  
God by day and by night, so shal they be blessed of God.*

God conti-  
nually to be  
praised.  
the 1. key.

## 1 A gradual Canticle.

**L**O *a* now blesse our Lord, al ye the seruantes of our  
Lord:

Which stand in the house of our Lord, in the courtes of the  
house of our God.

*a* This last  
Gradual Psal-  
me, as a con-  
clusion exhor-  
terth al to prai-  
se God: *b* for  
to this end he  
made al crea-  
tures in hea-  
uen & in earth

2 † In the nightes list vp your handes vnto the holie places, and  
blesse ye our Lord.3 Our Lord out of Sion blesse thee, who *b* made heauen and  
earth.

Gods perfection and goodnes. thei key.

God who only is omnipotent, and fountaine of al goodnes, is of al to be praised, 8. He is the special protector of his elected people. 15. Contrariwise false goddes are impotent, vaine, and can not helpe those that serue them. 19. Only the Church doth rightly praise him.

Alleluia.

4 Gods seruantes.

**P**RAYSE ye the name of our Lord, a ye seruantes prayse our Lord.

6 Clergie that serue in the Temple, and ye Laitie that attend to his seruice, must praise him for these causes. d his goodnes. e his benignitie.

† Ye b that stand in the house of our Lord, in c the courtes of 2 the house of our God.

† Praise ye our Lord, because our Lord is d good : sing ye to 3 his name, because it is e sweete.

† Because our Lord f hath chosen Iacob to himself, Israel for 4 his owne possession.

† Because I haue knowne that our Lord is g great, and our 5 God aboue al goddes.

f he hath adoped vs his children.

† Al thinges whatsoever our Lord would he hath done, in hea- 6 uen, in earth, in the sea, and in al the depthes.

g he is omnipotent, as appeareth by his workes, here and euere where, recorded : and manie wayes knowne to the vworld.

† Bringing forth clowdes from the vtermost of the earth: 7 lightnings he hath turned into rayne.

Who bringeth forth the windes out of his treasures : † who 8 stroke the first begotten of Egypt from man euen to beast.

† He sent forth signes, and wonders in the middes of thee o 9 Egypt : vpon Phrao, and vpon al his seruantes.

† Who stroke manie nations : and slew strong kinges : 10

† Schon the king of the Amorrhaites, & Og the king of Basan, 11

and al the kingdomes of Chanaan. † And he gaue their land for inheritance, for an inheritance to 12 Israel his people.

† Lord thy name is for euer : Lord thy memorial is vnto gene- 13 ration and generation.

† Because our Lord shal iudge his people : and wil be intreated 14 toward his seruantes.

† The idoles of the Gentiles are siluer, and gold, the workes 15 of mens handes.

† They haue mouth, and shal not speake : they haue eies, and 16 shal not see.

† They haue eares, and shal not heare : for neither is there 17 breath in their mouth.

Exo. II

Ios. 12.

Num. 2

Ios. 13.

Psal. II

† Let



- 18 † Let them that make them become like to them: and al that haue confidence in them.
- 19 † Ye house of Israel blesse our Lord: ye house of Aaron blesse our Lord.
- 20 † Ye house of Leui blesse our Lord: you that feare our Lord, blesse ye our Lord.
- 21 † Blessed be our Lord out of Sion, who dwelleth in Ierusalem.

## PSALME. CXXXV.

*God being meruelous in himself, 4. hath shewed his powre and goodnes in his workes, as wel in general to al the world, 10. as in parricular towards his elected people.* Gods merue-  
lous workes.  
the 2. key.

1 Alleluia.

**C**ONFESSE ye to our Lord *a* because he is good: *b* because his mercie is for euer.

*a* VVhose goodnes is incomparable *b* This second part of euerie verse, first pronounced by the Priestes, confessing & praising Gods mercie aboue al his workes, was stil repeted by musicians, or other assistants, in maner as now in Litanies [ O Lord deliuer vs ] and [ VVe besech theeto heare vs ] And as Gloria Parri &c. is added in the end of Psalmes, and our Lords prayer, and the Angelical salutation are often repeted in diuers Offices, and in the Rosarie.

2 Confesse ye to *c* the God of goddes: because his mercie is for euer.

3 † *d* Confesse ye to *e* the Lord of lordes: because his mercie is for euer.

*d* By this inuitation to praise our Lord God, thrise repeted, we profess the Blessed Trinitie, who is one God in substance, and three Diuine Persons.

4 † Who *f* onlie doth great meruels: because his mercie is for euer.

5 † Who made the heauen *g* in vnderstanding: because his mercie is for euer.

6 † Who established *h* the earth ouer the waters: because his mercie is for euer.

7 † Who made the great lightes: because his mercie is for euer.

8 † The sunne to rule the day: because his mercie is for euer.

9 † The moone, and starres to rule the night: because his mercie is for euer.

10 † Who stroke Ægypt with their firstbegotten: because his mercie is for euer.

† Who

† Who brought forth Israel out of the middes of them: because 11  
his mercie is for euer.

Exo. 13.

† In a mightie hand, and loftie arme: because his mercie is for 12  
euer.

† Who diuided the Read sea into diuisions: because his mer- 13  
cie is for euer

† And brought forth Israel through the middes therof: be- 14  
cause his mercie is for euer.

Exo. 14.

† And he ouerthrew Pharao, and his host in the Readsea: 15  
because his mercie is for euer.

† Who led his people through the desert: because his mercie 16  
is for euer.

Num. 11

† Who stroke great kinges: because his mercie is for euer. 17

† And slewe strong kinges: because his mercie is for euer. 18

† Schon the king of the Amorrheites: because his mercie is 19  
for euer.

† And Og the king of Basan: because his mercie is for euer. 2

† And he gaue their land for an inheritance: because his m er-o  
cie is for euer.

† For an inheritance to Israel his seruant: because his mercie is 22  
for euer.

† For in our humiliation he was mindful of vs: because his 23  
mercie is for euer.

† And he redemed vs from our enemies: because his mercie is 24  
for euer.

† Al Gods be- nignitie, as  
wel of parti- cular benefites  
towards his  
people, as ge- neral to them  
and al others procedeth from his mercie.

† Who geueth foode to i al fleshe: because his mercie is for 25  
euer.

† Confesse ye to the God of heauen: because his mercie is for 26  
euer.

† Confesse ye to the Lord of lordes: because his mercie is for  
euer.

## PSALME CXXXVI.

The Iewes la-  
mentation in  
captiuitie.  
the 4 key

The Prophet describeth how lamentably the people in captiuitie of Baby-  
lon, wil bewaile the want of meanes to serue God, and of their native soyle  
7. with iust desire of their enemies punishment.

A Psalm of Dauid a for Ieremie.

4 By adding to this title [ for Ieremie ] the Septuagint Interpreters signifie that this Psalm  
treateth of the same captiuitie, in which Ieremias writte his Lamentations.

**V** P **O**N the riuers *b* of Babylon, there we *e* fate and wept:  
whiles we *d* remembred Sion.

*b* Here the riuers in Chaldea; wherof Babylon was the head citie, & the Iewes remained mourning, *d* remembring the holie rites and seruice of God, which had bene in Sion, wherof they were deprived in the c. ptiuitie.

**2** † On the willowes in the middes therof, we hanged vp *e* our  
instrumentes.

*c* All their musical instruments, as hauing no vse of them.

**3** † Because there they that led vs captiue, *f* demanded of vs  
wordes of songes.

*f* Either in earnest, or in scorne the Chaldees willed them to sing, as they were accustomed in their countrie.

And they that led vs away : Sing ye an hymne to vs of the  
songes of Sion.

**4** † *g* I now shal we sing the song of our Lord in a strange land :

*g* They excused themselves, and refused to sing sacred Psalmes before prophane people, neither had they mind to sing in that mourning state of captiuitie.

**5** † *b* If I shal forget thee *o* Ierusalem, let my right hand be  
forgotten.

*b* The people shew not only their seruent present desire to serue God in Ierusalem, but also their firme purpose stil to desire the same, wishing that if they forget it, or lose this affection, their right handes, or what soeuer is most deare, or necessarie for them, may be forgotten, not conserued, but suffered to perish,

**6** † *i* Let my tongue cleaue to my iawes, if I doe not remember *i* If I lose this  
thee : affection, let

If I shal not set Ierusalem in the beginning of my ioy.

me also lose  
the vse of my

**7** † Be mindful *o* Lord of *k* the childrem of Edom, in *l* the day tongue.  
of Ierusalem:

*k* The Idomeans incensed the Chaldees to be cruel against the Iewes, wherof they pray for iust reuenge, and withal the Psalmist prophecieth that it wil be reuenged, which Iſaias also prophecieth, c. 21. v. 11. l. for their reioycing in Ierusalems miserie.

*m* That say: Rase it, rase it, euen vnto the foundation therof.

*m* The voicc of the Idomeans, inciting the Babylonians viterly to destroy Ierusalem.

**8** † *n* Daugther of Babylon miserable: blessed is he, that shal  
repay thee thy payment, which thou hast payed vs.

*n* A prophetic that the people of Babylon should also be punished, for their cruelty against the Iewes, wherof Iſaias likewise prophecieth c. 13.

**9** † Blessed is he, *o* that shal hold, and *p* shal dash thy litle ones  
against the rocke.

*o* God wil blesse, or reward them that shal seuerly afflict the Babylonians, *p* not sparing their children. Morally he is blessed, that mortifieth his owne passions, cutteth of first il motions, or punisheth venial finnes, that they grow not strong wvithin his soule, and so draw it to committe mortal sinne. S. Aug. hic. & S. Greg. in fine expof. Psal. 4. pœnit.



Thankes to  
God for be-  
nefit es.  
the 7. key.

*The whole Church, or anie iust person, rendreth thanks to God for his benefites 4. praying that al kinges and kingdomes may do the same, 4. because God being high respecteth, and aduanceth the humble.*

To a Dauid him self.

a This Psalme is a fitte forme of thanks for Dauid, or anie other seruant of God.

b I wil render thanks and praise. **I** wil b confesse to thee o Lord in my whole hart: c because thou hast heard the wordes of my mouth.

c God euer heareth the prayer that is rightly made, for vvhich the supplicant is therfore to geue thanks.

In d the sight of Angels I wil sing to thee: † I wil adore 2  
e toward thy holic temple, and wil confesse to thy name.

d Angels are present vvhether the faithful pray, obserue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius. e VVhen there vvas not access to the Temple, yet the Iewes praying in captiuitie, turned themselues towards the Temple. 1. Cor. 1  
7. 10.  
Tob. 12.  
Act. 16  
Psal. 2.  
7. 10.

For thy mercie, and thy truth: because thou hast magnified  
about euerie thing f thy holic name.

f. The Name and Maiestie of GOD, The VVORD ( which is the Sonne of God ) also, the name of IESVS, is magnified about al names, or temporal things:

† In what day soeuer I shal inuocate thee, heare me thou wilt 3  
multiple strength in my soule.

† Let g al the kinges of the earth o Lord confesse to thee: 4  
because they haue heard al the wordes of thy mouth:

g Sovner or later Kinges and Princes of al kingdomes and nations, haue bene or shal be conuerted to Christ.

† And let them sing in the wayes of our Lord: because great is 5  
the glorie of our Lord.

† Because our Lord is high, and he beholdeth low thinges: and 6  
high thinges he knoweth b far of.

b God knoweth proud men, not as his freindes or seruants, but farre of, as strangers and enimies.

† If I shal walke in the middes of tribulation, thou wilt quicken me: and vpon the wrath of mine enimies thou hast extended thy hand, and thy right hand hath saued me.

† Our Lord wil repay for me: o Lord thy mercie is for euer: 8  
despise not the workes of thy handes.

PSALME CXXXVIII.

Gods special  
providence of  
his seruantes.  
the 3 key.

*Gods knowlege, 7. and presence ( 10. without the helpe, or binderance anie thing ) extendeth to al thinges, times, and places. 17. he geueth exceeding great honour to his saintes, 20. the wicked, as enimies to God are iustly hated, 23. the iust pray for Gods perpetual direction.*

1 Vnto *d* the end, a Psalme of Dauid

*a* By this part of the title [to the end] is signified (as is noted Psal. 4.) that the matter contained in the Psalme, perteyneth to the new Testament.

**L**ORD thou *b* hast proued me, and hast known me:  
2 † thou hast known my sitting downe, and my rising vp.

*b* God who knoweth al things most absolutely and perfectly, without discourse or searching, yet, as it were, maketh experimental trial of his seruants, to make them in some sorte to know him, and to know themselves. And so here, holie Dauid or other faithful man, acknowledgeth Gods Omnisceience, that is, perfect knowlege of al things, without exception, past, present, & to come: al workes, wordes, thoughtes, and what soeuer can be, though it neuer was nor shal be, in general and in particular.

3 † Thou hast vnderstood my cogitations far of: my path, and *c* my corde thou hast searched out.

*c* The uttermost measure and reach of myne intention.

4 † And thou hast foreseene al my wayes: because there is not a word in my *d* tongue.

*d* The word holden in by the tongue, and not vtered by mouth, is not hidden from Gods

5 † Behold o Lord thou hast known al the last thinges, & them of old: thou hast formed me, and hast put thy hand vpon me.

*e* By experience we see that Gods knowlege exceedeth our reach.

6 † Thy knowledge is *e* become meruelous of me: it is made great, and I can not reach to it.

7 † *f* Whither shal I goe from thy spirit? and whither shal I flee from thy face?

*f* As Gods knowlege comprehendeth al thinges, so his presence extendeth it selfe to al places, neither is contained in place, but exceedeth al place, in his diuine immensitie.

8 † If I shal ascend into heauen, thou art there: if I descend into hel, thou art present.

9 † If I shal take my winges early, and dwell in the extreme partes of the sea:

10 † Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

11 † *g* And I sayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delightes.

*g* The Prophet also in the person of anie curious imaginatiue man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

12 † For darkenes shal not be darkened from thee, and the night shal be lightened as the day: as the darkenes therof, so also the light therof.

13 † Because thou hast possessed *h* my reynes: thou hast receiued me from *i* my mothers wombe.

*h* Nothing seemeth more hidden, then a mans entrails. *i* ora child in the mothers vyombe.

14 † I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my soule knoweth exceedingly.



¶ Or bones  
in the flesh.  
¶ Or mans  
bodilie imper-  
fection before  
his birth, m

† My k bone is not hid from thee, which thou madest in  
secrete: and my substance in the lower pates of the earth.

† / Mine \* imperfection thine eyes haue sene, & in thy booke \* 16  
al shal be written: m daies shal be formed, & no man in them.

† day formed by God, not by man. Tob. 10. v. 8. 2. Mic. 7. v. 22, 23.

† n But to me thy :: frendes o God are become honorable 17  
exceedingly: their principalitie is exceedingly strengthned.

n Aboue al considerations it most exceedeth, that God so high and infinite,  
honoreth his humble peo.e seruants so exceedingly, that it seemeth to them-  
selues, farre more then can be due For he reuwardeth euen ouer & aboue meri-  
tes; which merites also are founded in Gods mercie geuen without merite.

† o I wil number them, and they shal be multiplied aboue 18  
the sand: p I rose vp and I am yet with thee.

o The number also of Saintes vvhom God hath chosen, called, iustified and vvil  
glorifie, excede mans conceipt. Apoc. 7. p Incensed vwith this excellent glorie,  
and desiring to be of this innumerable multitude, by thy grace I haue risen  
from sinne, and in confidence of thy perpetual helpe, I stand and hope to  
perseuere in thy seruice.

† q If thou shalt kil sinners o God: r ye men of blood depart 19  
from me.

q And if it be so, yea seing it is so, that as thou o God doest exalt thy Saints, to  
exceeding and vspeakable honour: so thou hast also decreed to punish obsti-  
nate sinners, vwith eternal death and damnation: r I renounce al vicked  
association, gette ye away from me al cruel bloudie men, that vwould dray  
me into euerlasting torments.

† / Because you say in thought: they r shal receiue thy cities 20  
in vayne.

/ Away from me, you that thinke, r the glorious mansions in heauen, prepared and promi-  
sed to the iust, are vaine hopes, and in vaine expected.

† v Did not I hate them, that hate thee o Lord: and w pyned 21  
away because of thine enemies?

v This hate of such sinners the iust shal confidently plead, and happie are they that shal be  
able truly to allege for themselves in the day of iudgement, that they hated al, vvhom God  
batheth, vv yea hated them vwith feruent zeale, that are Gods enimies.

† x with perfect hatred did I hate them: they are become 22  
y enemies to me.

x Still the Prophet inculcatheth this necessarie perfect hatred, y and enmitie towards Gods  
enimies.

† z Proue me o God, and know my hart: examine me, and 23  
know my parhes.

z For that none in this life (without special and extraordinarie reuelation) knoweth certainly  
their owne state, whether they be wo:the of Gods loue or hatred (Eccle. 9.) the iust submitte  
themselves to God: examination of their hart and actions:

And a see, if the way of iniquitie be in me: b and conduct 24  
me in the euerlasting way.

a humbly praiing God, that if they be in the way of iniquitie, b he wil voutsafe to reduce  
and guide them into the right way of euerlasting life.

\* Golem,  
Embry-  
onem.  
\* Of  
Inevv  
lege.



## PSALME CXXXIX.

The iust diuersly afflicted by the wicked, pray to be defended, 7. repose their confidence in God, 10. who will adudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself,

Eternal paine of the wicked, and inoy of the blessed. the 10. key.

Vnto the end, a Psalm of David.

2 **D**ELIVER me o Lord from the euil man: from the vniust man rescue me.

3 † Which a haue deuised iniquitie in their hart: b al the day they did appoint battels.

a Vnquiet euil disposed men stil deuise wicked plottes b and neuer cease to make discord and debates.

4 They haue wher their tongues as that of a serpent: † the venom of aspes is vnder their lippes.

5 † Kepe me o Lord from the hand of the sinner: and from vniust men deliuer me.

6 † Who haue deuised to supplant my steppes: † the proude haue hid a snare for me:

And they haue stretched out ropes for a snare: they haue layd

\* a stumbling blocke for me nere the way.

7 † c I sayd to our Lord: Thou art my God: heare o Lord the voice of my petition.

c In time of tentation prayer is most necessarie.

8 † O Lord, Lord d the strength of my saluation: e thou hast ouershadowed my head in the day of battel.

d Man is not able to resist tentations e vntesse God by his grace, as by a helmet, defend him

9 † Yeld me not o Lord from f my desire, to the sinner: they haue deuised against me: forsake me not, g lest they perhaps be proude.

from yielding consent.

f Suffer me not to fal from that which I now desire (which is to be constant in vertue) not to consent to sinners perswasions. g VWho then would triumph ouer me.

10 † h The head of their compase: i the labour of their lippes k shal couer them.

h The summe of their mischeuous deuises, i consisting in their suttile perswasions with swete wordes, k shal ouerwhelme, and bring themselves to perdition.

11 † l Coales shal fal vpon them, m thou shalt cast them downe into fyre: in miseries n they shal not stand vp.

l Hel fire shal be their lots, m into which they shal fal, n & ouer be in insupportable torment.

12 † A man ful of tongue shal not be directed in the earth: euils shal take the vniust man into destruction.

12 † o I haue knowne that our Lord wil do the iudgement of the needie: and the reuenge of the poore.

o I haue lerned by good instructions, and by experience, that in the end thou o God wilt comfort the iust, who are now afflicted, and punish the vniust, that liue in temporal delighes, as is happened to Lazarus, and the glutton.

p Eternal glorie consisteth in seeing God.

† But as for the iust, they shal confesse to thy name: and the 14 righteous shal dwel with p thy countenance.

## PSALME CXL.

The Church prayeth and preuaileth. the 6. key.

The Church prayeth that her children may auoide sinful wordes, 4. not make excuses of sinnes committed, not communicate with others in sinne, nor to harken to flatterers: 6. but to pray that they may amend (the Psalmist by the way prophecieth that manie shal be conuerted) 8. though sometimes persecution be great, the Church faileth not.

## A Psalme of Dauid

**L**ORD I haue cried to thee, heare me: attend to my voice, when I shal crie to thee.

¶ In these wordes the Church prayeth, offering incense in her solemne Offices.

† Let my prayer be directed as a incense in thy sight: the 2 elevation of my handes as b euening sacrifice.

a As the fume of incense is swete and ascendeth vpwards: so the Church prayeth that her petitions may be grateful, and ascend to God. b In the old testament morning sacrifice was rather more solemne, and more frequent, but the Prophet semeth to allude vnto Christs Sacrifice, which he was to offer towards euening on the Crosse; and the same also in vnbloodie maner, the euening before his Passion, in the Eucharist.

† Set o Lord c a watch to my mouth: and d a doore round 3 about to my lippes.

e A iust care and consideration what to speake, before the mouth be opened: d lippes must not be alwayes stopt, for it is a sinne sometimes not to speake, but as a doore that is to be opened, and shut at due seasons, for example, opened to confesse our sinnes, and Gods truth:

e shutte from f Decline not my hart e into wordes of malice, to make 4 wordes of malice, and from excusing sinnes committed.

With men that worke iniquitie: and I wil not communicate with the chiefe of them.

† The iust shal rebuke me in mercie, and f shal reprehend 5 me: but let not the oyle of a sinner g fatte my head.

f Admonition of the iust is a profitable reprehension, g but the fawning of flatterers is pernicious.

Because, h yet also my prayer is in their i good pleasures: 6

† k their iudges are swallowed vp ioyned to the rocke.

h The Church ceaseth not to pray for sinners, i though as yet they take pleasure in their finnes, k but the very chiefe of them, which seme most potent, if they remaine obstinate to their death, shal then perish, as men throwne against rockes.

l They shal heare my wordes m because they haue preuailed:

† n as the grossenes of the earth is broken out vpon the earth. 7

l They shal then heare and vnderstand, that the prayers of the Church m are effectual, obtaining grace of constancie to her children, not to feare anie persecution, nor anie kind of death,



death, obtaining also iustificatio of their cause, vwhen the persecuters shal see that the wordes, and doctin of the Church are true, and preuaile in true iudgement, as true, modest, peaceable, not sedicious, turbulent, nor against the common wealth.

*n* As much earth sticking together is made fructifull, by breaking it into smal mould, so the children of the Church by persecution, bring forth more fruct then before: *S. Aug.*

8 Our *o* bones are dissipated *p* nere to hel: *† q* for to thee *o* Lord, Lord are mine eies; in thee haue I hoped, take not away my \* soule.

life

*o* Some persecuters are so cruel as to rage against the bones, and other reliques of Martyrs, *p* casting them into the vilest places they can, willing if they could, to throw them into hel, *q* but the Church and al her members repose confidence in God.

9 *†* Keepe me from *r* the snare, which they haue set for me: and from *s* the scandals of them that worke iniquitie.

*r* Therefore she prayeth that her children be not entrapped by guilful deceiptes, *s* nor overthrowne by anie stumbling blocke cast in their way.

10 *† r* Sinners shal fal in his net: *v* I am alone vntil I passe.

*r* In the end, al persecuters and other wicked shal be caught in their owne nette of perdition, *v* the Church is singularly protected euen to the end.

# PSALME CXLI.

*Holie David being fled into a caue, and beseeged round about by Sauls armie, explicating his distresse, 6. prayeth to be deliuered.*

Dauids praye  
in extreme  
distresse.  
the 8. key.

1 Of a vnderstanding to David, when he was in the caue, a prayer. 1. Reg. 24.

*a* This Psalm in forme of a prayer, sheweth vwhat cogitations David had in extreme danger.

2 **V**ITH my voice I *b* haue cried to our Lord: with my voice I haue prayed to our Lord:

*b* Not with exterior voice, for so he should haue detected himselfe, but with feruours of spirit.

3 *†* I powre out my prayer in his sight, and I pronounce my tribulation before him.

4 *† c* When my spirit faileth of myself, and *d* thou hast knowne my pathes.

*c* VWhen by reason of extremitie, I vvas not able to thinke how to helpe my selfe, *d* thou *o* God knowing my actions and demaneur, didst deliuer me.

In this way, which I walked, they hid a snare for me.

5 *†* I looked toward *e* the right hand, and *f* saw: and *g* there was none that would know me.

*e* I looked for helpe, *f* and diligently looked about me, *g* but none vwould seme to know me, vwhen I required their helpe.

*b* Flight hath failed me: and there is none to require my soule.

*b* Endeouoring to saue my self by flight, I found no secure place, for being in a caue or hole of a montaine, the vwhole armie beseeged me; al seeke to take, avvay my life, none to saue it.

*† i* I haue



† I haue cried to thee O Lord, I haue sayd: Thou art *k* my hope, *l* my portion *m* in the land of the liuing.

*i* Thus leif desolate of al mans helpe, and destitute of al vworldly shift, I cried to thee O Lord, *k* my only hopeful refuge, *l* neither do I desire to liue for anie vworldly respect, but hauing choien thee O God for my portion, and inheritance, *m* I desire to be out of this desert place, and to be in the land, where is right vie of religious diuine seruice.

*n* afflicted.  
† Attend to my petition: because I am *n* humbled exceedingly. 7  
Deliuier me from them that persecute me: because they are made strong ouer me.

† Bring forth my soule out of prison, *o* to confesse vnto thy name: *p* the iust expect me, *q* til thou reward me. 8

*e* Dauids desire of libertie, was especially to this end, that he might haue conuenient place, and other meanes to serue and praise God: *p* the good, and wel disposed people of Israel, can not now serue thee as they desire, but expect me, *q* whom thou O Lord, wilt aduance to the kingdom, that then we may serue thee, more freely and more commodiously.

Al this happened in figure of Christ, of whom prophetically S. Augustin S. Hilarie, Cassiams, Cassiodorus, and others expound the vvhole Psalme. Amongst others S. Beda briefly in these vvordes VVheras in the title, Vnderstanding is premised to Prayer, therby is signified, that David in his distresses, and in the denne whither he fled, vnderstood vvhath our Lord should suffer of the Iewes, and how he vvould pray to his Father. In the first part our Lord crieth to his Father, complaining of the detestable dectiptes of Iudas the persecutor. In the second he prayeth to be deliuered from the prison of hel (Limbus, where he vvvas free) because the faith of al the Sainctes depended on his Resurrection.

### PSALME CXLII.

The seuenth penitential Psalme.  
the 7. key.

*King David (or anie other) in spiritual or temporal tribulation, not trusting in his owne iustice, layeth open his calamities, 5. considering Gods benignitie, 6. prayeth to be speedely deliuered; 11. and confidently assureth himselfe therof.*

*e* God hauing so promised is bound by his truth, *b* and his iustice, to heare penitents praying for remission of finnes.

A Psalme of David, when Absalom his sonne persecuted him. 1  
**L**ORD heare my prayer: with thine eares receiue my petition in *a* thy truth: heare me in *b* thy iustice.

† And *c* enter not into iudgement with thy seruant: *d* because no man liuing shal be iustified in thy sight. 2

*e* Deale not vvith me in rigour of iustice, *d* for no mortal man is able of himselfe to be iustified, abstracting from Gods mercie.

† Because theemie *e* hath persecuted my soule: he *f* hath humbled my life in the earth. 3

*e* sought my life, *f* and brought it into great danger. Spiritually, the deuill as a rosing lion stil seeking vvhom he may deuour, hath tempered me vvchemently

*g* He hath set me in obscure places as the dead of the world:

† and my spirit is in anguish vpon me, within me my hart is troubled. 4

*g* I am pressed vvith great calamities, temporal or spiritual.

† *h* I was

35 † *b* I was mindful of old dayes, I haue meditated in al thy workes: in the factes of thy handes did I meditate.

*h* In this case I consider, how God hath hertofore shewed his goodnes towards me, and others.

6 † I haue *i* stretched forth my handes to thee: my soule is *k* as earth without water vnto thee.

*i* Stretching forth handes a ceremonie in prayer, whereby the Suppliant is made more attentive, and also indureth some paine for part of satisfaction. *k* mans mind without Gods illumination is drie and barren.

7 † Heare me *l* quickly *o* Lord: my spirite hath faynted.

*l* In great tentations Gods grace and helpe is more presently nedeful to preuent our weaknes, lest we yeld consent.

Turne not away thy face from me: *m* and I shal be like to them that descend into *n* the lake.

*m* If God leaue man without special and continual grace, he will fall, *n* into sinne, as into a deepe lake, from whence without helpe he can not rise vp againe.

8 † Make me heare thy mercie *o* in the morning: because I *o* in the first haue hoped in thee. *o* assault of temptation.

Make the way knowne to me, wherein I may walke: *p* because I haue lifted vp my soule to thee. *p* Seing by thy grace I haue begunne to pray vnto thee.

9 † Deliuer me from mine enemies *o* Lord, to thee I haue fled:

10 † teach me to doe thy wil, because thou art my God.

11 Thy *q* good spirite wil conduct me into the right way: † for thy name sake *o* Lord thou wilt quicken me, in thine equitie. *q* The penitent thus humbling himselfe and praying may assuredly trust that God

12 Thou wilt bring forth my soule out of tribulation: † and in thy mercie thou wilt destroy mine enemies.

And thou wilt destroy al, that afflict my soule: because I am thy seruant.

*o* doth remitte his sinnes by the holic Sacraments, and iustificth him, protecteth him, and wil bring him out of al dangers of spiritual or temporal enemies.

## PSALME CXLIH.

The royal Prophet thanketh God, for al his victories, and possession of the kingdom. 3. Admiring Gods benignitie towards man, 5. prayeth to be still defended from al enimies, 9. promisseth a new songue of prayse, 11. describeth the vanitie of worldlie men, 15. concluding that true felicitie is in seruing God. King Dauid praiseh God for his victories. the 8. key.

1 A Psalme of Dauid, *a* against Goliath.

*a* Because this was Dauid's first, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

**B**LESSED be our Lord my God, who *b* teacheth my handes to battel, and my fingers to warre.

*b* God made Dauid a warier, and victorer against Goliath, without anie former training in armes.



- c* Made him afterwards king of a great people.
- † My mercie, and my refuge: my defender, and my deliuerer. 2  
My protectour, and I haue hoped in him, who *c* subdeweth my people vnder me.
- † Lord *d* what is man, that thou art *e* made knowne to him? 3  
or the sonnie of man, *f* that thou esteemest him?
- d* Al mankind was vnnorthie before Christ, *e* that God should be reueled vnto them, *f* especially that he should haue care of the progenie of men, after their sinne.
- † *g* Man is made like to vanitie: his dayes passe as a shadow. 4
- g* In dede man in himself, in his owne nature and frailtie, is but a vaine and transitorie creature, passing from life to death, as a shadow that can not consist of it selfe, neither can man without God.
- † *h* Lord incline thy heauens, and descend: touch the mountaynes, and they wil smoke. 5
- h* By a poetical description he prayeth for Gods helpe, as if God should make the heauens to bow, and so descend; or make the mountaines smoke, as when Moyses receiued the law; or declare himself by Meteors, as foloweth:
- † Lighten lightening, and thou shalt disperse them: shoote 6  
out thine arrowes, and thou shalt destroy them.
- i* Tribulations or tentations. 7  
† Send forth thy hand from on high, take me out, and deliuer me from manie *i* waters: from the hand *k* of children *l* strangers.
- k* Children of the Church, *l* but of euill life.
- † Whose mouth hath spoken *m* vanitie: and their right hand 8  
is the right hand of iniquitie.
- m* They speake in vanitie that promise to keepe Gods law, and performe it not.
- n* In that principal instrument, apt for a new tongue, and for extraordinary benedictes.
- † O God I wil sing to thee a new song: in *n* the psalter of ten 9  
strings, I wil sing to thee.
- † Who geuest saluation to kinges: who hast redeemed Dauid 10  
thy seruant from the malignant sword: † deliuer me. 11
- And rescue me out of the hand of *o* children strangers, whose mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie.
- o* Both Iewes & Christians that liue not vvel, are as strangers that frame to themselves such a false felicitie, as is here described: making riches or vworldlie pleasures their God.
- † Whose sonnes, are as new plantes in their youth. 12
- Their daughters comly trimmed: decked about after the similitude of a temple.
- † Their storehoufes ful, flowing out of this into that. 13
- p* True happines consisteth not in vworldlie thinges.
- † Their ewes ful of yong, abunding in their going forth: † their 14  
oxen are fatte.
- q* But in preferring God before al.
- There is no ruine of wal, nor \* passage, nor crie in their streates.
- † They haue said, that it is a happie people, which hath these 15  
things: *p* blessed is the people, whose *q* God is our Lord.

\* transmigration.



## PSALME. CXLIIII.

*God is, and for euer ought to be praised, 3. for his immensue, infinite, Gods Maiestie glorious Maiestie, meruelous workes, merciful benefites; for his powre, excelleth al things. wisdom, iustice, 19. who wil reward the good, and destroy the wicked. the i. key.*

**1** a Praying, to Dauid himselte.

**a** By this title, Eldras signifieth that the Holie Ghost, vvh<sup>o</sup> indited al the Psalmes to Gods praise, more specially in these seuen last suggested to Dauid, and by him to al Gods seruants, that al their other seruice must tend, and be directed to the praise of God: and that therein vve must continevv, and finally rest, as in the sabbath of the seuenth day, signified (as S. Beda supposeth) by these seuen last Psalmes of praise, eternally praising our Lord God. For vvhich principal end both Angels and Men, yea and al other creatures vvere made.

**I** " Wil exalt thee my God *b* the king: and I wil blesse thy name *c* for euer, and *d* for euer and euer.

**b** King, is the proper epitheton of Christ, the Sonne of God, to whom, in his humanitie, God the Father promised the Church of al nations for his kingdom: Psal. 2. in vvhom also the vvhole Blessed Trinitie is praised. *c* Al the time of this vvorld they praise God, *d* & after in eternitie.

- 2** † Euerie day wil I blesse thee: and wil praise thy name for euer, and for euer and euer.
  - 3** † Great is our Lord and exceding laudable, and of his greatness there is no end.
  - 4** † Generation and generation shal praise thy workes: and they shal pronounce thy powre.
  - 5** † They shal speake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.
  - 6** † And they shal tel the force of thy *e* terrible things: and *e* Of vvonderful and miraculous things, vvhich strike terroure into mens mindes.
  - 7** † They shal vtter the memorie of the abundance of thy swetnes: and in thy iustice they shal reioyce.
  - 8** † Our Lord is pitiful and merciful: patient and very merciful.
  - 9** † Our Lord is sweete to al: and his *f* commiserations are ouer al his workes.
  - 10** † Let al thy workes *o* Lord confesse to thee: and let thy *g* sainctes blesse thee.
  - 11** † Therefore the sanctified haue special cause to praise God.
  - 11** † They shal tel the glorie of thy kingdom: and shal speake thy might.
  - 12** † That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.
  - 13** † Thy kingdom is a kingdom *h* of al wordes: and thy dominion in al generation and generation.
- h** Christs kingdom the militant Church is magnifical, but much more the triumphant vvhich is eternal.

† " Our Lord is faithful in al his wordes : and holic in al his 14  
workes.

God is readie † Our Lord lifeth vp al that fal : and setteth vp al that are 14  
of his part to lift vp al. bruised.

He geueth † Thou openest thy hand : and fillest euerie liuing creature 17  
necessarie with blessing.

things to al † Our Lord is iust in al his wayes : and holic in al his workes. 18

liuing creatu- † Our Lord is neere to al that inuocate him : to al that inuo- 19  
res, euen to cate him in truth.

brute beastes. † He wil doe the wil of them that feare him, and wil heare 20  
their prayer ; and saue them.

† Our Lord keepeth al that loue him ; and he wil destroy al 21  
sinners.

† My mouth shal speake the prayse of our Lord : and let al 22  
flesh blesse his holic name for euer, and for euer and euer.

### ANNOTATIONS PSALME CXLIII.

The seuen last *I will exalt thee* ] As this Psalm is the first of the seuen, vvhich conteyne  
Psalmes per- more particular instruction of perpetually praising God : so it is the seuenth of  
teyne more those, vvhich are composed in order of the Alphabet, to witte, the 14. 33. 36.  
specially to 110. 111. 118. and this 144. Of vvhich the three former vvant some letters : signi-  
prayses. fying (as Cassiodorus interpreteth) such in Gods Church, as shew his praises,  
This Psalm but vvhith some imperfections : the other foure haue the perfect Alphabet, sig-  
and other six nifying those, that sing Gods praises vvhith perfect deuotion. VVhich only foure  
are composed S. Ierom calleth Alphabetical Psalmes. *Epist. ad Paulam Vrbicam, & Proem. in*  
in order of the *Lament. Ierem.*

Alphabet. *1. Our Lord is faithful* ] This verse is not now in the ordinatye Hebrew text,  
It is probable and therefore either the same is defectiue, or els this Psalm should seme not to  
that the He- be composed vvhith a perfect Alphabet in the fountaine tongue. For here it  
breu text vvanterh the letter Nun. But seeing S. Ierom counterh this one of the foure  
now vvanterh Alphabetical Psalmes, omitting the other three, vvhich consist of vnperfect  
a verse in this Alphabets, it is vvery probable that this verse vvas once in the Hebrew text,  
Psalm. as it is both in Greke & Latin. VVherby amongst other places, appeareth, that  
And therefore there is no certaintie, to correct the Greke, or Latin Bible by the Hebrew,  
is not more vvhich is now extant ; but rather by them that may be supplied, vvhich the  
certaine then Hebrew vvanterh.

the Greke or  
Latin.

### PSALME CXLV.

Al are exor-  
ted to praise  
God and trust  
in his assured  
providence.  
the 3. key.

*The Psalmist exciteth himself, and al others to praise God for his singular  
regard, and providence of al that trust in him: 3. shewing that neither  
princes, nor other men are able to helpe, s. but God can and doth con-  
tinually releue al sortes of necessities.*

Alleluia,



1 Alleluia, *a* of Aggaus, and Zacharie.

*a* The Septuagint added the names of these two Prophetes, for the like reason as they added Ieremie, Psal. 136. because Aggaus and Zacharias prophecying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods prouidence, and preferre his seruice before vworldlie cares.

2 **M**Y soule prayse thou our Lord, I wil praise our Lord in my life: I wil sing to my God as long as I shal be.

3 Put not confidence in princes: † in *b* the sonnes of men, in whom there is no saluation.

*b* In one Sonne of Man [Christ] is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4 † His spirit shal goe forth, and he shal returne into *c* his earth: in that day al their cogitations shal perish. *c* He saith not, that the spirit or soule shal

5 † Blessed is he, whose helper is the God of Iacob, his hope in

6 our Lord his God: † who made heauen and earth, the sea, and al thinges, that are in them. *c* He saith not, that the spirit or soule shal

7 † Which keepeth truth for euer, doth iudgement for them that suffer wrong: geueth foode to the hungrie. *c* He saith not, that the spirit or soule shal

8 Our Lord looseth the fettered: † our Lord illuminateth the blind. *c* He saith not, that the spirit or soule shal

Our Lord listeth vp the bruised, our Lord loueth the iust.

9 † Our Lord keepeth strangers, the pupil, and widow he wil receiue: and the wayes of sinners he wil destroy. *c* He saith not, that the spirit or soule shal

10 † Our Lord wil reigne for euer thy God ô Sion, in generation and generation. *c* He saith not, that the spirit or soule shal

# PSALME CXLVI.

*God is also to be praised by his peculiar people, for particular benefites. 4 & for his omnipotent powre, wisdom, goodnes, in creating, and governing this whole world, 11. and most special benignitie towards those that trust in him.*

*Gods excellencie in creating and governing the vworld. the 2. key.*

1 Alleluia.

**P**RAYSE ye our Lord because Psalme *a* is good: to our God let there be pleasant, and comelie praise. *a* It is good to sing Psalmes of

2 † Our Lord building vp Ierusalem: *b* wil gather together the dispersions of Israel. *a* It is good to sing Psalmes of praise to God.

*b* A prophacie of the restauration of Ierusalem after the captiuitie.

3 † Who *c* healeth the contrite of hart: and bindeth vp their sores. *c* Remitteth sinnes to the

4 † Who *d* numbereth the multitude of starres: and *e* geueth names to them al. *c* Remitteth penitent.

*d* Besides experience of euerie one, that shal behold the firmament in a cleere night, the holie Scripture (Gen. 15. v. 5.) sheweth, that the starres are innumerable to man. For asbeit Ptolomay



other Astronomers numbereth certaine more notorious starres, which serue especially for some knowlege in the science of Astronomie, numbering 349. such in the Zodiach; 316. in the South part thereof; and 360. on the North part, which are in al 1025. Yet al acknowledge that no man can come nere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowlege of their natural influences, and special proprieties. And therfore the Psalmist proposeth here the admirable, and vnsearchable knowlege of God: who both most exactly knoweth the number, e and so perfectly their nature, that his diuine Omniscience geueth to euerie starre a proper name, according to their singular differences and proprieties.

f Things  
subiect to  
Gods know-  
lege and  
wisdom are  
innumerable.  
g Al these and  
the like bene-  
fices do shew  
Gods incom-  
parable great-  
nes, wisdom,  
and goodnes.

† Great is our Lord, and great is his strength: and of his wisdom there is no f number. 5

† Our Lord receiuing the meeke: & humbling sinners euen to the ground. 6

† Sing ye to our Lord in confession: sing ye to our God on harpe. 7

† Who g couereth the heauen with cloudes: and prepareth rayne for the earth. 8

Who bringeth forth grasse in the mountaines: and herbe for the seruice of men.

† Who geueth to beastes their foode: and to h the young rauens that cal vpon him. 9

h Both sacred and prophane auctors testifie, that rauens seing their yong ones, either vvithout fethers, or to haue vvhitish, vnlike to theirs, as suspecting that they are not their ovne birdes, but of some other kinde, leaue them destitute of meate; therfore God the auctor of nature, and conseruer of al kindes of creatures, by his special prouidence, feedeth them: either by a certaine dew hanging nere them in the ayre, as Isidorus supposeth; or by litle beastes, or flees, sent by Gods prouidence, vvich they catching into their mouthes, are nourished and brought vp, as S. Chrysostom teacheth, ser. in Heliam; or by vvhat other meanes soeuer, al agree that yong rauens are neglected by their parents, and are fedde meruelously by Gods ordinance; by vvich example the Psalmist sheweth, that much more God hath care of men: especially of such men (saith S. Chrysostom.) as honour him vvith hymnes and praises, vvhom also he hath called to be his peculiar people, and his ovne portion or inheritance.

† He shal not haue pleasure in the strength of an horse: nor in the legges of a man shal he be wel pleased. 10

† Our Lord is wel pleased toward them that feare him: and in them, that hope vpon his mercie. 11

### PSALME CXLVII.

Gods prouidence especially towards the Church. the 6. key.

*Againe God is to be praised for his goodnes towards his peculiar people, 4. yea towards al the world: 7. but most abundantly towards his Church.*

Alleluia.

The Hebrews ioyne this Psalm vvith the picedent.

O a Ierusalem praise our Lord: praise thy God o Sion. 1

u Ierusalem in the latter part of Dauids time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & prospered.

Againe

Ho. in  
hunc  
Psalm.

Againe after the captiuitie, the Citie was repaired, the Temple reedified, and the whole land receiued and enioyed manie blessings. But al this was no more then a figure of the excellent benefites here prophesied, and more evidently verified in Christs Catholique Church; partly here militant in the whole world, and especially in the glorious Ierusalem, and Sion, the perfect vision of peace, and contemplation of God, in eternal life.

- 2 † Because he *b* hath strengthened the lockes of thy gates: he  
*c* hath blessed thy children in thee.

*b* In comparison of other cities, and people of the world, the gates of Ierusalem were strongly fenced, *c* and the citizens blessed: much more the Church of Christ is built vpon a sure rock, her faithful children indued with al spiritual graces; and most of al, heauen it selfe is free from al danger of calamitie, and the Sainctes are most secure & most happie, enioying eternal fruition of God.

- 3 † Who *d* hath set thy borders peace: and filleth thee with  
*e* the fatte of corne.

*d* Hath geuen peace in thy borders, *e* and the very best corne, and al other fruiſtes: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sinnes, and peace of conscience, in the Sacraments of Baptisme & Penance; vvith the most spiritual food of Christs Bodie and Bloud in the Eucharist, and graces of other Sacraments. In heauen most assured peace and ioy without end.

- 4 † Who sendeth forth *f* his speech to the earth: his word  
*g* runneth swiftly.

*f* This pertaineth most specially to Euangelical doctrine, preached *g* and quickly receiued in al the world. Rom. 10. v. 18.

- 5 † Who geueth *b* snow as wool: scattereth *i* mist as ashes.

*b* Snow nourisheth the earth, making it vvarme by Antiperistasis, as is euident in natural Philosophie, *i* and noysome ayre is changed into clere vweather. In the Church by penance & austere life men are purged from sinnes and vices, euil spirites are also driuen away. If your sinnes shal be as scarlet, they shal be made vvhite as snow, and if they be redde as vermilion, they shal be vvhite as vwool. Iſaie. 1. v. 18.

- 6 † He casteth *k* his crystal as morſeles: before the face of his  
cold *l* who shal endure?

*k* Yea some that are hardened in sinne, as yſe, or chryſtal, shal be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter vvvas admonished by a vision (Act. 10. v. 13.) to kil and eate. Otherwvise vvithout Gods grace geuing remorse and sorow, no man can overcome his ovvne vices.

- 7 † He *m* shal send forth his word, and shal melt them: *n* his  
spirit shal blowe, and *o* waters shal flowe.

*m* But Gods vvord preached, *n* and his grace touching mens hartes, *o* innumerable are conuerſed.

- 8 † Who declareth his word to *p* Iacob: his iustices, and iudge-  
ments to Israel.

- 9 † He hath *q* not done in like maner to anie nation: and his  
iudgements he hath not made manifest to them. *r* Allelu-ia.

*q* Considering that al mankind vvvas in the masse of sinne, and that God letteth manie iustly perishe, those to whom he geueth his grace to iustification, are specially bond to praise him.  
*r* And therefore the Prophet concludeth this Psalme, and the rest folowving, vvith Alleluia.

## PSALME CXLVIII.

Our Creator  
to be praised  
by al creatures  
the 2. key.

*Al creatures spiritual and corporal, are inuited to praise God, their Creator and Conseruer, 13. as incomparably excellent.*

Alleluia.

a Al ye hea-  
uenlie spirites  
praise God for  
the excellen-  
cie of your  
nature.

b And for your  
innumerable  
multitude.

c Al creatures,  
wanting sense  
or reason,  
shew forth the  
Maiestie and  
excellencie of  
their Creator.

d Again God  
is to be prai-  
sed for the  
diuersitie of  
states in men,  
wherby the  
whole com-  
munitie, is  
conserued &  
gouerned.  
e God only, &  
no false ima-  
gined god  
made & dispo-  
sed al thinges  
in order.

**P**RAISE ye our Lord a from the heauens: praise ye him in  
the high places.

† Praise ye him al his Angels: praise ye him b al his hostes: 2

† Praise ye him c sunne and moone: praise him al ye starres, 3  
and light.

† Praise him ye heauens of heauens: and the waters that are 4  
about the heauens, † let them praise the name of our Lord. 5

Because he sayd, and they were made: he commanded, and  
they were created.

† He established them for euer, and for euer and euer: he put 6  
a precept, and it shal not passe.

† Praise our Lord from the earth: ye dragons, and al depthes. 7

† Fyre, haile, snow, yse, spirit, of stormes: which doe his 8  
worde:

† Mountaines, and al litle hilles: trees that beare fruite, and 9  
al ceders.

† Beastes, and al cattel: serpentes, and fethered fowles: 10

† d Kinges of the earth, and al peoples: princes, and al iudges 11  
of the earth.

† Yongmen, and virgins: old with yong let them praise the 12  
name of our Lord: † because the name of him e alone is 13  
exalted.

† The confession of him about heauen, and earth: and he 14  
hath exalted f the horne of his people.

f *More especially for that God hath so fortified his Church.*

An hymne to al his g sainctes: to the children of Israel, a  
people b approaching vnto him. i Alleluia.

g Sanctified children, b that by grace and free wil, which he geneth them,  
approch vnto him: i Altho considered the Psalmist concluding with Alleluia,  
inuiteth al to praise our Lord.

## PSALME CXLIX.

The Church  
must euer  
praise God.  
the 6. key.

a God our  
Lord whom  
al creatures

*The Church is most singularly bound to praise God, 4. for the grace, sanctitie,  
victorie, glorie, 7. and iudicial powre, which he geneth to his Sainctes.*

Alleluia.

**S**ING ye to our Lord a new song: let his praise be in a the  
Church of sainctes.

† Let



- 2 † Let Israel be ioyful in him, that made him : and let the children of Sion reioyce in their king.
- 3 † Let them praise his name in quire : on tymbrel, and psalter let them sing to him :
- 4 † Because our Lord is wel pleased in his people : and he wil exalt the meeke vnto saluation.
- 5 † The saintes shal reioyce in glorie : they shal be ioyful in *b* their beddes.
- 6 † The *c* exaltations of God in their throte : and *d* two edged swordes in their hands.

are bond to praise, only accepteth those mens praises, that hue in his holie Church.

*b* eternal rest.

*c* Hieghst praises of God shal be continually vttered by Sainctes in glorie : for stil as praises passe by their tongues and mouthes, more like praises shal succede from their throte, and hartie affection, so out of the abundance of the hart their mouth shal stil speake Gods praise.

*d* Glorified Sainctes shal also haue iudiciarie povvre. First, al in general shal like and approue Gods iustice in punishing the vicked. Secondly the vicked shal be iustly condemned in comparison of the blessed, vwho passed through, and ouercame the like, yea and greater tribulations and tentations then those, by vvhich the damned vvere overcome. Thirdly, certaine more excellent Sainctes, namely the Apostles. and al those that forsaking proprietie of temporal goodes, geue that they haue to the poore, as some religious Orders doe; or into a Communitie as the Apostles, and manie primitiue Christians did (Mat. 4. v. 20. cap. 19. v. 27. Act. 4. v. 34. 1. Cor. 6. v. 3.) shal sitte in iudgement seates, assefforie iudges with Christ, and iudge those that render account, of wel or euil spending the temporal landes or goodes, which they possessed in this vworld. So teach S. Augustin S. Ierom. S. Beda, and others.

In Psal.  
21. v. 5.  
i. 3. in  
Mat. 19.  
10. in  
Mat. 5.  
bened.

- 7 † To doe reuenge in the nations : chastisements among the peoples.
- 8 † To binde their kinges in fetters : and their nobles in yron manicles.
- 9 † That they may doe in them the iudgement that is *e* written : *f* this glorie is to al his saintes. Alleluia.

*e* Decreed by God.  
*f* This iudicial povvre is part of Sainctes glorie.

## PSALME. CL.

*God absolutely most excellent is to be praised, 3. with al sortes of instruments, and by al other meanes.*

God most excellent and most laudable, the first key.

1 Alleluia.

**P**RAYSE ye our Lord *a* in his holies : prayse ye him in *b* the firmament of his strength.

- a* Al ye Angels and men that are in the holie and highest heauen praise our Lord.
- b* Al ye creatures that are in, and vnder the first moueable firmament praise our Lord.
- 2 † Prayse ye him in *c* his powers : prayse ye him *d* according to the multitude of his greatnes.

*c* And you especially (Gods peculiar people) amongst whom, and for whom, diuine miracles haue bene wrought praise our Lord, *d* with al your possible endeouore, for though his infinite Excellencie exceedeth the powre of al creatures to praise him sufficiently, yet it resteth that you may infinitely extend your wil and desire to praise our Lord, according to the multitude of his greatnes.

† e Prayse ye him in the sound of trumpet: prayse ye him on 3  
psalter, and harpe.

e Out of this your great and infinite desire, let your tongues sound and sing diuine praises, as wel vwith voice, as musical instruments. f VWhereof six most vusual in the Tabernacle and Temple were these: Trumpet, Psalter, Harpe, Timbrel, Organ and Cymbal.

† Prayse ye him on timbrel and g quire: prayse ye him on 4  
h stringes, and organ.

g By the vway the Psalmist interposeth agane tvvo especial things, vvhich make perfect harmonic, vwithout vvhich no instrument is grateful to God: Vnitie amongst his seruants, signified by the Quire of consonant voices: h and mortification of passions, signified by Stringes, vvhich are made of dead beastes bowels.

† Prayse ye him on wel sounding cymbals: prayse ye him on 5  
cymbales of iubilation: † let euerie i spirit prayse our Lord. 6  
Alleluia.

i Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, ouer and aboue the praises of al other corporal creatures; vwho also is more especially bond thereto then Angels, because God hath vntasseth to make h mselfe Man, to iedeme man that vvas lost by sinne, and to endew him vwith nevv grace, and so bring him to eueralasting glorie, vwhere vwith holie Angels, men also for euer & euer shal praise our Lord, vwith hart, voice, and iubilation of spirite, singing as the Psalmist concludeh, Alleluia.

## ANNOTATIONS. PSALME CL.

The number  
of Psalmes  
signifieth the  
agrement of  
the old and  
nevv Testa-  
ment.

S. Augustin in the conclusion of his Enarrations, or Sermons vpon the Psalmes, explicateth a myserie in the number of an hundred and sifestie, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, which is the seuenth day: in the new we kepe our Lords day, after the sabbath, that is, the eight: which seuen and eight (making sifestene) multiplied by tenne, signifying the Law of tenne commandments, rise vnto 150.

Three sifesties  
signifie  
Penance.  
Mercie  
vwith iustice,  
and Praises of  
God.


Againe seuen multiplied by seuen make 49. wherto one (to witte the eight) being added make sifestie, which multiplied by three, signifying the B Trinitie, make 150. Neither semed it without cause to this great Doctor, that the first sifestie end with a Psalm of Penance, craving mercie & remission of sinnes: the second with Mercie and Iustice, which God ioyneth in the Redemption, iustification, and Saluation of men: the last with Diuine Praises, signifying, that by condemning sinnes in our selues, through Gods mercie we may be iustified, and so beginne in this life, which is to be perfected in the next, to praise our Lord, as S Paul admonisheth with Psalmes, Hymnes, and Spiritual Songues. Concluding with the tvvo verses, appointed by S. Damasus Pope, to be added in the end of al Psalmes, and is obserued euer since his time by tradition in the vvhole Church:

Gloria Patri:  
added by tra-  
dition-

Glorie to the Father, and to the Sonne, and to the Holie Ghost:  
As it was in the beginning, and now, and euer, into worldes of  
worldes [in eternitie vwithout end] Amen.

Collosi  
Circu  
An. 1  
380.





# THE THIRD PART OF THE OLD TESTAMENT, CONTEINING SAPIENTIAL BOOKES.

## The argument of Sapiential Bookes.

**H**itherto the Law, and Historie of Gods peculiar people are set forth in the former partes of the holie Bible: after which folowed the Booke of Psalmes, which in maner of stile, being al in verse, is a distinct part, but in substance of matter, is an Epitome or brieft Summe of al holie Scripture: most conveniently therfore placed in the middes of the rest, as the Sunne amongst other Planetes, a shining great light in a large house. Now ensueth the third part, containing Diuine Instructions, or Rules of good life. A doctrine most agreeable to Gods hiegh wisdom, and most fitly commended to Man, his reasonable creature in earth. But besides this principal subiect, as before is noted (that each part participateth with others in their proper contents) so here be manie precepts of the Law renewed; sundrie examples of men, and thinges past repeted; and diuers prophecies vttered of thinges to come: though in this part more specially is shewed the ground, and as it were, the very life or soule of the Law, which is Reason, the true Rule or Directorie wherin al good lawes are grounded.

The coherence of this part with the rest.

The contents of Sapiential bookes.

Preface.  
before  
to sue.

For it both sheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flee from al euil, not only illuminating the vnderstanding to see that is right and iust, but also disposing the internal affection to desire, loue, choose, and preferre the right path of Gods Law, before whatsoeuer otherwise seemeth pleasant or profitable: & so, notwithstanding al dangers, difficulties, distresses, worldlie calamities, and death it self, effectually perswading to perseuere to the end in holie conuersation. Al which by a general name is called Wisdom: comprising in one word, al good desires, holie vertues, supernal giftes, godlie endeouours, and the whole meanes wherby God is rightly knowen, & duly serued; wherof these five Bookes, teaching this most excellent and most necessarie maner of life, are called Sapiential. Neuertheles foure of them haue also other particular names, as appeareth in their titles. Only the fourth is called the Booke of Wisdom, by appropriation of the general name.

Why they are so called.



They are al  
Canonical  
Scripture.  
Salomon is  
auctor of the  
three first.

Other bookes  
of Salomon  
not extant.

Al hie are Canonical and assured holie Scripture: as is shewed before: *Proem. Annot. Prefac. Tobia.*  
and may be further proued of the two later, which Protestants denie. It is also eident that King Salomon was Auctor of the three former: as *S. Ierom, S. Augustin,* and other Fathers proue by the holie text it selfe. As it is likewise certaine that he either writte, or at least by diuine inspiration vttered, much more then is now extant. For the holie Scripture (3. Reg. 4.) testifieth, that he spake three thousand Parables: and his Songes were a thousand and hie. He disputed of the trees from the cedar that is in Libanus, vnto the hyssop which cometh out of the wal: and he discoursed of beastes, and fowles, and creeping wormes, and fishes. *Iosephus (li. 8. c. 2. Antiq.)* folowing some other Edition, saith his songes were nine thousand, and parables (as the ordinarie text hath) three thousand. For he deduced a parable (saith *Iosephus*) through out euerie kinde of trees, from the hyssop to the cedar. In the same maner he treated of beastes, and other liuing creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treat therof, but clerly explicated al their natural proprieties. Most briefly *S. Ierom* declareth both the Auctor, and matter of these three bookes, saying: Salomon the Peaceable, and amiable of our Lord a correcteth manners: b teacheth the nature (of creatures) c ioyneth the Church and Christ; and singeth the swete bridal song of the holie Mariage. *S. Iero. in proem. S. Aug. li 17. c. 20. ciuii. Prologo galeato.*

A brief summe  
of these three:  
a Prouerbs,  
b Ecclesiastes,  
c Canticles.

## THE ARGUMENT OF THE PROVERBES

Why this  
booke is cal-  
led Prouerbes  
and Parables.

The contents.

Diuided into  
four parts.


THE first booke called Prouerbes, that is, common & vsual pithie sentences, shorte in wordes, ample in sense; and Parables, signifying likenes or similitudes, wherby more important things are understood then expressed; instructeth and exhorteth new beginners, to lerne, and practise al sortes of vertues, the only right way to true wisdom and eternal happines. It may be diuided into foure partes. In the first nine chapters the auctor interposing certaine general preceptes, produceth wisdom her selfe inuiting al men to seeke her, for the spiritual profite, they shal therby enioy. From thence to the 25. chap. he giveth sundrie more particular preceptes, as wel for embracing vertues, as shunning of vices. In the next five chapters, more like preceptes of the same auctor, are added by the care of King Ezechias. In the two last chapters, either an other Auctor, or rather the same under an other title, commendeth to al men certaine most excellent precepts, received of his mother; wherto he adioyneth the praise of a right wise woman: prophetically the Catholique Church.

# THE BOOKE OF PROVERBS, WHICH THE HEBREWES CAL MISLE.

## CHAP. I.

*Parables are profitable to those that loue and wil lerne wisdom. 10. All are admonished not to follow the allurements of sinners: 20. but to embrace wisdom; 24. and ruine is threatned to the contemners.*

The first part  
An invitation  
to seeke wisdom:  
with  
some general  
precepts.

- 1  HE Parables of Salomon, the sonne of Dauid,  
2 king of Israel. † *a* To know<sup>w</sup> wisdom, and disci-  
3 pline: † to vnderstand the wordes of prudence:  
4 and to receiue instruction of doctrine, iustice, and  
5 iudgement, and equitie: † that *b* subtiltie may be geuen to  
6 litle ones, knowlege and vnderstanding to the youngman.  
7 † The *c* wise man hearing shal be wiser: and he that vnder-  
8 standeth, *d* shal possesse gouernementes. † He shal vnderstand  
9 a parable, and interpretation, the wordes of the wise, and their  
10 darke sayings. † *e* The feare of our Lord is the begynning of  
11 wisdom. Fooles despise wisdom and doctrine. † My sonne,  
12 *f* heare the discipline of thy father, and leaue not the lawe of  
13 thy mother: † that grace may be added to thy head, and a  
14 cheyne of gold to thy necke. † My sonne, *g* if sinners shal  
15 entise thee, condescend not to them. † If they shal say: Come  
16 with vs, let vs lye in waite for blood, let vs hide snares against  
17 the innocent without cause: † let vs swallow him aliue as hel,  
18 and whole as one descending into the lake. † We shal finde al  
19 precious substance, we shal fil our house with spoiles. † Cast in  
20 thy lot with vs, let there be one purse of vs al. † My sonne,  
21 walke not with them, stay thy foote from their pathes. † For  
22 their seete runne to euil, and make haste to shede blood. † But  
23 *h* anette is cast in vayne before the eyes of them that haue  
24 winges. † Them selues also lye in wayte against their owne

*a* By these  
sententious si-  
mitudes the  
studious may  
better conceiue  
and vnderstand  
true wisdom, and  
the vertues  
belonging  
thereto.  
*b* profound &  
solide vvitte.  
*c* Not only  
yongmen and  
inexperienced  
but also the  
wise may  
lerne more  
wisdom by  
these parables.  
*d* shal be fitte  
to gouerne  
others.  
*e* Feare of our  
Lord, that is,  
reuerence of  
his diuine  
Maiekie with  
blood



desire duly to  
serue him, and  
neuer to of-  
fend him, is  
the first de-  
gree in ascen-  
ding to per-  
fect wisdom:  
vvhich con-  
sisteth not  
only in the  
vnderstanding  
but also in  
action.

*f* The first  
precept to  
lerne of our  
elders.

*g* The second  
to resist euil  
suggestions.

*h* The proper  
remedie a-  
gainst such  
alarmements is  
to be vvatch-  
ful, and to flee  
from them.

bloud & practise deceites against their owne soules. † So the 19  
pathes of euerie couetous man, take violently the soules of  
the possessors. † Wisdom preacheth abroad, she geueth her 20  
voice in the streetes † In the head of multitudes she cryeth, 21  
in the doores of the gates of the citie she vttereth her wordes,  
saying: † O children how long doe you loue infancie, and 22  
fooles couet those thinges, which are hurtful to them selues,  
and the vnwise hate knowlege? † Turne ye at my correption: 23  
behold I wil vtter my spirite to you, and wil shewe you my  
wordes † " Because I called, and you refused: I stretched 24  
out my hand, and there was none that regarded. † You haue 25  
despised al my counsel, and haue neglected my reprehensions.  
† I also wil laugh in your destruction, and wil scorne, 26  
when that shal come to you, which you feared. † When  
soden calamitie shal fal on you, and destruction, as a tempest 27  
shal be at hand: when tribulation, and distresse shal come  
vpon you: † Then shal they innocate me, and I wil not 28  
heare: in the morning shal they arise, and shal not finde me:  
† for that they haue hated discipline, and not receiued the 29  
feare of our Lord, † nor consented to my counsel, & detracted 30  
from al my correption. † They shal eate therefore the fruites 31  
of their way, and shal be filled with their owne counsels.  
† The auersion of litle ones shal kil them, and the prosperitie 32  
of fooles shal destroy them. † " But he that shal heare me, 33  
shal rest without terrour, and shal enioy abundance, feare of  
cuils being taken away.

## ANNOTATIONS. CHAP. I.

Three kinds  
of vv wisdom.

Diuine Attri-  
butes are not  
qualities in  
God, but his  
substance.

VV wisdom in-  
created is  
God him selfe.

VV wisdom the  
gifte of the  
Holie Ghost.

2 *VV wisdom.* ] As wel in these Sapiential bookes, as in other holie Scriptures, and sacred writers, the vvord vv wisdom hath three significations. Sometimes it importeth the Diuine Attribute called Gods vv wisdom; sometimes supernatural vv wisdom geuen to men by the Holie Ghost; and somerimes it significeth mere humane vv wisdom, gotten by the natural light of reason and mans industrie. The first, as likewise other Diuine Attributes, Gods Povvre, Goodnes, Iustice, Truth, Mercie and the like, are not qualities, or other accidents in God, as the same termes signifie in creatures. For in God there is no Accident, but al in him is this Diuine Substance and Essence, vv whose diuers Excellences are called by such names as mans capacitie can better conceiue: and so Gods vv wisdom is God him selfe; and is appropriated to the second Person of the blessed Trinitie, as Povvre is appropriated to God the Father, and Goodnes to the Holie Ghost. In this sense: chap. 3. v. 16. is saide: *Our Lord by vv wisdom founded the earth &c.* The second is called ( Sap. 3. v. 25. ) *the vapore of Gods povvre, and a pure emanation ( or influence ) of the glorie of Almighty God.* and so is a part cipation of Diuine increate vv wisdom called also diuine, according to a certaine analogie, or similitude of Gods owne vv wisdom, and is the principal gifte of the Holie Ghost,



Ghoſt, by which God is rightliſly knowne, and duly ſerued, including al other ſupernall giſtes and vertues, vvherof is treated in theſe bookes, and ſo vvwhich al men are inuited, vvith aſſured promiſe of celeftial and eternal reſſard. The third vvifdome is mere humane, gotten by natural vvitte and ſtudie, ſuch as Philoſophets haue, knowving manie truthes, but mixt vvith manie errors, and much ignorance, truly called vvorldlie vvifdom, ſeruing only for this vvorld. But the ſecond kind, vvwhich is as ſparkele of Gods vvifdom, maketh me, othervvife ignorant and of ſmal capacitie, rightliſly vvife in dede, the true ſervants of God, and enheriters of the kingdom of heauen, as theſe bookes do moſt copiouſly teach.

Humane  
vvifdom.

24. *Because I called and you refused* ] God vourſaſſeth ſoure benefites of grace to euerie man, al neceſſarie and ſufficient for his ſaluation: 1. He calleth al by preaching, or good intpiration. 2. He offereth helpe. 3. He inſtructeth the ignorant what is good, that they may chooſe it if they wil. 4. And reprehenderh euil, that they may ſhunne it. They therfore that neglect ths manifold grace in this life, ſhal without al remedie be damned, being to late to repent in an other vvorld. For then they ſhal crie and not be heard. v. 28.

:: Four bene-  
fites of God  
Vocation,  
Helpe.  
Inſtruction,  
Reprehen-  
ſion.

33. *But he that ſhal heare me.* ] Contrariwiſe thoſe that accept Gods grace, and cooperate therewith, ſhal haue eternal reſt and ioy. The very ſame, which S. Paul teacheth, 2. Cor. 5. v. 10. Euerie one ſhal receiue the proper thinges of the bodie, according as he hath done, either good or euil.

Reward of  
workes.

CHAP. II.

*Gaining of wiſdom bringeth much good, 10. and auoydeth much euil:  
16. deliuering from error of Idolaters and Haretikes.*

1 † **M**Y ſonne, a if thou wilt receiue my vvordes, and wilt  
2 hide my commandments vvith thee, † that thyne  
3 care may heare vvifdom: incline thyne hart to knowe pru-  
4 dence. † For if thou ſhalt cal for vvifdom, and incline thyne  
5 hart to prudence: † If thou ſhalt ſeeke her b as money, and  
6 as treaſures ſhalt dig her vp: † then ſhalt thou vnderſtand the  
7 feare of our Lord, and ſhalt finde the knowlege of God.  
8 † Becauſe our Lord geueth vvifdom: and out of his mouth  
9 prudence and knowlege. † He wil keepe the ſaluation of  
10 the righteous, & protect them that walke ſimply † Keeping  
11 the pathes of iuſtice, & garding the wayes of ſaints. † Then  
12 ſhalt thou vnderſtand iuſtice, and iudgement, and equitie, and  
13 euerie good path. † If vvifdom ſhal enter into thy hart, and  
14 knowlege pleaſe thy ſoule: † counſel ſhal keepe thee, and  
15 prudence ſhal preferue thee, † that thou mayſt be deliuered  
16 from the euil way, and from the man, that ſpeaketh peruerſe  
things: † " who c leaue the right way, and walke by darke  
wayes: † " who are glad vvhen they haue done euil, and  
reioyce in moſt wicked thinges: † vvhoſe wayes are peruerſe,  
and their ſteppes infamous. † That thou mayſt be deliuered  
from

a This fre-  
quent maner  
of propo-  
ſing the vvay  
and meanes to  
vvifdom If  
thou vvilt  
receiue my  
vvordes, &c.  
ſhevveth moſt  
evidently  
the povvre of  
mans free vvill.  
b Not euerie  
deſire, or  
ſlight ſeeking  
of vvifdom  
ſufficieth, but  
ſuch laborious  
ſeeking is re-  
quired, as a  
couetous man  
ſeeketh trea-  
ſure vvvhich  
he knoweth

to be hid in  
the ground.  
c A descrip-  
tion of per-  
uers sinners  
especially of  
heretikes.

272 THE BOOKE OF  
from " the strange woman , and from the forener , which  
mollifieth her wordes , † forsaketh the guide of her youth , 17  
† and hath forgotten the couenant of her God. For her house 18  
is bowed downe to death , and her pathes to hel. † Al " that 19  
goe in vnto her , shal not returne neither shal they apprehend  
the pathes of life. † That thou mayst walke in a good way : 20  
and mayst keepe the pathes of the iust. † For they that are 21  
right , shal dwell in the earth , and the simple shal continue  
in it. † But the impious shal be destroyed from the earth : 22  
and they that doe vniustly shal be taken away from it.

## ANNOTATIONS CHAP. II.

1. *Who leaue the right way.* ] Generally this description of wicked men,  
agreeth to al that committe and persist in mortal sinne , whether they walked  
right at anie time before or no; but most especially sheweth the properties of  
heretikes: who forsake and leaue the direct, ancient, beaten, knowne vvay of  
the Catholique Church, and teach new obscure doctrines, not heard of, or  
not approued in our forefathers time. Secondly (v. 14.) they glorie in their  
ovne deuises, and reioyce in most wicked thinges, as in seducing multitude  
of peoples, to rebel against their Catholique Princes, and other Superiors  
spiritual and temporal, in breaking vovves; in despising good vvorkes; trusting  
to only faith, and that not the Catholique faith of al true Christians, but  
euerie one his particular perswasion, that himselfe is iust, & shal be saued, vvhich  
by their ovne doctrin, none is bound to beleue of an others state, but of his  
ovne only. In so much that the chiefeest point of a Protestants imagined faith,  
is not a general Article, which al do or should beleue, but a most particular  
and singular phantasie, which each one must conceiue of himself, or herself.  
Thirdly (v. 16.) Heresie, called here the strange and forene woman, tem-  
pereth her vvordes, to please the itching eares of her auditorie, framing her  
doctrine to the humour of those, vvhom she seeketh to peruert. The same  
vvich the Apostle saith in other vvordes, by svere speeches and benedictions  
they seduce the hartes of innocents. Fourthly (v. 19.) Those that do enter into  
error of heresie, shal not returne, that is, very hardly and rarely returne into  
the right vvay of life; the reason whereof the same Apostle yeldeth, because an  
heretike is condemned by his ovne iudgement. For being in error, and admit-  
ting no iudge but himselfe, he parteth from the Church, excludeth the meanes  
of better instruction, & through his erroneous iudgement, remaineth in dam-  
nable opinion, and so in the state of damnation.

1/ai  
v. 8.

Rom  
v. 18

Tit.  
11.

## CHAP. III.

Wisdom exhorteith to kepe Gods law ( geuing long life ) to obserue mercie,  
and trush. 5. to confide in God, 7. to feare, 9. and honour him , 11. to  
take his correction gladly ( 13. for al good thinges folow wisdom ) 27. to  
relene the needie without delay, 30. not to contend with the wicked, nor to  
imitate them. 33. The euil shal faile, and the godlie shal prosper.

a It troubleth  
lile to heare  
good instru-

**M**Y sonne, a forget not my law, and let thy hart keepe  
my precepts. † For they shal adde to thee length of  
dayes



3 dayes, and yeares of life, and peace. † Let not *c* mercie and  
truth leaue thee, put them about thy throte, and write them in  
4 the tables of thy hart: † and thou shalt finde grace, and good  
5 discipline before God and men. † *d* Haue confidence in our  
Lord with al thy hart, and leane not vpon thyne owne pru-  
6 dence. † In al thy wayes thinke on him, and he wil direct thy  
7 steppes. † Be not wise in thyne owne conceipte: feare God,  
8 and depart from euil: † for it shal be health to thy nauil,  
9 and watering of thy bones. † Honour our Lord with thy  
10 substance, and geue to him of the first of al thy frutes: † and  
thy barnes shal be replenished with fulnes, and thy presses shal  
11 runouer with wine. † My sonne, cast not away the discipline  
of our Lord: neither doe thou faint when thou art chasteced  
12 of him: † *e* for whom our Lord loueth he chasticeth: and as  
13 a father in the sonne he pleaseth himself. † Blessed is the man  
14 that findeth wisdom, and floweth with prudence: † better is  
the purchasing therof then marchandise of siluer, and her  
15 fruite then chiefe and the purest gold: † she is more precious  
then al riches: and al thinges that are desired, are not able to be  
16 compared with her. † *f* Length of dayes in her right hand,  
17 & in her left hand *g* riches and glorie † Her wayes are beau-  
18 tiful wayes, and al her pathes peaceable. † She is a tree of  
life to them that shal apprehend her: and he that shal hold her  
19 is blessed. † Our Lord by wisdom founded the earth, establi-  
20 shed the heauens by prudence. † By his wisdom the depthes  
haue broken forth, and the cloudes waxe thicke with dew.  
21 † My sonne, let not these thinges depart from thyne eies:  
22 kepe the law & counsel: † and there shal be life to thy soule,  
23 and *h* grace to thy iawes. † Then shalt thou walke confi-  
24 dently in thy way, and thy foote shal not stumble: † if thou  
sleepe, thou shalt not feare: thou shalt rest, and thy sleepe  
25 shal be sweete. † Dread not at soden terrour, and the power  
26 of the impious falling vpon thee. † For our Lord wil be at  
thy side, and wil kepe thy foote that thou be not taken.  
27 † Doe not prohibite him to doe good, that is able: if thou  
28 be able, thy selfe also doe good. † Say not to thy frend: goe,  
and returne; and *i* to morow I wil geue to thee: wheras thou  
29 mayest geue forthwith. † Praetise not euil against thy freind,  
30 when he hath affiance in thee. † Contend not against man  
31 without cause, wheras he hath done thee no euil. † Doe not  
32 enuie an vniust man, nor imitate his waies: † because euerie

ctions, except  
we kepe them  
in memorie.  
*b* not in books  
only but in  
the hart:  
*c* and put them  
in execution.  
*d* know also  
that al thy  
streinght in  
God, in whom  
thou maist se-  
curely trust,  
not in thyn  
owne pru-  
dence.  
*e* Chastisment  
and tribula-  
tion in those  
that endeauour  
to serue God,  
is a signe of  
his fauour to-  
wards them;  
and therefore  
his other prom-  
ises which  
seme to be  
temporal, are  
to be vnder-  
stood of the  
next life.  
*f* God reuwar-  
deth as it  
were vwith  
both handes  
promising  
eternal life,  
*g* and compe-  
tent meanes  
in this life.  
*h* Merite for  
the wordes of  
thy mouth.  
*i* Almes in sea-  
son is duble  
worth to that  
which is dis-  
ferred long.



deluder is an abomination of our Lord, and his communication is with the simple. † There is pouertie from our Lord 33  
in the house of the impious: but the habitations of the iust  
shal be blessed. † He shal delude the deluders, and to the 34  
milde he wil geue grace. † The wise shal possesse glorie: the 35  
exaltation of fooles ignominie.

## CHAP. IIII.

*The wiseman exhorteth others by his owne example to seeke wisdom, 14. to  
decline from the wicked, and to imitate the iust, 23. to guide wel the hart,  
mouth, and feete.*

CHILDREN heare ye the fathers discipline, and attend  
that you may knowe prudence. † I wil geue you a  
good gift, forsake not my law. † For: I also was the sonne of  
my father, tender and as onlie begotten in my mothers sight:  
† and he taught me, & sayd: Let thy hart receiue my wordes,  
kepe my preceptes, and thou shalt liue. † Possesse wisdom,  
possesse prudence: forget not, neither decline from the  
wordes of my mouth. † Leaue her not, and she wil kepe  
thee: loue her, and she wil preserue thee. † The beginning  
of wisdom, possesse wisdom, and in al thy possession purchase  
prudence: † take quickly, and she wil exalt thee: thou shalt  
be glorified of her, when thou shalt embrace her. † She wil  
geue to thy head increase of graces, and with a noble crowne  
she wil protect thee. † Heare my sonne, and receiue my  
wordes, that yeares of life may be multiplied to thee. † The  
way of wisdom I wil shew to thee, I wil leade thee by the  
pathes of equitie. † Which when thou shalt haue entered,  
thy steppes shal not be straytened, and running thou shalt not  
haue a stumbling blocke. † Hold discipline, leaue it not: kepe  
it, because the same is thy life. † Be not delighted in the pathes  
of the impious, neither let the way of the euil please thee.  
† Flee from it, neither passe thou by it: goe aside, and forsake  
it. † For they sleepe not vnlesse they haue done ill: and they  
take no sleepe vnlesse they supplant. † They eate the bread  
of impietie, and drinke the wine of iniquitie. † But the path  
of the iust, as shyning light proceedeth euen to perfect day.  
† The way of the impious is darke: they know not  
where they fal. † My sonne, heare my wordes, and incline  
thyne eare to my sayings. † Let them not depart from thyne  
cies, kepe them in the middes of thy hart. † For they are  
life to

As Salomon  
was instructed  
by his father  
king David so  
he teacheth  
others, the  
right order  
howe to lerne  
wisdom.

The first  
part of wis-  
dom is to de-  
sire it. For no-  
thing hinde-  
reth from  
being iust but  
that iustice is  
not desired. S.  
Aug. in Psal.  
118. v. 20.

- 23 life to those that finde them, and health to al flesh. † With al  
garde keepe thy hart, because life proceedeth from it.  
24 † Remoue from thee a froward mouth, and let detracting  
25 lippes be far from thee. † Let thyne eies see right things,  
26 & let thine eieliddes goe before thy steppes. † Direct the path  
27 to thy feete, and al thy wayes shal be established. † Decline  
28 not to the right hand, nor to the left: turne away thy foote  
from euil. † For our Lord knoweth the wayes that are on the  
right hand: but those are peruers, which are on the left hand.  
29 † But he wil make thy courses right, and thy wayes he wil  
bring forward in peace.

∴ As the hart  
is the princi-  
pal part of the  
bodie, so the  
vvil is the  
chiefest powre  
of the soule:  
from vvhich  
good or euil  
procedeth.

CHAP. V.

*Againe wisdom dehorteeth from fornication (carnal and spiritual) 6. shew-  
ing that in the end sinners shal see and feeles the effect of their follie:  
20. which God seeth and wil punish.*

- 1 **M**Y sonne, attend to my wisdom, and to my prudence in-  
2 cline thyne eare, † that thou mayst keepe a cogita-  
3 tions, and thy lippes preferue discipline. † Attend not to  
the deceipt of a *b* woman: for the lippes of an harlot are as a  
4 hony combe distilling, and her throte nether then oyle. † But  
her later endes are bitter as wormewood, and sharpe as a two  
5 edged sword. † Her feete goe downe into death, and her  
6 steppes penetrate vnto hel. † They walke not by the path of  
7 life, her steppes are wandering, and vnsearcheable. † Now  
therfore my sonne heare me, and depart not from the wordes  
8 of my mouth. † Make thy way far from her, and aproch not  
9 to the doores of her house. † Geue not thy honour *c* to stran-  
10 gers, and thy yeres to the *d* cruell. † Lest perhaps strangers be  
filled with thy strength, and thy labours be in an other mans  
11 house, † and thou mourne in the end, when thou shalt haue  
12 spent thy flesh and thy bodie, and say: † Why haue I detested  
13 discipline, and my hart consented not to reprehensions, † nor  
I heard the voice of them that taught me, and haue not incli-  
14 ned mine eare to masters? † I haue almost bene in al euil, in  
15 the middes of the church and of the synagoge. † Drinke  
water of thyne owne cesterne, and the streames of thy wel:  
16 † *e* Let thy fountaines be deriued abroad, and in the streates  
17 diuide thy waters. † *f* Haue them alone, neither let strangers  
18 be partakers with thee. † Let thy vayne be blessed, and re-  
19 ioyce with the woman of thy youth: † a hinde most deare, and

*a* To auoide  
al impietie  
it is first of al  
necessarie,  
not to thinke,  
speake, nor  
heare vnlaw-  
ful thinges.  
*b* By woman is  
generally vn-  
derstood con-  
cupiscence of  
vvhich sinne  
locuer, as. ch. i.  
v. 10. & ch. 3. v.  
33. chap. 4. v. 14.  
*c* The vworld  
the flesh and  
the diuel are  
strangers.  
*d* And cruell  
enemies that  
render for re-  
ward eternal  
damnation.  
*e* Good doctri-  
ne is to be im-  
perted to men  
of sincere in-  
tention.  
*f* not to con-  
temners and



obstinate in-  
fidels.

a most grateful fawne: let her breastes inebriate thee at al time,  
in her loue be thou delighted continually. † Why art thou se- 20  
duced my sonne of a strange woman, and art cherished in the  
bosome of an other? † Our Lord beholdeth the wayes of a 21  
man, and considereth al his steppes. † His owne iniquities 22  
take the impious, and he is fast bonde with the ropes of his  
sinnes. † He shal die because he hath not had discipline, and 23  
in the multitude of his folie he shal be deceiued.

## CHAP. VI.

*He that is suretie for an other, must haue care to discharge that he pro-  
miseth. 6. The slouthful must lerne diligence of the emmotte. 12. The  
description of an Apostata. 16. Aboue other six bad thinges, God de-  
testeth the sower of discord. 20. All are exhorted to kepe Gods law, 24.  
namely to flee fornication, and al occasions therof.*

The wisman  
doth not abo-  
lutly disvade  
from al man-  
ner of sure-  
tishippe, but  
from rashly,  
or vnadvisedly  
answering for  
others. And  
especially ex-  
horteth to vse  
al diligence in  
performing,  
or causing o-  
thers to per-  
forme that  
which is pro-  
mised or co-  
uenanted.

**M**Y sonne, :: if thou shalt be suretie for thy freind, and 1  
hast made fast thy hand to a stranger, † thou art en- 2  
trapped with the wordes of thy mouth, & caught with thyne  
owne wordes. † Doe therefore my sonne that which I say, 3  
and deliuer thyselfe, because thou art fallen into the hand of  
thy neighbour. Runne diuers wayes, make hast, rayse thy  
freind: † Geue not sleepe to thine eies, neither let thine eie- 4  
liddes slumber. † Deliuer thyselfe as a litle doa from the hand, 5  
and as a bird from the hand of the fowler. † Goe to the em- 6  
motte ô sluggard, and consider her wayes, and lerne wisdom.  
† Who wheras she hath no guide, nor master, nor captaine, 7  
† prepareth meate for herselfe in the summer, and gethereth 8  
in the haruest for to eate † How long wilt thou sleepe ô slug- 9  
gard? when wilt thou rise out of thy sleepe? † Thou shalt 10  
sleepe a litle, a litle shalt thou slumber, a litle shalt thou ioyne  
thy handes to sleepe: † and penurie shal come to thee, as a 11  
wayfaring man, and pouertie as a man armed. But if thou be  
not sluggish, thy haruest shal come as a fountaine, and penurie  
shal flee farre from thee. † A man that is an :: Apostata, a 12  
man vnprofitable, goeth with peruerse mouth, † winketh 13  
with the eies, treadeth with the foote, speaketh with the fin-  
ger, † with wicked bart he deuileth euil, and at al time he 14  
seweth brawles. † To him his destruction shal come forth- 15  
with, and he shal sodenlie be destroyed, neither shal he haue  
remedie any more. † Six thinges there are, which our Lord 16  
hateth, and the seueneth his soule detesteth: † Lostie eies, a 17  
lying

:: Euerie one  
that sinneth  
vittingly and  
of malice re-  
fusing to obey  
God, imploy-  
eth his mouth,  
eyes, see e,  
handes and al  
partes vwith a



- 18 lying tongue, handes that shede innocent bloud, † a hart  
that deuifeth most wicked deuifes, feete swift to runne into  
19 euil, † a deceitful witnesse that vttereth lies, and him that  
20 among brether :: soweth discordes. † My sonne keepe the  
preceptes of thy father, and leaue not the lawe of thy mother.  
21 † Bynde them in thy hart continually, and put them about  
22 thy throte. † When thou shalt walke, let them goe with  
thee: when thou shalt sleepe, let them keepe thee, and awaking  
23 talke with them. † Because the commandment is a lampe,  
and the lawe a light, and the way of life the increpation of  
24 discipline: † that they may keepe thee from the euil woman,  
25 and from the faire spoken tongue of the stranger. † Let not  
thy hart couet her beautie, be not caught with her beekes:  
26 † for the price of an harlot is scarce worth one loose: but a  
27 woman catcheth the precious soule of man. † :: Can a man  
hide fyre in his bosome, that his garmentes burne not?  
28 † Or walke vpon hote coales, that his soales be not burnt?  
29 † so he that goeth in vnto his neighbours wife, shal not be  
30 cleane when he shal touche her. † It is :: no greate fault,  
when a man shal haue stollen: for he stealeth to fil his  
31 hungrie soule: † also being taken he shal restore feuenfold,  
32 and shal geue vp al the substance of his house. † But he that is  
an aduouterer, for penurie of hart shal destroy his owne  
33 soule: † shame and ignominie he gethereth to himsefe, & his  
37 reproch shal not be blotted out. † Because the zele and furie  
35 of the husband wil not spare in the day of reuenge, † neither  
wil he yeld to any mans prayers, neither wil he take for  
redemption verie many giftes.

vicked hart  
and intention  
to peruerre  
others: most  
proper to he-  
retikes, apo-  
states from  
the faith.  
:: The former  
six are al dam-  
nable, but this  
seuenth is  
most detesta-  
ble, because it  
is opposite to  
the chief ver-  
tue charitie,  
it breaketh  
vnitie, & is the  
proper sinne  
of the diuel.  
:: Al occasions  
of sinne, espe-  
cially proba-  
ble are to be  
shunned.  
:: Theft is  
also mortal  
sinne, against  
the seuench  
comandment,  
but not so  
great as adul-  
terie.

CHAP. VII.

*He further exhorteth youngmen to seke wisdom, 5. especially to flee from the  
inuisements of harlots, largely describing the same, 22. and the ruine of  
them that are so deluded.*

- 1 **M**Y sonne, :: keepe my wordes, and my preceptes hide :: Because  
2 with thee. Sonne, † keepe my commandmentes, and tentations stil  
3 thou shalt liue: and my law as the apple of thine eie: † binde occurre in  
4 it on thy fingers, write it in the tables of thy hart. † Say to this life, and  
5 wisdom, thou art my sister: & cal prudence thy freind, † that man is fraile,  
she may keepe thee from the strange woman, and from the good exhor-  
6 forenrer which maketh her wordes sweete. † For out of the tations, and  
7 window of my house I looked out through the lattise, † and earnest admo-  
nitions must  
also be conti-  
nually incul-

cated, as here  
the wifman  
often repe-  
teth and much  
vrgeth the  
same good  
and necessarie  
aduices to em-  
brace vvilddom  
and to vualke  
ftill in the vway  
of vertue, e-  
pecially to  
flee from vices,  
and dangers  
of finne.

I see litle ones, I behold a foolish youngman, † which passeth 8  
through the streates by the corner, and goeth nigh the way  
of her house, † in the darke the day being toward euening, 9  
in the darkenes of the night, and dimnes, † And behold 10  
the woman meeteth him in harlotes atyre, prepared to de-  
ceiue soules: babling and wandering, † impatient of rest, nor 11  
able to consist in the house on her feete, † now abroad, 12  
now in the streates, now lying in wayte neere the corners.  
† And taking the youngman she kisseth him, and with male- 13  
pert countenance speaketh fayre, saying: † I vowed victi- 14  
mes for welfare, this day I haue payed my vowes. † Therefore 15  
I am come forth to meete thee, desirous to see thee, and I  
haue found thee. † I haue wouen my bed with cordes, 16  
I haue adorned it with rapestrie pictured out of Ægypt. † I 17  
haue sprinkled my bed with myrrhe, aloes, and cinamome.  
† Come let vs be inebriated with brestes, and let vs enioy 18  
desired embracings, til the day appeare. † For my husband is 19  
not at home, he is gone a very long iourney. † he caried with 20  
him a bagge of money: in the day of the ful moone he wil  
returne to his house. † She intangled him with many wordes, 21  
and with flatterie of lippes drew him. † Immediately he folo- 22  
weth her :: as an oxe led to be a victime, & as a lambe playing  
the wanton, and not knowing that he is drawn as a foole to  
bondes, † til the arow pearse his liuer: as if a birde should 23  
make haste to the snare, and knoweth not that his life is  
in danger. † Now therefore my sonne, heare me, and attend 24  
to the wordes of my mouth. † Let not thy mind be drawn 25  
away in her wayes: neither be thou deceiued with her pathes.  
† For she hath cast downe manie wounded, and al the most 26  
strong are slaine by her. † Her house the wayes of hel, pene- 27  
trating to the inner partes of death.

:: Sinners after  
consent geuen  
to tentations,  
are as inconfi-  
derate of their  
owne state, &  
of their perile  
and ruine, as  
an oxe, vwhen  
he is ledde to  
the shambles, or  
a bird allured  
with a bace,  
that flieth into  
the snare or  
nette.

### CHAP. VIII.

*Wisdom is preached in conspicious and most frequented places, that none  
may preindwante of admonition, 7. her doctrine is true, godlie, pro-  
fitable, & necessarie to al sortes of men. 12. wisdom (increated which is  
God himselfe) is eternal. 32. and bringeth eternal happines.*

„ True wif-  
dom directing  
to good life &

**D**O TH not wisdom crie, and prudence geue her voice? 1  
† Standing :: in the high & loftie toppes ouer the way, 2  
in the middes of the pathes, † beside the gates of the citie in 3  
the



4 the verie doores she speaketh, saying: † O men, to you I crie,  
 5 and my voice is to the children of men. † O litle ones vnder-  
 6 stand subtiltie, and ye vnwise marke. † Heare ye, because I  
 wil speake of great things: and my lippes shal be opened to  
 7 preach right things. † My throte shal meditate truth, and my  
 8 lippes shal detest the impious. † Al my wordes are iust, there  
 9 is no wicked, nor peruerse thing in them. † They are right to  
 them that vnderstand, and iust to them that finde knowlege.  
 10 † Receiue ye discipline, & not money: choose doctrine rather  
 11 then gold. † For wisdom is better then al most precious riches:  
 12 and whatsoeuer is to be desired can not be compared to it. † I  
 :: wisdom dwel in counsell, and am present in lerned cogitati-  
 13 ons. † The feare of our Lord hateth euil: arrogancie, and  
 pride, and wicked way, and a duple toungued mouth I doe  
 14 detest. † Myne is counsell & equitie, prudence is mine, strength  
 15 is mine. † By me kinges doe reigne, and the makers of law  
 16 decree iust things. † By me princes rule, and the mightie  
 17 decree iustice. † I loue them that loue me: and they that  
 18 watch toward me shal finde me. † With me are riches, and  
 19 glorie, glorious riches, and iustice. † For my fruite is better  
 then gold, and precious stone, and my blosomes then chosen  
 20 siluer. † I Walke in the wayes of iustice, in the middes of the  
 21 pathes of iudgement, † that I may enriche them that loue  
 22 me, and may replenish their treasures. † Our Lord posses-  
 sed me in the beginning of his wayes, before he had made  
 23 any thing from the beginning. † From eternitie I was orday-  
 24 ned & of old before the earth was made. † The depthes were  
 not as yet, and I was now conceiued, neither had the foun-  
 25 taines of waters as yet gushed forth: † the mountaines with  
 heauie hugeness stode not as yet: before the litle hilles I  
 26 was brought forth: † he had not yet made the earth, and the  
 27 riuers, and the poles of the round world. † When he prepared  
 the heauens, I was present: when with a certaine law, and  
 28 circuite he compassed the depthes: † When he established the  
 29 firmament aboue, & poynted the fountaines of waters: † when  
 he compassed the sea with her limites, and set a law to the wa-  
 30 ters that they should not passe their boundes: when he han-  
 ged the foundations of the earth. † I was with him framing  
 al things: and was delighted euerie day, playing before him  
 31 at al time; † playing in the world: & :: my delights to be with  
 32 the children of men. † Now therfore children heare me:  
 Blessed

so to eternal  
 saluation, is  
 only found in  
 the visibie  
 Church stan-  
 ding vpon a  
 mountaine,  
 not hidde in  
 corners or ob-  
 scure places.

:: These sin-  
 gular praises  
 pertaine to  
 the increated  
 wisdom, God  
 himself, from  
 whom proceed  
 wisdom  
 geuen to men  
 by the Holie  
 Ghost. See  
 Annot. ch. i.  
 v. 2.

:: God much  
 preferreth  
 man before al  
 other corpor-  
 al creatures.



bleſſed are they, that keepe my wayes. † Heare ye diſcipline, 33  
and be wiſe, and reiect it not. † Bleſſed is the man that 34  
heareth me, & that watcheth at my doores dayly, & wayteth  
at the poſtes of my doore. † He that ſhal finde me, ſhal finde 35  
life, and ſhal draw ſaluation of our Lord: † but he that ſhal  
finne againſt me, ſhal hurt his owne ſoule. Al that hate me,  
loue death.

## CHAP. IX.

*Wiſdom hauing bailed her houſe with ſeuē pillars, inuited al to a prepared  
banquette, 11. promiſing 10 multiplie ioyful dayes. 13. Folie incited h  
her contrarie banquet of ſtollen water and hidde bread.*

† **VV**ISEDOME " hath built herſelf an houſe, ſhe hath 1  
cut out ſeuē pillars. † She hath immolated her 2  
viſtims, mingled her wine, and ſet forth her table. † She 3  
hath ſent her handmaidens to cal to the towre, and to the walles  
of the citie: † If any be a litle one, let him come to me. And 4  
to the vnwiſe ſhe ſpake: † Come, :: eate ye my bread, & drinke 5  
the wine which I haue mingled for you. † Leaue infancie, 6  
and liue, and walke by the wayes of prudence. † He that 7  
teacheth a ſcorner doth iniurie to himſelf; and he that  
rebuketh the impious, purchaſeth a blotte to himſelf.  
† Rebuke :: not the ſcorner leſt hee hate thee. :: Rebuke 8  
a wiſe man, and he wil loue thee. † Geue occaſion to a wiſe 9  
man, and wiſdom ſhal be added to him. Teach the iuſt, and he  
ſhal make haſte to take it. † The beginning of wiſdom, the 10  
feare of our Lord: and the knowlege of the holie, prudence.  
† For by me ſhal thy dayes be multiplied, and yeres of life ſhal 11  
be added to thee. † If thou be wiſe, to thyſelf thou ſhalt be: 12  
and if a ſcorner, thou alone ſhalt beare the euil. † A fooliſh 13  
woman and clamorous, and ful of alurementes, and knowing  
nothing at al, † ſate in the doores of her houſe vpon a ſeate 14  
in a high place of the citie, † to cal them that paſſe by the 15  
way, and goe on their iourney: † He that is a litle one, let 16  
him turne to me. And to the foole ſhe ſpake: † Stollen 17  
waters are ſweeter, and hidden bread more pleaſant. † and 18  
he was ignorant that gianter are there, and her gueſtes in the  
deprhes of hel

S. Cyprian  
li. 1. ep. 3.  
citeth this  
whole paſſage  
of Chriſts Sa  
crifice in the  
formes of  
bread and  
wine.  
:: VWhere is  
no hope of  
amendment  
prudence di  
recteth vs not  
to admoniſh,  
nor rebuke  
ſinners, leſt  
without anie  
fruite we pro  
cure enmitie.  
charitie alſo  
requirerh rather  
to expect  
better oppor  
tunitie, leſt  
the offender  
become worſe  
by our admo  
nition.

But when there is hope of good, euerie one is bound, eſpecially ſuperiors to correct offenders. S. Aug. li. 1. c. 9. de ciuit. S. Baſil. regulis ſuſe diſput. 158.

## ANNOTATIONS · CHAP. IX.

1. *Wisdom hath built herself a house.* ] According to the literal sense, wherein the mystical is grounded (both intended by the Holie Ghost) *Wisdom* which is God himself, Creator & Conseruer of al things, whose special good pleasure, and delight is to be with men, built his house the Church, first in the Patriarches, Priestes, Prophetes and his other faithfull seruantes in the old Testament; partly before; but more conspicuously in the people of Israel, establishing the same with seuen, that is ( according to the frequent phrase of holie Scripture) with manie pillers, Pastors and chief gouerners, by whom the whole people were directed in al spiritual causes; as the Psalmist likewise induceth God, saying: I haue confirmed the pillers therof. And as S. Paul afterward calleth S. Peter, S. Iames, and S. Iohn, pillers. In this house wisdom also prepared a banquet, appointed victimes of diuers sortes, as grateful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adulteress woman, follic and vicked concupiscence, inciteth to her carnal and vordlie pleasures, vvhich bring to eternal ruine. And for this purpose, God neuer ceased to send Priestes and Prophetes to inuite the people of Israel, to this strong tovrre fenced vvith vualles. In the Allegorical sense, the same diuine increated *Wisdom*, the second Person in the B. Trinitie, the Diuine *WORD* coeternal to the Father, built himself a house, his humane bodie in the virgins wombe, and therunto, as to the head, adioyned the members, his mystical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and wine, vvhere also appeareth his Priesthood, according to the Order of Melchisedec, and called therto such as before were vauvise, and of smal vnderstanding: because as the Apostle saith: God chose the vveake of this vvorld to confound the strong. As S. Augustin expoundeth this passage. li. 17. c. 20. de ciuit. & q. 51. veter. & noui. Test. to. 4.

God built his Church with spiritual Pastors & Rites of Religion in the old Testament.

The same are more excellent in the Church of Christ.

The second part. Sententious moral precepts:

How these Parables following differ from the former.

Vvhy the contents of the twentie chapters following are put in the margin.

## THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which folow are more properly called Parables, then the former. From vvvhich they also differ in manner of vterance, by the figure Antithesis, for most part opposing, and comparing contrarie vertues and vices, shewing their contrarie effectes; vvith great elegancie, especially in the original tongue; vvvhich could not be so fully expressed in Greke, nor Latin, much lesse in vulgar language. But are the same in sense, though often obscure by reason of the Hebrew phrase, shortnes of sentences, and so vvithout anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in brieft contentes, after the ordinarie maner before the chapters. And therefore haue thought it better for the vulgar reader, to set downe in the margent of the twentie chapters next following, in brieft termes, the vertues, or other good things (rather then the bad, not hauing place for both) commended in euerie sentence. For though the same be not alwayes expressed in the text, yet they may be vnderstood by their opposite vices. Vvho soeuer desireth further explication, may finde manie of these diuine sentences, excellently expounded by S. Ierom, S. Augustin. S. Gregorie and other Fathers in seueral places. Or read S. Bedas Commentaries vpon this whole booke: To 4. vel apud S. Ierom. To 7. Or amongst late writers, our lerned countriman D. Radulphus Bains: Bishop Iansenius: and F. Peltanus.



Wisdom in  
general.

**A** wise sonne maketh the father glad: but a foolish sonne  
is the sorow of his mother.

Iustice.

† The treasures of impietie shal profit nothing: but iustice  
shal deliuer from death.

Confidence in  
God.

† Our Lord wil not afflict with famine the soule of the iust,  
and the deceitful practises of the impious he wil ouerthrow.

Industrie.

† The slothful hand hath wrought pouertie: the hand of the  
strong getteth riches.

Truth.

Who so trusteth to lyes feedeth the windes: and the selfe  
same man foloweth the flying birdes.

Diligence.

He that gathereth in the harvest, is a wise sonne: but he that  
snorteth in summer, is the sonne of confusion.

Equitie.

† The blessing of our Lord is vpon the head of the iust: but  
iniquitie couereth the mouth of the impious.

Good fame.

† The memorie of the iust is with prayses: and the name of  
the impious shal rotte.

Desire to  
lerne.

† The wise of hart shal receiue preceptes: a foole is beaten  
with lippes.

Sinceritie.

† He that walketh playnly, walketh confidently: but he  
that depraueh his wayes, shal be manifest.

Vnsained  
freindshipe.

† He that wincketh with the eye, shal geue sorow: and the  
foole in lippes shal be beaten.

Vhol some  
talke.

† A vayne of life, the mouth of the iust: and the mouth of  
the impious couereth iniquitie.

Charitie.

† Hatred rayseth brawles: and charitie couereth al sinnes.

Prudent  
speech.

† In the lippes of the wise wisdom is found: and a rod on his  
backe that lacketh witte.

Discretion in  
speaking.

† Wise men hide knowlege: but the mouth of the foole is  
next to confusion.

Iust gainc.

† The substance of a rich man, is a ciue of his strength: the  
feare of the poore their pouertie.

Iust intention.

† The worke of the iust vnto life: but the fruite of the impi-  
ous vnto sinne.

Loue to be  
corrected.

† The way of life, to him that keepeth discipline: but he that  
forsakerh reprehensions, errath

Internal and  
external cha-  
ritie.

† Lying lippes hide hatred: he that vitereth contumelie is  
vnwise.

Moderate  
speech.

† In much talkē there shal not want sinne: but he that mode-  
raterh his lippes is most wise.

Serene of  
hart.

† The tongue of the iust, is chosen siluer: but the hart of the  
impious is nothing worth.

† The



- 21 † The lippes of the iust teach verie many : but they that are vntaught, shal die in the penurie of witte. Love of doctrine.
- 22 † The blessing of our Lord maketh men rich : neither shal affliction be ioyned to them. Spiritual riches.
- 23 † A foole worketh mischeefe as it were by laughter : but wisdom is prudence to a man. Sorow for sinne.
- 24 † That which the impious feareth, shal come vpon him : to the iust their desire shal be geuen. Remorse of conscience.
- 25 † As a tempest passing the impious shal not be : but the iust as an euerlasting fundation. Iustice in general.
- 26 † As vinegre to the teeth, and smoke to the eies, so a sluggard to them, that sent him. Diligence.
- 27 † The feare of our Lord shal adde dayes : and the yeares of the impious shal be shortened. Feare of God.
- 28 † The expectation of the iust is ioy : but the hope of the impious shal perish. Pietie.
- 29 † The strength of the simple the way of our Lord : and feare is to them that worke euil. Obseruation of Gods lawv, fullfilling al iustice.
- 30 † The iust for euer shal not be moued : but the impious shal not dwell on the earth.
- 31 † The mouth of the iust shal bring forth wisdom : the tongue of the froward shal perish. Speaking and Meditating good things.
- 32 † The lippes of the iust consider grateful thinges : and the mouth of the impious peruerse thinges.

CHAP. XI.

- 1 **A** deceitful balance, is abomination before God : and an equal weight is his wil. Equitie.
- 2 † Where pride shal be, there shal be contumelie also : but where humilitie, there also wisdom. Humilitie.
- 3 † The simplicitie of the iust shal direct them : and the supplanting of the peruers shal waste them. Sinceritie.
- 4 † Riches shal not profit in the day of reuenge : but iustice shal deliuer from death. Spiritual riches.
- 5 † The iustice of the simple shal direct his way : and the impious shal fal in his impietie. Pietie.
- 6 † The iustice of the righteous shal deliuer them : and the vniust shal be caught in their deceitful practises. Iustice.
- 7 † The impious man being dead, there shal be no hope any more : and the expectation of the careful shal perish. Care of the other life.
- 8 † The iust is deliuered from distresse : and the impious shal be geuen for him. Future ioy.

Truth in wordes.	† The dissembler with his mouth deceiueh his freind : but 9 the iust shal be deliuered by knowlege.
Common good.	† In the good thinges of the iust the citie shal reioyce; and 10 in the destruction of the impious there shal be prayse.
Publicke ioy	† With the benediction of the iust the citie shal be exalted: 11 and by the mouth of the impious it shal be subuerted.
True freind- shipe.	† He that despiseth his freind, lacketh hart : but the wise man 12 wil hold his peace.
Fidelitie.	† He that walketh fraudulently, reueleth secretes : but he that 13 is faithfull, concealeth the thing comitted of his freind.
Good govern- ment.	† Where there is no gouernour, the people shal fal : but there 14 is health where is much counsell.
Prudence in surenshipe.	† He shal be afflicted with euil, that is suretie for a stranger: 15 but he that is ware of the snares, shal be secure.
Diligence.	† A gracious woman shal finde glorie: and the strong shal 16 haue riches.
Mercie.	† A mercifull man doth good to his kinned also. 17
Iustice.	† The impious maketh an vnstable worke: but to him that 18 soweth iustice, is a faythfull reward.
Clemencie.	† Clemencie prepareth life: & the pursewing of euil thinges 19 death.
Sinceritie.	† A peruers hart is abominable to our Lord : and his wil 20 is in them that walke simply.
Iust dealing.	† Hand in hand the euil man shal not be innocent: but the 21 seede of the iust shal be saped.
Internal ver- tue.	† A ring of gold in a swines snoute, a fayre woman & a foole. 22
Expectation of glorie.	† The desire of the iust is al good : the expectation of the 23 impious furie.
Almes deedes.	† Some diuide their owne goodes, and are made richer: others 24 take violently not their owne, and are alwayes in pouertie.
Beneuolence.	† The soule which blesteth, shal be made fatte : and he 25 that inebriateth himself shal also be inebriated.
Care of the poore.	† He that hydeth corne, shal be cursid among the peoples: 26 but blessing vpon the head of them that sel.
Good desires.	† Wel listeth he early who seeketh good thinges : but he 27 that is a searcher after euil thinges, shal be oppressed of them.
Trust in Gods goodnes.	† He that trusteth in his riches shal fal: but the iust shal spring 28 as a greene lease.
Frugality.	† He that troubleth his house; shal possesse the windes : and 29 he that is a foole shal serue the wise.

- 30 † The fruite of the iust man a tree of life : and he that gaineth soules, is wise. Spiritual instruction  
 31 † If the iust man receiue in the earth, how much more the impious and sinner ? Straight way of saluation.

CHAP. XII.

- 1 **H**E that loueth discipline, loueth knowlege : but he that hateth reprehensions is vnwise. Loue of discipline.  
 2 † He that is good, shal draw grace from our Lord : but he that trusteth in his owne cogitation, doth impiously. Progresse in vertue.  
 3 † Man shal not be strengthened by impietie : and the roote of the iust shal not be moued. Pietie.  
 4 † A diligent woman is a crowne to her husband : and putrefaction in his bones, she that doth thinges worthie of confusion. Diligent industrie.  
 5 † The cogitations of the iust are iudgements : & the counsels of the impious are fraudulent. Desire of iustice.  
 6 † The wordes of the impious lie in wayte for blood : the mouth of the iust shal deliuer them. Sinceritie in wordes  
 7 † Turne the impious, and they shal not be: but the house of the iust shal be permanent. Iustice.  
 8 † A man shal be known by his doctrine: but he that is vaine and foolish, shal lye open to contempt. Sound doctrine.  
 9 † Better is the poore and sufficient to himself, then he that is glorious and wanteth bread. Contentment of minde.  
 10 † The iust knoweth the liues of his beastes : but the bowels of the impious are cruel. Compassion.  
 11 † He that tilleth his land, shal be filled with breads : but he that pursueth idlenes is a verie foole. Diligent travail.  
 He that is delighted in much quaffing of wine, leaueth con-  
 tumelie in his munitions. Temperance.  
 12 † The desire of the impious is the \* muniment of the most wicked : but the roote of the iust shal prosper. Iust punishment of the wicked.  
 13 † For the signes of the lippes ruine approacheth to the euil man : but the iust escapeth out of distresse. Guard of the tongue.  
 14 † Of the fruite of his owne mouth shal euerie man be replenished with good thinges, and according to the workes of his handes it shal be repayed him. Godlie instructions : and good dedes.  
 15 † The way of a foole is right in his eies : but he that is wise heareth counsels. Yelding to good counsel.

defence



Toleration of iniuries.	† A foole by & by sheweth his anger: but he that dissembleth 16 iniuries is wise.
True testimonie.	† He that speaketh that which he knoweth, is an vrrer of 17 iustice: but he that lyeth, is a fraudulent witnesse.
Advised promising.	† There is that promiseth, and is pricked as it were with the 18 sword of conscience: but the tongue of the wise is health.
Considerate testimonie.	† The lippe of truth shal be stable for euer: but he that is an 19 hastie witnesse, frameth a tongue of lying.
Pacification.	† Guile is in the hart of them that thinke euil thinges: but ioy 20 foloweth them that geue counsels of peace.
Iustice in general.	† It shal not make the iust sorie what soeuer shal fal to him: 21 but the impious shal be replenished with euil.
Fidelitie.	† Lying lippes are an abomination to our Lord: but they that 22 doe faithfully please him.
Prudent silence.	† A circumspect man concealeth knowlege: and the hart of 23 the vnwise prouoketh folie.
Resistance of tentations.	† The hand of the strong shal rule, but that which is slothful, 24 shal serue vnder tributes.
Alacritie in good workes.	† Pensifnesse in the hart of a man shal humble him, & with 25 a good word he shal be made glad.
Freindship.	† He that negleth damage for a freind, is iust: but the way 26 of the impious shal deceiue them.
Honest industrie.	† The fraudulent man shal not finde gayne: and the substance 27 of a * man shal be the price of gold.
Good life.	† In the path of iustice, life: but the byway leaeth to 28 death.

## CHAP. XIII.

Fidall feare.	<b>A</b> wise sonne, is the doctrine of the father: but he that 1 is a scorner, heareth not when he is rebuked.
Sound doctrine.	† Of the fruite of his owne mouth man shal be filled with 2 good thinges: but the soule of the preuaricatore is wicked.
Discretion in speech.	† He that kepeth his mouth, kepeth his soule: but he that 3 is vnadvised to speake shal feelee euils.
Constant endeavour.	† The sluggard wil and wil not: but the soule of them that 4 worke, shal be made fatte.
Truth in wordes and dedes.	† The iust shal derest a lying word: but the impious confoun- 5 deth, and shal be confounded.
Iustice.	† Iustice kepeth the way of the innocent: but impietic sup- 6 planteth the sinner.
True acknowledgement of temporal state.	† There is one as it were with riches wheras he hath nothing: 7 and there is as it were poore, wheras he is in much riches.

† The

8. † The redemption of a mans life, his riches : but he that is poore, beareth not reprehension. Mediocritie of riches.
9. † The light of the iust maketh glad : but the candle of the impious shal be extinguished. Sincere conscience.
10. † Among the proude there are alwayes brawles : but they that doe al thinges with counsel, are ruled by wisdom. Humilitie.
11. † Substance hastened shal be diminished: but that which by litle and litle is gathered with the hand, shal be multiplied. Iust gaine.
12. † Hope that is differred afflicteth the soule : a tree of life the desire of coning. Speedie performance of promise.
13. † Who so detracteth from any thing, he byndeth himselfe for the time to come : but he that feareth the precept, shal conuers in peace. Good reporte.
- Guilful soules erre in sinnes : the iust are merciful & haue pitie.
14. † The law of a wise man a fountaine of life, that he may decline from the ruine of death. Plaine dealing Good instruction.
15. † Good doctrine shal geue grace : in the way of contemnners a whirlepoole. Truedoctrine.
16. † The subtil man doth al thinges with counsel : but he that is a foole openeth folie. Prudence.
17. † The messenger of the impious shal fall into euil: but a faithful legate, is health. Faithful message.
18. † Pouertie, and ignominie, to him that forsaketh discipline: but he that yeldeth to him that rebuketh, shal be glorified. Desire to lerne.
19. † Desire if it be accomplished, delighteth the soule : fooles detest them that flee euil thinges. Hate of sinne.
20. † He that walketh with the wise, shal be wise : a freind of fooles shal be made like. Conuersation with the good.
21. † Euil pursueth sinners, and to the iust good thinges shal be repayed. Iustice.
22. † The good man leaueth heyres, sonnes and nephewes : and the substance of the sinner is kept for the iust. Succession.
23. † Much meate in the tilled groundes of the fathers : and to others they are gathered without iudgement. Frugalitie.
24. † He that spareth the rod, hateth his childe: but he that loueth him doth instantly nurture him. Chatishment.
25. † The iust eareth and filleth his soule : but the bellic of the impious vn-satiable. Contentment of state.

CHAP. XIII.

1. **A** wise woman buildeth her house: the vnwise wil with her handes destroy that also which is built. Frugal industrie.

† He

- Feare of God. † He that walketh in the right way, & feareth God is despised 2  
 of him, that goeth an infamous way.  
 Guard of the † In the mouth of a foole the rod of pride : but the lippes 3  
 tongue. of the wise keepe them.  
 Diligent la- † Where oxen are not, the stal is emptie : but where much 4  
 bores. corne is, there is the oxes strength manifest.  
 Truth in al † A faithful witnesse wil not lie : but a deceitful witnesse 5  
 speech. vttereth a lie.  
 Seke wisdom † A scorner seeketh wisdom and findeth it not : the doctrine 6  
 modestly. of the prudent is easie.  
 Fellowship † Goe against a foolish man, and he knoweth not the lippes 7  
 with the wise. of prudence.  
 Knowledge of † The wisdom of a discrete man is to vnderstand his way : and 8  
 ourselues. the imprudence of fooles erreth.  
 Detestation of † A foole wil laugh at sinne, & among the iust grace shal abide. 9  
 sinne. † The hart that knoweth the bitternes of his soule, in his ioy 10  
 Internal com- shal not the stranger be mingled.  
 forth.  
 Contempt of † The house of the impious shal be rased : the tabernacles 11  
 this world. of the iust shal spring.  
 The Catho- † " There is a way, which seemeth to a man iust : but the 12  
 lique faith. later endes therof lead to death.  
 Spiritual ioy. † Laughter shal be mingled with sorow, and mourning 13  
 occupieth the later endes of ioy.  
 Reward of † A foole shal be replenished with his wayes, and the good 14  
 workes. man shal be aboue him.  
 Beleue not al † The innocent beleueth euerie word : the discrete man confi- 15  
 reportes. dereth his steppes.  
 Mature confi- † A wise man feareth and declineth from euil : the foole 16  
 deration. leapeth ouer and is confident.  
 Patience. † The impatient man shal worke folie : and the subtel man 17  
 is odious.  
 Desire of so- † The childish man shal possesse folie, and the prudent shal 18  
 lide knowlege expect knowlege.  
 Pietie shal be † The euil shal lie downe before the good, and the impious 19  
 rewarded. before the gates of the iust.  
 Compassion † The poore shal be odious euen to his neighbour : but the 20  
 of the poore. freindes of the rich be manie.  
 Almes dedes. † He that despiseth his neighbour, sinneth : but he that hath 21  
 pitie on the poore, shal be blessed.  
 Mercie and † They erre that worke euil : mercie and truth prepare good 22  
 vertue. things.



- 23 † In euerie worke there shal be abundance : but where manie wordes are, there is oftentimes pouertie.
- 24 † The crowne of the wise, their riches : the follie of fooles, imprudence.
- 25 † A faithfull withes deliuereth soules : and the \* dissembler vitereth lyes.
- 26 † In the feare of our Lord is confidence of strength, and to his children there shal be hope.
- 27 † The feare of our Lord a fountaine of life, that he may decline from the ruine of death.
- 28 † In the multitude of people the dignitie of the king : and in fewnes of people the ignominie of the prince.
- 29 † He that is patient, is governed with much wisdom : but he that is impatient, exalteth his follie.
- 30 † " Health of hart, the life of the flesh : enuie, the putrefaction of the bones.
- 31 † He that doth calumniate the needie, vpbraideth his maker : but he honoreth him, that hath pitie on the poore.
- 32 † The impious shal be expelled in his malice : but the iust hopeth in his death.
- 33 † In the hart of the prudent resteth wisdom, & it shal instruct al the vnlearned.
- 34 † Iustice aduanceth a nation : but sinne maketh peoples miserable.
- 35 † A seruant that vnderstandeth is acceptable to the king : he that is vnprofitable shal susteyne his anger.

Good dedes with few wordes.  
Right vie of riches.  
True testimonie. as v. 5.  
Feare to offend God preueneth punishment.  
Procure loue and fidelitie in subiectes.  
Patience.  
Sincere intention.  
Compassion.  
Confidence in iustice.  
Instruction of the ignorant.  
Publique iustice.  
Industrie in euerie man.

ANNOTATIONS. CHAP. XIII.

12. A way which semeth iust.] Ifanie Iewes, Turkes, or Heretikes lead a moral good life in this world, it semeth both to themselves, and to other rude people, that they are in a tight way of saluation, but their error in faith leade them to eternal damnation.

30. Health of the hart.] As soundnes of the hart conserueth the rest of the same bodie in life, so a pure intention often excuseth from mortal sinne, as in errors committed of probable, not of grosse, nor affected ignorance. But secrete enuie in the hart infecteth and puttifieth mans actions, and destroyeth the workes that seemed good : which can no more endure strict examination in the day of iudgement, then a rotten cloth can abide washing.

VVithout true faith none can be saued.  
Sincere intention excuseth some errors.

CHAP. XV.

- 1 A soft answer breaketh anger : and a hard word rayseth Meeknes.  
vp furie.
- 2 † The tongue of the wise adorneth knowledge : the mouth of fooles boyleth forth follie.

Gods omni- science.	† In euerie place the eyes of our Lord behold the good and the euil.	3
Caulmnes of speech.	† A peaceable tongue is a tree of life: but that which is immo- derate, shal breake the spirite.	4
Loue to be corrected.	† A foole scorneth the discipline of his father: but he that regardeth reprehensions, shal become more prudent.	5
Desire to ful- fil iustice.	In abundant iustice there is greatest force: but the cogitations of the impious shal be rooted out.	
Diligence in teaching others.	† The house of the iust is very much strength: and in the fruites of the impious is perturbation.	6
	† The lippes of the wise shal sow knowlege: the hart of fooles shal be vnlike.	7
Partic of hart.	† The victimes of the impious are abominable to our Lord: 8 the vowes of the iust are acceptable.	
	† The way of the impious is abomination to our Lord: he 9 that foloweth iustice is beloued of him.	
Lerne of good men.	† The doctrine is euil of them that forsake the way of life: 10 he that hateth reprehensions shal dye.	
All secretes known to God.	† Hel, and perdition are before our Lord: how much more 11 the hartes of the children of men?	
Harken to good admoni- tions.	† The pestilent man loueth not him, that rebuketh him: nor 12 goeth to the wise.	
A cheerful hart is desirous to lerne.	† A glad hart cheereth the face: in pensifnes of minde the 13 spirit is cast downe.	
	† The hart of the wise seeketh doctrine: and the mouth of 14 fooles is fed with vnskilfulnes.	
A quiet mind.	† All the dayes of the poore are euil: a secure minde is as it 15 were a continual feast.	
Contentment with suffici- encie.	† Better is a litle with the feare of our Lord, then great trea- 16 sures and vntiable.	
	† It is better to be called to herbes with charitie: then to a 17 fatted calfe with hatred.	
Patience.	† An angrie man stirreth brawles: he that is patient appeaseth 18 those that are raised.	
Diligence.	† The way of the slothful is as an hedge of thornes: the way 19 of the iust is without offence.	
Honour of parents.	† A wise sonne maketh the father ioyful: and the foolish 20 man despiseth his mother.	
Discretion.	† Follie is ioy to a foole: and the wiseman directeth his 21 steppes.	

- 22 † Cogitations are dissipated where there is no counsel : but where manie counsellors are, they are confirmed. Desire to liue wel.
- 23 † A man reioyceth in the sentence of his mouth : and a word in due time is best. Counsel in season.
- 24 † The path of life about the lerned , that he may decline from the lawest hel. To him that is well trained in good workes, heauen gates are open.
- 25 Our Lord wil destroy the house of the proude : and wil make sure the borders of the widow. Honest thoughts and wordes.
- 26 † Euil cogitations are an abomination to our Lord : and pure speach most beautiful shal be confirmed of him. A liberal mind
- 27 † He that pursueth auarice disturbeth his house : but he that hateth gistes shal liue. Mercie and iustice.
- By mercie and faith sinnes are purged : and by the feare of our Lord euerie one declineth from euil.
- 28 † The minde of the iust meditateth obedience : the mouth of the impious redoundeth with euils. Obedience.
- 29 † Our Lord is far from the impious : and he wil heare the prayers of the iust. God assisteth the iust,
- 30 † The light of the eies reioyceth the soule : a good name fatteth the bones. V Vordes of edification.
- 31 The eare that heareth the reprehensions of life, shal abide in the middes of the wise. Loue of discipline.
- 32 † He that reiecteth discipline, despiseth his soule : but he that yeldeth to reprehensions, is a possessor of the hart. and Admonition.
- 33 † The feare of our Lord, the discipline of wisdom : and humilitie goeth before glorie. Humilitie.

CHAP. XVI.

- 1 **I**T perteyneth to man to prepare the hart : and to our Lord to gouerne the tongue Gods grace necessariem euerie good action.
- 2 † Al the wayes of man are open to his eies : our Lord is the weigher of spirites. Mans iudgement is not secure.
- 3 † Reueale thy workes to our Lord : and thy cogitations shal be directed. Commend thyne assayres to God.
- 4 † Our Lord hath wrought al thinges for himself : the impious also to the euil day. Gods prouidence.
- 5 † Euerie arrogant man is an abomination to our Lord : although hand shal be to hand he is not \* innocent. Punishment of sinne.
- The beginning of a good way, is to doe iustice : and it is more acceptable with God, then to immolate hostes. Equitie.



- Mercie: † By mercie and truth iniquitie is redemed : and in the feare 6  
of our Lord euil is auoided.
- Deuotion. † When the wayes of man shal please our Lord , he wil 7  
conuert also his enemies to peace.
- Iust gaine. † Better is a litle with iustice, then much fruite with iniquitie. 8  
Necessitie of † The hart of man disposeth his way : but it perceyneth to 9  
Gods grace. our Lord to direct his progresse.
- God afflicteth † :: Diuination is in the lippes of the king, his mouth shal not 10  
superiours in erre in iudgement.  
gouerning  
their subiectes. † Weight and balance are iudgements of our Lord : and his 11  
Iust balance do worke al the stones of the bagge.  
please God & † They are abominable to the king that doe impiously : 12  
good kinges. because the throne is established by iustice.
- Righteousnes. † The wil of kinges are iust lippes : he that speaketh right 13  
things shal be beloued.
- Feare, and † The kings indignation, messengers of death : and the wise 14  
reuerence of man wil pacifie it.  
authoritie. † In the cherfulness of the kings countenance is life : and his 15  
clemencie is as the later showre.
- Loue of † Possesse wisdom , because it is better then gold : and gette 16  
wisdom. prudence, because it is more precious then silver.
- Iustice in ge- † The path of the iust auoideth euils : the keeper of his soule 17  
neral. kepeth his way.
- Humilitie. † Pride goeth before destruction, and before ruine the spirit 18  
shal be exalted.
- Meknes. † It is better to be humbled with the meeke, then to diuide 19  
spoyls with the proude.
- Hope in God. † The lerned in word shal finde good things : and he that 20  
hopeth in our Lord, is blessed.
- Mildnes. † He that is wise in hart, shal be called prudent : and he that is 21  
sweete in speech shal finde greater things.
- Teaching † A fountaine of life the lerning of him that possesseth it : 22  
others. the doctrine of fooles foolishnes.
- Sincere hart. † The hart of the wise shal instruct his mouth : and shal adde 23  
grace to his lippes.
- Sweetnes in † Wel set wordes are a honie combe: swernes of the soule the 24  
conuersation. health of the bones.
- True faith & † There is a way that seemeth to a man right : and the later 25  
Religion. endes therof lead to death.
- Proper indu- † The soule of him that laboureth doth labour to himself, 26  
fne, because his mouth hath compelled him :

† The

- 27 The impious man diggeth euil, and in his lippes fire burneth. Charitie.  
 28 † A peruerse man raiseth contentions: and one ful of wordes separateth princes. Common good.  
 29 An vniust man allureth his frende: and leadeth him by a way not good. True freindship.  
 30 † He that with astoinied eies thinketh wicked thinges, byring his lippes bringeth euil to passe. Sincere thoughts.  
 31 † A crowne of dignitie old age, which shal be found in the wayes of iustice. Holie oldage.  
 32 † Better is the patient then a strong man: and he that rulerh his minde, then the ouerthrower of cities. Patience.  
 33 † Lottes are cast into the bosome, but they are ordered of our Lord. Gods prouidence.

ANNOTATIONS. CHAP. XVI.

1. *It pertaineth to man to prepare the hart.*] For the better vnderstanding of this and other hard places of holie Scripture, this general rule euer approued by al Ch. istians, is most necessarie, that al holie Scripture is true and certaine, as being al inuited by the Holie Ghost, the Spirit of truth: and so one place is neuer contrarie to an other, though at first sight they may so seme to mans vnderstanding. For by this place the Pelagians would proue, that man can of himself, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not performe it, because it is here sayd: that it pertaineth to man to prepare the hart: that is, to beginne a good thing. But S. Augustin sheweth that it may not be so vnderstood: because so it should be contrarie to that saying of our Sauour: VWithout me you can do nothing; and that of S. Paul VVe are not sufficient to thinke anie thing of our selues, as of our selues: but our sufficiency is of God. VWhich two euident places, with otherlike, do shew that this place hath an other different sense, from that which the Pelagians gather. And so S. Augustin, and other Fathers teach, that the vvishman here affirmeth not, that man of himself can prepare his hart, or beginne a good vvorke, but that it pertaineth to man to prepare his hart, presupposing helpe of Gods grace, and hauing so begunne, God also gouerneth the tongue, and by more grace directeth it to speake those thinges vvell, which the hart purposed, and disposed to be vttered; vvithout which helpe none is able, neither to beginne anie meritorious vvorke, nor to prosecute, nor perfect that is vvell begunne. The like sentence foloweth in the 9. verse: The hart of man disposeth his vvay: but it pertaineth to our Lord to direct his progresse; signifying in both places, that after a thing is vvell begunne (vvhich can not be vvithout the helpe of Gods grace) yet it can not procede vvell, vvithout more grace, stil directing and strenghtning mans freevvil.

CHAP. XVII.

- 1 **B**etter is a drie morsel with ioy, then a house ful of victimes with brawling. Peace.

- Wisdom in general.** † A wise seruant shal rule ouer foolish children, and diuide 2  
 inheritance among bretheren.  
**Purification.** † As siluer is tried by fyre, and gold in the founnace: so our 3  
 Lord proueth the the harts.  
**Feloshipe with the good.** † The euil man obeyeth an vniust tongue: and the deceitful 4  
 obeyeth lying lippes.  
**Commisseration.** † He that despiseth the poore, vpbraydeth his maker: and he 5  
 that reioyceth at an other mans ruine, shal not be vnpunished.  
**Succession.** † The crowne of oldmen the childrens children: and the 6  
 glorie of children their fathers.  
**Gravitie in speech.** † Eloquent wordes become not a foole, nor lying lippes a 7  
 prince.  
**Desire of eternal life.** † A most grateful pearle, the expectation of him that expecteth: 8  
 whither soeuer he turneth himself, he vnderstandeth wisely.  
**Remitting offences.** † He that concealeth offence, seeketh frendshipes: he that in 9  
 other word repeteth it, seperateth the confederate.  
**Discrete correction.** † Reprehension doth more profit with a wiseman, then an 10  
 hundred stripes with a foole.  
**Concord.** † An euil man alwayes seeketh brawles: but a cruel angel 11  
 shal be sent against him.  
**Gentlenes.** † It is better to meete a beare when her yong are taken a- 12  
 way, then a foole trusting to himselfe in his owne follie.  
**Gratitude.** † He that rendereth euil thinges for good, euil shal not depart 13  
 from his house.  
**Conservation of peace.** † He that letteth water goe, is the head of brawles: & before 14  
 he suffer contumelie, he forsaketh iudgement.  
**Iust censure.** † He that iustificieth the impious, and he that condemneth the 15  
 iust, both are abominable before God.  
**Spiritual riches.** † What doth it profit a foole to haue riches, wheras he can 16  
 not buy wisdom?  
**Humilitie.** He that maketh his house high, seeketh ruine: and he that re-  
 fuserh to learne, shal fal into euils.  
**Constancie.** † He loueth at all tyme that is a frend: and a brother is proued 17  
 in distresses.  
**Catefulness in promising.** † A foolish man wil clappe the handes, when he is suretie for 18  
 his freind.  
**Concord.** † He that meditateth discordes, loueth brawles: and he 19  
 that exalteth the doore, seeketh ruine.  
**Sinceritie.** † He that is of a peruerse hart, shal not finde good: and he 20  
 that turneth his tongue, shal fal into euil.  
**Education of youth.** † A foole is borne to his owne ignomie: but neither shal 21  
 the father reioyce in a foole.



- 22 † A ioyful minde maketh a flourishing age : a sorowful spirit dryeth vp the bones. Alacritie of hart.
- 23 † The impious receiueth giftes out of the bosome, that he may peruert the pathes of iudgement. Iust iudgement.
- 24 † In the face of the prudent wisdom shineth : the eies of fooles are in the endes of the earth. Contempt of the world.
- 25 † A foolish sonne is the anger of the father : and the sorow of the mother that bare him. Filial obedience.
- 26 † It is not good, to doe hurt to the iust : nor to strike the prince, which iudgeth right. Obedience to Magistrates.
- 27 † He that moderateth his wordes, is lerned and prudent: and the lerned man is of a precious spirit. Discretion in speaking.
- 28 † The foole also if he hold his peace, shal be reputed wise: and if he close his lippes, a man of vnderstanding. Moderate silence.

CHAP. XVIII.

- 1 **H**E seeketh occasions that wil depart from a friend : he shal euer be subiect to reproch. Constant amitie.
- 2 † A foole receiueth not the wordes of prudence: vnlesse thou say those thinges which are in his hart. Harken to good counsell.
- 3 † The impious when he shal come into the depth of sinnes, contemneth : but ignominie and reproch folow him. Speedie repentance.
- 4 † Deepe water wordes from the mouth of a \* man : and a streame ouerflowing the fountaine of wisdom. Wise discourse.
- 5 † To accept the person of the impious in iudgement is not good, that thou decline from the truth of iudgement. Equitie.
- 6 † The lippes of a foole mingle him with strife : and his mouth prouoketh brawles. Studie of peace.
- 7 † The mouth of a foole is his destruction : and his lippes are the ruine of his soule. Guard of the tongue.
- 8 † The wordes of the duple tongued, as it were simple : and the same come euen to the inner part of the bellie. Anoid secrete barmakers.
- 9 † He that is soft and dissolute in his worke, is the brother of him that destroyeth his owne workes. Fortitude.
- 10 † A most strong towre, the name of our Lord: the iust runneth to it, and shal be exalted. Constant labour.
- 11 † The substance of the rich man a citie of his strength : and as a strong wal compassing him about. Consilience in God.
- 12 † The substance of the rich man a citie of his strength : and as a strong wal compassing him about. Spiritual riches.

† Before

Humilitie.

† Before he be broken, the hart of a man is exalted : and 12  
before he be glorified, it is humbled.

Consideration  
in answering.

† He that answereth before he heare, sheweth him self to be 13  
a foole, and worthe of confusion.

Quietnes of  
spirite.

† The spirit of a man vpholdeth his imbecilitie : but a spirit 14  
that is easie to be angrie who can susteyne ?

Desire to  
lerne.

† A wise hart shal possesse knowlege : and the care of the 15  
wise seeketh doctrine.

Almes dedes.

† The gift of a man enlargeth his way, & maketh him roome 16  
before princes.

Acknowledge-  
ing offaultes.

† The iust is first accuser of himself: his frend commeth, and 17  
shal searce him.

Vse of lote to  
make agree-  
ment.

† Lotte suppresseth contradictions, and between the mightie 18  
also it determineth.

Fraternal  
concord.

† Brother that is holpen of brother, is as a strong citie: and 19  
iudgements are as the barres of cities.

Godlie instru-  
ctions.

† Of the fruite of mans mounth his bullie shal be filled : and 20  
the offsprings of his lippes shal fil him.

Right vse of  
the tongue.

† Death and life in the hand of the tongue: they that loue it, 21  
shal cate the fruites therof.

A wines ver-  
tue is her best  
dowle.

† He that hath found a good wife, hath found a good thing, 22  
and hath receiued a pleasure of our Lord.

Meeknes.

† The poore speaketh with supplications, and the rich wil 23  
speake roughly.

Amicitie with  
affabilitie.

† A man amiable to societie, shal be more frendlie, then a 24  
brother.

## CHAP. XIX.

Honest pouer-  
tie.

**B**etter is a poore man, that walketh in his simplicitie, 1  
then a rich writhing his lippes, and vnwise.

Knowlege of  
ourselues.

† Where is no knowlege of the soule, is not good: and he 2  
that is hastie with his secte shal stumbe.

Mans owne  
wil the cause  
of euil.

† The follic of a man supplanteth his steppes: and he boileth 3  
in his minde against God.

Spiritual ri-  
ches secure.

† Riches adde manie frendes: but from the poore they also 4  
which he had are separated.

True testimo-  
nie.

† A false witnes shal not be vnpunished: & he that speaketh 5  
lies, shal not escape.

Liberaltie.

† Manie worshipe the person of the mightie, and are frendes 6  
of him that geueth gifts.

Industrious  
trauel.

† The brethrin of the poore man hate him: more ouer also his 7  
frendes haue departed far from him.

He that

- 8 † He that purseweth wordes only, shal haue nothing: but he that is possessour of the minde, loueth his soule, and the keeper of prudence shal finde good thinges. Solide doctrine.
- 9 † A false witnesse shal not be vnpunished: and he that speaketh lies shal perish. True testimonie.
- 10 † Delicacies become not a foole: nor a seruant to rule ouer princes. VVise & fitt magistrates.
- 11 † The doctrine of man is knowen by patience: and his glorie is to ouerpasse vniust thinges. Patience in teachers.
- 12 † As the roaring of a lion, so also the anger of a king: and as dew vpon grasse, so also his cherefulness. Loyaltie to kinges, and Princes.
- 13 † The sorow of the father, a foolish sonne: and roofes continually dropping through, a woman ful of brawling. Domestical peace.
- 14 † House and riches are geuen of the parents: but of our Lord properly a prudent wife. A good wife is Gods gift.
- 15 † Slothfulnesse bringeth drousinesse, and a dissolute soule shal be an hungred. Diligence.
- 16 † He that kepeth the commandement, kepeth his soule: but he that neglecteth his way, shal die. Obedience.
- 17 † He lendeth our Lord that hath mercie on the poore: and he wil repay him the like. Almes dedes.
- 18 † Nurter thy sonne, despayre not: but to the killing of him set not thy soule. Moderate chastisment.
- 19 † He that is impatient, shal susteyne damage: and when he shal take away violently, he shal adde an other thing. Patience.
- 20 † Heare counsel, and receiue discipline, that thou mayst be wise in thy later endes. Follow good counsel.
- 21 † Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent. Trust in God.
- 22 † A needie man is merciful: and better is the poore then the lying man. Good wil to helpe the poore.
- 23 † The feare of our Lord vnto life: and in fulnes he shal abide, without the visitation most noysome. Feare of God.
- 24 † The slothful hideth his hand vnder the armehole, neither doth he put it to his mouth. Diligent traue.
- 25 † The pestilent man being whipped, the foole shal be wiser: but if thou rebuke a wiseman he wil vnderstand discipline. Iust correction.
- 26 † He that afflicteth his father, and fleeth from his mother, is ignominious and vnhappy. Honour of parents.
- 27 † Cease not o sonne to heare doctrine, neither be ignorant of the wordes of knowlege. Desire to lerne.



True testimonie.

† An vniust witnes scorneth iudgement: and the mouth of 28  
the impious deuoureth iniquitie.

Feare of eternal punishment.

† Iudgements are prepared for scornors: & hammers striking 29  
for the bodies of fooles.

# CHAP. XX.

Sobrietie.

**V**ine is a luxurious thing, & drunkenes tumultuous: 1  
whosocuer is delighted therewith shal not be wise.

Obedience to Princes.

† As the roaring of a lyon, so also the terrour of a king: he 2  
that prouoketh him, sinneth also against his owne soule.

Concord,

† It is honour to a man, that separateth himself from conten- 3  
tions: but al fooles medle with contumelies.

Industrie.

† Because of cold the slothful would not plowe: he shal 4  
begge therfore in the summer, and it shal not be geuen him.

Profound counsel.

† As deepe water, so counsel in the hart of a man: but a wise 5  
man shal draw it out.

Fidelitie.

† Manie men are called merciful: but a faithful man who shal 6  
fynd?

Sinceritie.

† The iust that walketh in his simplicitie, shal leaue blessed 7  
children.

Execution of Iustice.

† The king, that sitteth in the throne of iudgement, dissipa- 8  
teth al euil with his looke.

Necessitie of grace.

† Who can say: My hart is cleane, I am pure from sinne? 9

Equitie.

† Weight and weight, measure and measure: both are abomi- 10  
nable before God.

Good toward liues.

† By his conuersation a child is perceiued, if his workes be 11  
cleane and right.

Right vse of senses.

† The eare hearing, and the eie seing, our Lord made both. 12

Diligent tra- uel

† Loue not sleepe, lest pouertie oppresse thee: open thyne 13  
eies and be filled with breades.

Prudence.

† It is naught, it is naught, sayth euerie byer: and when he is 14  
departed he wil boast.

Knowlege is a iewel.

† There is gold, and multitude of pearles: but a precious 15  
vessel the lippes of knowlege.

Securitie in suertishipe.

† Take his garment, that was the suretie of a stranger, and 16  
for strangers take a pledge from him.

Truth.

† The bread of lying is swete to a man: and afterward his 17  
mouth shal be filled with the grauelstone.

Counsel in warre.

† Cogitations are strengthened by counsels: and battels are 18  
to be handled by gouernmentes.

- 19 † Medle not with him that reuealeth mysteries, and walketh fraudulently, and dilateth his lippes. Consult with the faithfull.
- 20 † He that curseth his father, and mother, his lampe shal be extinguished in the middes of darkenes. Honour of parents.
- 21 † The inheritance wherunto haste is made in the beginning, in the later end shal lacke blessing. Lawfull gaine.
- 22 † Say not: I wil requit euil: expect our Lord, and he wil deliuer thee. Meeknes.
- 23 † Weight and weight are abomination with our Lord: Equitie. a deceitfull balance is not good.
- 24 † The steppes of man are directed of our Lord: but who of men can vnderstand his owne way? Trust in Gods providence.
- 25 † It is ruine to a man to deuoure saintes, and afterward to retracte the vowes. Performance of vowes.
- 26 † A wise king dissipateth the impious, and bendeth ouer them a triumphant arch. Publique iustice.
- 27 † The lampe of our Lord, the breath of a man, which searcheth al the secretes of the bellie. Puritie of minde.
- 28 † Mercie, & truth kepe the king, and his throne is strengthened by clemencie. Three kinglie vertues.
- 29 † The ioy of yongmen their strength: and the dignitie of oldmen a gray head. Prudence with fortitude.
- 30 † The blewnesse of the wound shal wipe away euils: and stripes in the more secrete place of the bellie. Punishment of sinnes.

CHAP. XXI.

- 1 **A**S diuisions of waters, so the hart of the king is in the hand of our Lord: whither soeuer he wil, he shal incline it. Gods prouidence.
- 2 † Euerie way of a man semeth to himself right: but our Lord weigheth the hartes. ch. 14. v. 12. & 16. v. 2.
- 3 † To doe mercie and iudgement, doth more please our Lord, then victimes. Mercie and iudgement.
- 4 † Exaltation of the eies is the dilatation of the hart: the lampe of the impious sinne. Humilitie.
- 5 † The cogitations of the strong are alwayes in abundance: but euerie sluggard is alwayes in pouertie. Fortitude.
- 6 † He that gathereth treasures with a lying tongue, is vaine and witles, and shal stumble at the snares of death. Truth.
- 7 † The robberies of the impious, shal draw them downe, because they would not doe iudgement. Equitie.

- Right in hart. † The peruerse way of a man is strange : but he that is cleane, 8  
his worke is right.
- Domestical peace. † It is better to sitte in a corner of the house toppe, then 9  
with a brawling woman, and in a common house.
- Commiseration. † The soule of the impious desireth euil, he wil not haue pitie 10  
on his neighbour.
- Chastiment of sinne. † The pettulent man being punished, the litle one wil be 11  
wiser : and if he folow the wiseman, he wil take knowlege.
- Charitie. † The iust deuifeth concerning the house of the impious, that 12  
he may draw the impious from euil.
- Almes dedes. † He that stoppeth his eare at the crie of the poore, himself 13  
also shal crie, and shal not be heard.
- Almes in secret. † A gift hid quencketh angers : and a gift in the bosome the 14  
greatest indignation.
- Iust punishment. † It is a ioy to the iust to doe iudgement : and dread to them 15  
that worke iniquitie.
- Observation of orders. † A man, that shal erre from the way of doctrine, shal abyde 16  
in the assemblie of gigantes.
- Temperance & parcimonie. † He that loueth good cheere, shal be in pouertie : he that 17  
loueth wine, and fatte things, shal not be rich.
- Pietie. † The impious shal be geuen for the iust : and the vniust for 18  
the righteous.
- Domestical peace. † It is better to dwel in a desert land, then with a brawling 19  
and angrie woman.
- Frugalitie. † Treasure to be desired, and oyle in the habitation of the iust : 20  
and the vnwise man shal dissipate it.
- Iustice, and mercie. † He that foloweth iustice and mercie, shal finde life, iustice, 21  
and glorie.
- Fortitude. † The wise hath scaled the citie of the strong, and hath 22  
destroyed the confidence therof.
- Guard of the tongue. † He that kepeth his mouth, and his tongue, kepeth his 23  
soule from distresses.
- Modestie. † The proude and arrogant is called vnlearned, which in 24  
anger worketh pride.
- Diligent travail. † Desires kill the slothful : for his handes would not worke 25  
any thing : † al the day he longeth and desueth : but he that 26  
is iust, wil geue, and wil not cease.
- Liberalitie. † The hostes of the impious abominable, because they are 27  
offered of wickednes.
- Sinceritie in religion. † The hastes of the impious perish : an obedient man shal speake 28  
victorie.
- True testimonie, and sound doctrine.

† The



- 29 † The impious man malepertly hardeneth his countenance : Amendment  
but he that is righteous, correcteth his way. of faulces.
- 30 † There is no wisdom, there is no prudence, there is no Conformitie  
counsel against our Lord. to Gods wil.
- 31 † The horse is prepared to the day of battel: but our Lord Gods grace  
geueth saluation. necessarie.

CHAP. XXII.

- 1 **B**etter is a good name, then much riches: about silver Honest fame.  
and gold, good grace.
- 2 † The rich and poore haue mette one an other: our Lord Contentment  
is the maker of both. with our state.
- 3 † The subtil saw euil, and hyd himself: the innocent passed Prudence.  
by, and was afflicted with damage.
- 4 † The end of modestie the feare of our Lord, riches and Pouertie of  
glorie and life. spirit.
- 5 † Armour and swordes in the way of the peruerse: but the Care of the  
keper of his owne soule departeth far from them. soules health.
- 6 † It is a prouerbe: A yongman according to his way, when Good custome  
he is old, wil not depart from it. in vertues.
- 7 † The richman ruleth ouer the poore: and he that boroweth Diligent tra-  
uel. uel.
- 8 † He that soweth iniquitie, shal reape euils, and with the rod Equitie.  
of his wrath, he shal be consumed.
- 9 † He that is prone to mercie, shal be blessed: for of his breades Almes dedes.  
he hath geuen to the poore.  
He that geueth giftes shal purchase victorie and honour: but  
he that receiueth taketh away the soule of the geuer.
- 10 † Cast out the scorner, and brawling shal goe forth with Expel the in-  
him, and cause shal cease and contumelies. corrigible.
- 11 † He that loueth cleanes of hart, for the grace of his lippes, Cleanes of  
shal haue the king his frend. hart.
- 12 † The eies of our Lord keepe knowlege: and the wordes The godlie  
of the iust are supplanted. prosper.
- 13 † The slothful sayth: A lyon is without, in the middes of Fortitude.  
the streates I am to be slayne.
- 14 † A deepe pitte the mouth of a strange woman: he with Care of chasti-  
whom our Lord is angrie, shal fal into it. tie.
- 15 † Follie is tyed together in the hart of a childe, and the rod of Chastiment.  
discipline shal driue it away.

Compassion.

† He that doth calumniat the poore, to increase his riches, 16  
himself shal geue to a richer, and shal be in neede.

Rules of  
wisdom are  
necessarie,  
profitable, and  
vpon practise  
found plea-  
sant: rightly  
directing al  
our thoughtes  
wordes and  
dedes.

† Incline thine eare, and heare the wordes of wisemen : 17  
and set thy hart to my doctrine : † which shal be beautiful for 18  
thee, when thou shalt kepe it in thy bellie, and it shal flow in  
thy lippes.

† That thy confidence may be in our Lord, wherfore I haue 19  
shewed also it to thee this day.

† Behold I haue described it to thee three maner of wayes, in 20  
cogitations and knowledge : † that I might shew thee the 21  
stabilitie, and the wordes of truth, out of these to answer  
them, that sent thee.

Care of the  
poore, becau-  
se they are  
deare to God.  
Flee from  
euil companie  
which may  
corrupt thee.  
Auaide sureti-  
shipe, lest  
thou fall into  
distresse.  
Kepe ancient  
traditions.  
Diligent tra-  
uel.

† Doe not violence to the poore, because he is poore : neither 22  
oppresse the needie in the gate : † because our Lord wil iudge 23  
his cause, and wil pearse them, that haue pearfed his soule.

† Be not frend to an angrie man, nor walke with a furious 24  
man : † lest perhaps thou lerne his pathes, and take scandal 25  
to thy soule.

† Be not with them, that sticke downe their handes, and that 26  
offer themselues sureties for debts : † for if thou haue not 27  
wherewith to restore, what cause is there, that he should take  
the couering from thy bed?

† Trangresse not the ancient boundes, which thy fathers 28  
haue put.

† Hast thou sene a man quicke in his worke? he shal stand 29  
before kinges, neither shal be before the vnnoble.

## CHAP. XXIII.

Modestie and  
discretion at  
the table of  
great persons.

**V**W HEN thou shalt sitte to eate with a prince, attend 1  
diligently what thinges are set before thy face :  
† and set a knife in thy throte, if notwithstanding thou haue 2  
thy soule in thine owne power. † Desire not his meates, in 3  
which is the bread of lying.

Mediocritie  
of riches, and  
contentment  
with meane  
state.

† Labour not to be rich: but set a meane to thy prudence. 4  
† Lift not vp thine eies to the riches, which thou canst not 5  
haue: because they shal make to themselues winges as of an  
eagle, and shal flie into heauen.

Eate not with  
a niggard,  
lest he be se-  
cretly greued,  
outwardly  
dissembling,

† Eate not with an enuious man, and desire not his meates. 6  
† Because after the similitude of a southsayer, and diuiner, he 7  
esteemeth that which he knoweth not. Eate and drinke, wil  
he say to thee: and his minde is not with thee.

† The

- 8 † The meates which thou hadst eaten thou shalt vomite vp : and shalt lose thy beautiful wordes. and thyself repent it.
- 9 † Speake not in the eares of the vnwise : because they wil despise the doctrine of thy speech. Advise not the vacapable.
- 10 † Touch not the boundes of little ones : and into the filde of pupils enter not. Hurt not orphans : for they are deare to God.
- 11 † For their nerekinsman is strong : and he wil iudge their cause against thee.
- 12 † Let thy hart enter into doctrine : and thine eares to wordes of knowlege. Diligent studie of wisdom.
- 13 † Withdraw not discipline from a childe : for if thou shalt strike him with the rod, he shal not die. Moderate chastiment profiteth youth.
- 14 † Thou shalt strike him with the rod : and deliuer his soule from hel.
- 15 † My sonne, if thy minde shal be wise, my hart shal be glad
- 16 with thee : † And my reines shal reioyce, when thy lippes shal speake right thinges. Vertues of children are ioyful to the parentes.
- 17 † Let not thy hart enuie sinners : but in the feare of our Lord
- 18 be thou al the day : † because thou shalt haue hope in the later end, and thyn exaltation shal not be taken away. Contentment with Gods wil. Hope of reward.
- 19 † Heare my sonne, & be wise : & direct thy minde in the way.
- 20 † Be not in the feastes of great drinkers, nor in their comestations, which contribute flesh together to eate : † because they that are geuen to drinking, and that pay shortes, shal be consumed, and drousinke shal be clothed with ragges. Lerne and practise vwisdom.
- 21 † Heare thy father, that begot thee : and contemne not thy mother when she is old. Sobrietie and Temperance.
- 22 † Bye truth, and fel not wisdom, and doctrine, and intelligence. Honour of parents.
- 23 † The father of the iust reioyceth with gladnes : he that hath begotten a wiseman, shal reioyce in him. VVidom most precious.
- 24 † Let thy father be glad, and thy mother, and let her reioyce that bare thee. See. v. 15. and 16.
- 25 † My sonne geue me thy hart : & let thine eies kepe my wayes.
- 26 † For an harlot is a deepe ditch : & a strange woman a narrow pitte. Bodelie and spiritual puritie.
- 27 † She lyeth in wayt in the way as a robber, and whom she shal see not circumspect, she wil kil.
- 28 † To whom is woe? to whose father woe? to whom browles? to whom diches? to whom woundes without cause? to whom bloud sheeding eies? † Is it not to them that passe their time in wine, and studie to drinke out their cuppes? Sobrietie alwayes necessarie. Drest drunkenness.



**Drunkennes** is deceptful,  
dangerous,  
beastlie,  
hurtful to o-  
thers.  
**senſeſſe**,  
and  
vnsatiable.

† Behold not wine when it waxeth yelow, when the colour  
therof ſhal ſhine in the glaſſe: it goeth in pleaſantly, † but  
in the end, it wil bite like a ſnake, and as a baſiliſke it wil  
powre abroad poyſones.

† Thine eies ſhal ſee ſtrange women, and thy hart ſhal ſpeake  
peruerſe things.

† And thou ſhalt be as one ſleeping in the middes of the ſea,  
and as the gouernour aſt a ſleepe, the ſterne being loſt.

† And thou ſhalt ſay: They haue beaten me, but I was not  
greeued: they drew me, and I felt not: When ſhal I awake,  
and finde wines againe?

## CHAP. XXIIII.

**Flee euil com-  
panie**, leſt  
thou be alured  
to vice.  
**Wiſdom** and  
vertues, not  
wickednes, do  
proſper tem-  
porally and  
ſpiritually.  
**Counſel** in  
warres, and o-  
ther great af-  
ſayres.  
**Good purpo-  
ſes**.  
**Report wel** of  
others.  
**Fortitude**.

**WWorkes** of  
mercie, accord-  
ing to our ha-  
bilitie.  
**WWiſdom** is  
ſweete:  
and geueth  
hope.  
**Toleration** of  
others imper-  
fections:

**E** MULATE not euil men, neither deſire thou to be with  
them: † becauſe their mind doth meditate robberies, 2  
and their lippes ſpeake deceites.

† By wiſedom the houſe ſhal be built, and by prudence it ſhal 3  
be ſtrengthened.

† In doctrine the cellars ſhal be replenished with al precious, 4  
and moſt beautiful ſubſtance.

† A wiſeman is ſtrong: and a lerned man, ſtrong and valiant. 5

† Becauſe warre is managed by due ordering: & there ſhal be 6  
ſaluation where manie counſels are.

† Wiſedom is high for a ſoole, in the gate he ſhal not open 7  
his mouth.

† He that thinketh to doe euils, ſhal be called a ſoole. 8

† The cogitation of a ſoole is ſinne: and a detracter the abo- 9  
mination of men.

† If thou deſpaire being wearie in the day of diſtreſſe: thy 10  
ſtrength ſhal be diminithed.

† Deliuer them that are led to death: and thoſe that are 11  
drawen to death ceaſe not to deliuer.

† If thou ſay: I am not of force: he that ſeeth into the hart, 12  
he vnderſtandeth, and nothing deceiueth the keeper of thy  
ſoule, and he ſhal render to a man according to his workes.

† Eate honie my ſonne, becauſe it is good, and the honie- 13  
combe moſt ſweete to thy throte: † ſo alſo the doctrine of 14  
wiſedom to thy ſoule: which when thou ſhalt finde, thou  
ſhalt haue hope in the later end, and thy hope ſhal not periſh.

† Lie not in wayte, nor ſeeke impietie in the houſe of the 15  
iuſt, nor ſpoile his reſt.

often.  
imes.  
Aug.  
I. II. c.  
I. cinn.

VWithout  
which none  
liueth.  
Charitie  
towards  
enemies.

Haue peace  
with al:  
so much as  
may be.  
Loyaltie to  
God & king.

Equitie in  
iudgement;  
condemning  
the guiltie, &  
deliuering  
the innocent,  
is very grat-  
ful to al.

Order in al  
affaires.

Discretion in  
bearing wit-  
nes.  
Reuenge not.

Diligent la-  
bour, and vi-  
gillance to  
prouide ne-  
cessaries,  
and  
to auoide  
beggerie.

- 16 † For " seuen \* times shal the iust fal, and shal rise againe: but the impious shal fal into euil.
- 17 † When thine enemy shal fal, be not glad, and in his ruine let not thy hart reioyce: † Lest perhaps our Lord see, and it displease him, and he take away his wrath from him.
- 19 † Contend not with the most wicked, nor emulate the impious: † because euil men haue not hope of thinges to come, and the lampe of the impious shal be extinguished.
- 21 † Feare our Lord, my sonne, and the king: & with detractors medle not: † because their perdition shal sodenly rise: and the ruine of both who knoweth?
- 23 † These thinges also to the wise: to know a person in iudgement is not good.
- 24 † They that say to the impious: Thou art iust: peoples shal curse them, and tribes shal detest them.
- 25 † They that rebuke him, shal be prayesd: and blessing shal come vpon them.
- 26 † He shal kisse the lippes, who answereth right wordes.
- 27 † Prepare thy worke abroad, and diligently til thy ground: that afterward thou mayst build thy house.
- 28 † Be not witnes without cause against thy neighbour: neither alure any man with thy lippes.
- 29 † Say not: As he hath done to me, so wil I doe to him: I wil render to euerie one according to his worke.
- 30 † I passed by the filde of a slothful man, and by the vineyard of a foolish man: † and behold nettels had filled it wholly, and thornes had couered the face thereof, and the wal of stones was destroyed.
- 32 † Which when I had seene, I layd it in my hart, and by the example I lerned discipline.
- 33 † A litle I say, thou shalt sleepe, a litle thou shalt slumber, a litle shalt thou ioine thy handes together, to rest: † and as a poste, pouertie shal come to thee, & beggerie as a man armed.

ANNOTATIONS CHAP. XXIII.

16. *Seuen times shal the iust fal.* ] A iust man, that is to say, Gods true seruant, free from mortal sinne, is subiect during this life, to manie tentations, imperfections, and may often fal into venial sinnes, and not lose iustice, nor the true title of a iust man (as here he is called) nor become the diuels seruant, nor Gods enemy: but through Gods grace helping his weaknes, he riseth againe from smal sinnes, stil perseuering in Gods fauour: whereas contrariwise the impious falleth into euil, to witte, into more and more sinne, through malice,

A iust man  
falling into  
venial sinnes  
is not thereby  
vniust, nor  
Gods enemy,

Al sinnes are  
not mortal.

and lacke of grace, & riseth not so easily. And therefore the wisman here admonisheth, not to lie in waite, nor calumniously to seke impietie in the house, (that is, in the soule) of the iust. For though he committe some faultes, yet he riseth againe, and is not impious, vniust, nor guiltie of mortal crime, as the wicked man is.

## CHAP. XXV.

The 2. part.

More Parables of Salomon written by others.

Gods workes are not all reueled.

Kinges haue some secretes.

Publique iustice and punishment of sinne.

Modestie, and Humilitie.

Care of others fame.

Compose controversies secretly, rather then contend in publique court.

Speake in due time.

Prudent admonition.

Diligence in publique affaires.

Performance of promised industrie.

Meeknes.

Temperance.

Modestie.

**T**Hese also are the parables of Salomon, which the men of Ezechias king of Iuda wrote out.

† It is the glorie of God to conceale the word, and the glorie of kings to seach the speech.

† The heauen aboue, and the earth beneth, and the hart of kinges is vnscrutable.

† Take away the rust from siluer, and there shal come forth a most pure vessel: † Take away impietie from the kings countenance, and his throne shal be established with iustice.

† Appare not glorious before the king, and in the place of great men stand not.

† For it is betrer that it be said to thee: Come vp hither; then that thou be humbled before the prince.

† The thinges which thy eies haue sene, vtter not quickly in a brawle: lest after ward thou canst not amend it, when thou hast dishonoured thy frend.

† Treat thy cause with thy frend, and reueale not a secret to a stranger: † lest perhaps he insult against thee, when he heareth, and cease not to vpbraide thee.

Grace and frendshipe deliuer: which kepe to thyself, lest thou become reprochful.

† Apples of gold in siluer beddes, he that speaketh a word in his time.

† A golden earlet, and a shining precious stone, he that rebuketh a wiseman, and an obedient eare.

† As the cold of snow in the day of haruest, so a faithfull legate to him, that sent him, maketh his soule to rest.

† Cloudes, and winde, and no rayne folowing, a glorious man, and not accomplishing his promises.

† By patience the prince shal be pacified, and a soft tongue shal breake hardnes.

† Thou hast found honie, eate that which sufficeth thee, lest perhaps being filled thou vomite it vp.

† Withdraw thy foote from the house of thy neighbour, lest some time hauing his fil he hate thee.

\* Freseare.

† A dart,



- 18 † A darr, and sword, and a sharpe arrow, a man that speaketh false testimonie against his neighbour. True testimonie.
- 19 † A rotten tooth, and wearie foote, he that hopeth vpon the Trust not a  
20 vnfaithful in the day of distresse, † and that loseth his cloke dissembler.  
in the day of cold.
- A con-  
omg  
lish  
ard  
arth.  
Rom. 11.* Vineger in \* nicher, he that singeth songes to a naughtie hart. Strive not  
As a moth the garment, and a worme the woode: so the with the incor-  
sadnes of a man hurteth the hart. rigible.  
Alacritie.
- 21 † If thine enemye shal hunger, geue him meate: if he thirst, Charitie to-  
22 geue him water to drinke: † for thou shalt heape hote coales wards enemies  
vpon his head, and our Lord wil reward thee.
- 23 † The northwinde dissipateth raynes, & a sad looke the tongue Heare not de-  
that detracteth. traction.
- 24 † It is better to sitte in a corner of the house toppe, then with Domestical  
a bawling woman, and in a common house. peace.
- 25 † Cold water to a thirstie soule, and good tydings from a far Ioy of wel  
countrie. doing.
- 26 † A fountaine troubled with the foote, and a vaine corrupted, Profession of  
the iust falling before the impious. truth.
- 27 † As he that eateth much honie, it is not good for him: so Humilitie in  
he that is a searcher of the maiestie, shal be oppressed of the knowlege.
- 28 † As a citie being open and without compasse of walles, so a Government  
man that can not repress his spirit in speaking. of the tongue.

CHAP. XXVI.

- 1 **A**S snow in the summer, and rayne in the haruest: so is Advauce not  
glorie vndeceit for a foole. the vicious.
- 2 † As a birde flying to other places, & a sparow going whither Patience in  
he list: so a curse vttered in vaine shal light vpon some man. false slander.
- 3 † A whippe for a horse, and a snaffle for an asse, and a rod on Chastisement.  
the back of the vnwise.
- 4 † Answer not a foole according to his follie, lest thou be Answer a  
made like to him. foole wisely:  
detecting his  
follie.
- 5 † Answer a foole according to his follie, lest he seme to Place firre  
himself to be wise. men in office:
- 6 † Lame of feete, and drinking iniquitie, he that sendeth VVise men in  
wordes by a foolish messenger. authoritie:
- 7 † As a lame man hath fayre legges in vaine: so a parable is vn- VVise men in  
deceit in the mouth of fooles. authoritie:
- 8 † As he that casteth a stone into the heape of Mercurie: so he Vertuous in  
that geueth honour to the vnwise. honour: and

Lerned to  
teach.

Make fooles  
to kepe si-  
lence.

Returne not  
to former  
sinnes.

Humble opi-  
nion of thy  
self.

Fortitude.  
Profitable la-  
bours.

At least some  
good worke.  
Loue not idle-  
nes.

Intermedle  
not in brawles

Vnframed  
friendships,  
especially in  
familiar ac-  
quaintance.

Punish bate-  
makers.  
Pacifie the  
wrathful.

Hear not  
whisperers of  
evil reportes.

Free from  
hypocrites.

Whose bate-  
rie and soft  
speech are  
suspicious.

they wil fal at  
last into their  
owne trappes,  
crush preua-  
ling.

† As if a thorne should grow in the hand of the drunkard: so ¶ a parable in the mouth of fooles.

† Iudgement determineth causes: and he that putteth a foole ¶ to silence, appeaseth angers.

† As a dog that returneth to his vomite, so the vnwise that rei- ¶ terateth his follie.

† Hast thou sene a man seeme to himselfe wise? the foole shal ¶ haue hope rather then he.

† The slothful sayth: A lyon is in the way, and a lyonesse in the ¶ iourneis: † as a doore turneth on his hinge so the slothful in ¶ his bed.

† The slothful hideth his hand vnder the armehole, and is ¶ greued if he turneth it to his mouth.

† The slothful seemeth wiser to himselfe, then seuen men ¶ speaking sentences.

† As he that taketh a dog by the eares, so he that passeth by ¶ impatient, and medleth with an other mans brawle.

† As he is hurtful that shooteth arrowes, and speares vnto ¶ death: † so a man, that hurteth his frende fraudulently: and ¶ when he is taken with al sayth: I did it in iest.

† When wood fayleth, the fire shal be extinguished: and the ¶ whisperer taken away, brawles cease.

† As coles to burning coles, and wood to fire, so an angrie man ¶ rayseth brawles.

† The wordes of the whisperer as it were simple, and the same ¶ come to the inmost partes of the bellie.

† As if thou wouldest adorne an earthen vessel with drossie ¶ siluer, so swelling lippes ioyned with a most wicked hart.

† An enemy is perceiued by his lippes, when he shal handle ¶ deceites in his hart.

† When he shal submit his voyce, beleue him not: because ¶ there are seuen mischiefes in his hart.

† He that couereth hatred fraudulently, his malice shal bere- ¶ uealed in the counsel.

† He that diggeth a pit, shal fal into it: and he that rolleth a ¶ stone, it shal returne to him.

† A deceitful tongue loueth not truth, and a slipper mouth ¶ worketh ruines.

## CHAP. XXVII.

Trust not to  
future vncer-  
tainties.

**B**Oast not for to morow, being ignorant what the day to ¶ come may bring forth.

† Let an



- 2 † Let an other prayse thee, and not thine owne mouth : a stranger and not thine owne lippes. Praise not thyself.
- 3 † A stone is heauie, and sand weightie: but the anger of a foole is heauier then both. Beware of a foolles wrath: for it hath no mercie.
- 4 † Anger hath no mercie, nor furie breaking forth: and the violence of a moued spirit who can susteyne?
- 5 † Better is manifest correption, then loue hidden. Loue freindlie seueritie not enemies flatterie.
- 6 † Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth.
- 7 † A soule that is ful shal treade vpon the honiecombe: and a soule that is hungrie shal take bitter also for sweete. Temperance in meate.
- 8 † As a bird fleeing from her nest, so a man that forsaketh his place. Iust care of thy familie.
- 9 † The hart is delighted with oyntement and diuers odours: and with the good counsels of a frend the soule is sweetned. Esteeme freindlie counsel.
- 10 † Thy frend, and thy fathers frend do not leaue: and goe not into thy brothers house in the day of thyne affliction. Old freindes are better, & surer then a kinsman.  
Better is a neighbour neere then a brother far of.
- 11 Studie wisdom my sonne, & make my hart ioyful, that thou maist make answer to the vpbrayder. Be wise euen for thy fathers sake.
- 12 † The subtel man seeing euil, hideth himself: litle ones passing through haue susteyned euil detriments. Foresee and preuent dangers. Trust not enimies.
- 13 † Take his garment, that hath bene suretie for a stranger: and for alienes take from him a pledge.
- 14 † He that bleisseth his neighbour with a loud voice, rising in the night, he shal be like him that curseth. Suspect extraordinary curtesie.
- 15 † Dropping through in the day of cold, and a brawling woman are compared together: † He that reteyneth her, as he that should hold the winde, and shal cal in the oyle of his right hand. Tolerate incorrigible brawlers with patience; lest they become worse, by thy striving to amend them.
- 17 † Iron is sharpened with iron, and a man sharpeneth the face of his frend.
- 18 † He that kepeth the fecg tree, shal eate the frute therof: and he that is the keeper of his master, shal be glorified. Conserue that is good.
- 19 † As in waters the countenance of them that looke therin shyneth, so the hartes of men are manifest to the prudent. Conscience is best witnes.
- 20 † Hel and perdition are neuer filled: in like maner also the eies of men are vnsatiable. Contentment with our state.
- 21 † As siluer is tried in the forge, and gold in the fornace: so a man is proued by the mouth of him that praiseth. Humilitie desireth not praise.



Right of hart.

The hart of the wicked seeketh after euils, but the righteous hart seeketh after knowlege.

Striue not to teach a foole.

† If thou shalt bray a foole in a morter, as when a pestle striketh vpon ptisane, his follie shal not be taken from him. 22

Discharge thy dutie:

† Know diligently the countenance of thy cattel, and consider thy flockes: † For thou shalt not haue power alwayes: 23

Whiles thou art in this life.

but a crowne shal be geuen into generation and generation. 24

Be content with thinges

† The medowes are open, and the grene herbes haue appeared, and the grasse is gathered out of the mountaines. 25

necessarie,

† Lambes for thy garment: and kiddes the price of the silde. 26

and they shal be geuen to thee. Mat. 6.

† Let the milke of the goates suffice thee for thy meates, and for the necessities of thy house: and for victual to thy hand- 27

7. 33.

maides.

## CHAP. XXVIII.

Innocencie is without feare.

THE impious fleeth, no man pursewing: but the iust confident as a lyon, shal be without terrour. 1

General pietie of the people

† For the sinnes of the land the princes therof shal be manie: 2

procureth Gods fauour.

& for the wisdom of a man, & the knowlege of those thinges that are said, the life of the prince shal be longer.

Neighbourlie compassion.

† A poore man calumniating the poore, is like a vehement showre, wherby famine is gotten. 3

Zeale of iustice.

† They that forsake the lawe, praise the impious: they that kepe it, are set on fire against him. 4

Remember the day of iudgement.

† Euil men thinke not on iudgement: but they that seeke after our Lord, marke al thinges. 5

Honestie and pouertie.

† Better is a poore man walking in his simplicitie, then the rich in crooked wayes. 6

No want nor waste.

† He that kepeth the law is a wise sonne, but he that feedeth glutious, shameth his father. 7

Iust gaine in traffike.

† He that heapeth together riches by vsuries and ocker, gathereth them for him that is liberal to the poore. 8

Obeyence to magistrates.

† He that turneth away his eares from hearing the law, his prayer shal be execrable. 9

Geue counsel sincerely.

† He that deceineth the iust in a wicked way, shal fal into his destruction, and the simple shal possesse his goodes. 10

Humbling in audience.

† The rich man seemeth to him self wise: but the poore man being prudent shal searche him. 11

Place the god- lie in office.

† In the exultation of the iust there is much glorie: when the impious reigne ruines of men. 12

† He that

- 13 † He that hideth his wicked deedes, shal not be directed: but Acknowledge he that shal confesse, and shal forsake them, shal obayne thy fautes. mercie.
- 14 † Blessed is the man, that is alwayes fearful: but he that is of an obstinate mynde, shal fal into euil. Feare to offend.
- 15 † A roaring lyon, and hungrie beare, an impious prince ouer the poore people. Clemencie in princes, and
- 16 † A prince lacking prudence, shal oppresse many by calumnie: but he that hateth adarice, his dayes shal be made long. prudent libe-ralitie.
- 17 † A man that doth calumniat the bloud of a soule, if he shal flee into a lake, no man abideth. Reuenge bloudshed.
- 18 † He that walketh simply shal be saued: he that goeth per-uerse wayes, shal fal once. Harmles life.
- 19 † He that tilleth his ground, shal be filled with breads: but he that pursueth idlesse, shal be replenished with pouertie. Diligent labour.
- 20 † A faithfull man shal be much praysed: but he that hasteneth to be rich, shal not be innocent. Iust dealing.
- 21 † He that knoweth a person in iudgement, doth not wel: this man euen for a morsel of bread forsaketh the truth. Iust iudgement.
- 22 † A man, that hasteneth to be rich, and enuyeth others, is ignorant that pouertie shal come vpon him. Moderate gaine.
- 23 † He that rebuketh a man, shal afterward find fauour with him more then he, that by flatteries of tongue deceiueth. Freindlie correction.
- 24 † He that pilfereth any thing from his father, and from his mother: & saith this is no sinne, is the partaker of a mankiller. To robbe parents is a greuous crime.
- 25 † He that exalteth, and dilateth himselfe, rayseth brawles: but he that trusteth in our Lord, shal be healed. Exalt not thyself.
- 26 † He that hath confidence in his owne hart, is a foole: but who so walketh wisely shal be saued. Trust not thyn owne iudgement.
- 27 † He that geueth to the poore, shal not lacke: he that despiseth him that asketh, shal susteyne penurie. Almes dedes.
- 28 † When the impious shal rise, men shal be hid: when they shal perish, the iust shal be multiplied. Godlie magistrates.

CHAP. XXIX.

- 1 **T**HE man, that with stiffe necke contemneth him that rebuketh, Goden destruction shal come vpon him: and health shal not folow him. Loue to be corrected.
- 2 † In the multiplication of iust men, the common people shal reioyce: when the impious shal take principedom, the people shal mourne. Chooseth godlie magistrates.

- Loue wisdom.** † A man that loueth wisdom, maketh his father glad: but he; 3  
that maintaineth harlots, shal destroy his substance.
- Iust and liberal magistrates.** † A iust king setteth vp the land, a couetous man shal 4  
destroy it.
- Sincere amitie** † A man, that with sayre, and fayned wordes speaketh to his 5  
frend, spreadeth a netre to his steppes.
- Iust ioy of the wicked sal.** † A snare shal intangle the wicked man sinning: and the 6  
iust shal praise and reioyce.
- Compassion of the poore.** † The iust knoweth the cause of the poore: the impious is 7  
ignorant of knowledge.
- Care of common good.** † Pestilent men dissipate a citie: but the wise turne away furie. 8
- Concend not with a foole.** † A wise man, if he contend with a foole, whether he be 9  
angrie, or whether he laugh, shal not finde rest.
- Defend the iust.** † Men of bloud hate the simple: but iust men seeke his soule. 10
- Discretion in iust anger.** † A foole vtrereth al his spirit: a wiseman differreth, and refer- 11  
ueth til after ward.
- Detestation of lying.** † A prince that gladly heareth wordes of lying, hath al his ser- 12  
uants impious.
- Contentment in state of life.** † The pooreman and the creditour haue mette one an other: 13  
our Lord is illuminatour of both.
- Equitie in iudgement.** † The king, that iudgeth the poore in truth, his throne shal 14  
be replenished for euer.
- Chastisement of youth.** † Rod and rebuke geueth wisdom: but the childe, that is 15  
left to his owne wil, confoundeth his mother.
- God neuer permitteth al to be euil.** † In the multiplication of the impious, wickednes shal be 16  
multiplied, and the iust shal see the ruines of them.
- Instrust children.** † Nurter thy sonne, and he shal refresh thee, and shal geue 17  
delightes to thy soule.
- Pray to haue good Pastors.** † When prophecie shal fayle, the people shal be dissipated: 18  
but he that keepeth the Law, is blessed.
- Compel the froward to obey.** † A seruant can not be taught by wordes: because he vnder- 19  
standeth that which thou sayst, and contemneth to answer.
- Consideration in speaking.** † Hast thou seene a man swifte to speake? follie is rather to 20  
be hoped, then his amendement.
- Solidue the flesh to the spirit.** † He that nourisheth his seruant delicatly from his child- 21  
hood, after ward shal feele him stubburne.
- Meeknes.** † An angrie man prouoketh brawles: and he that is easie to 22  
indignation, shal be more prone to sinne.
- Humilie.** † Humiliation foloweth the proude: and glorie shal receiue 23  
the humble of spirit.
- Participate not with him.** † He that is partaker with a theefe, hateth his owne soule: he 24  
heareth one adiuring, and telleth not.



- 25 † He that feareth man, shal soone fal: he that trusteth in our Lord shal be lifted vp.  
 26 † Manie seeke after the face of the prince: & the iudgement of euerie one commeth forth from our Lord.  
 27 † The iust abhorre an impious man: & the impious abhorre them that are in the right way.  
 The sonne that keepeth the word, shal be out of perdition.

CHAP. XXX.

*A right wiseman thinketh humbly of himself. 4. knowing that Gods workes are inscrutable, and perfect: 8. desireth truth in al thinges, & mediocritie in riches. 11. Abhorreth certaine sortes of men, 1. 5. & certaine execrable thinges 18. noteth certaine things hard to be knownen: 21. other thinges intolerable: 24. others admirable. 32. the tongue dangerous.*

- 1 **T**HE wordes of the Gatherer the sonne of Vomiter. The vision, that the man spake, with whom God is, and who  
 2 being strengthened by God abiding with him, sayd: † I am  
 :: most foolish of men, & the wisdom of men is not with me.  
 3 † I haue not learned wisdom, and haue not knowen the sci-  
 4 ence of saints. † :: Who hath ascended into heauen and descended? who hath conteyned the spirit in his handes? who hath bound the waters together as in a garment? who hath rayled vp al the borders of the earth? what is his name, and  
 5 what is the name of his sonne, if thou know? † Euerie word of God tryed by fyre, is a buckler to them that hope in him:  
 6 † Adde not any thing to his wordes, and so thou be repro-  
 7 ued and found a lyer: † Two thinges I haue asked thee, denie  
 8 them not to me before I dye. † Vanitie, and lying wordes make far from me. Beggerie, and riches geue me not: geue  
 9 only things necessarie for my sustenance: † lest perhaps being filled I be allured to denie, and may say: Who is the Lord? or being compelled by pouertie I may steale, and forswear the  
 10 name of my God. † :: Accuse not a seruant to his master, lest perhaps he curse thee, and thou fal.  
 11 † There is: a generation that curseth their father, and that  
 12 bleisseth not their mother. † A generation, that semeth to it-  
 13 self cleane, & yet is not washed from their filthines. † A generation, whose eies are loftie, and the eieliids therof set vp  
 14 on high. † A generation, that for teeth hath swordes, and chaweth with theyr grinding teeth, that they may eate the needie out of the earth, and the poore from among men.

Feare not men in Gods cause remembreng that God is Iudge of al. Hate al wickednes. Obey spiritual and temporal parents.

The fourth part. Other singular precepts, with prayse of a prudent woman.

:: The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humilitie supposeth, that others haue attained some what more then himself.  
 :: Christ the Sonne of God is wisdom it self, and as the Sonne of man hath perfect wisdom.  
 :: Bondslaves are to be pitied, and not affliction added to the afflicted.  
 :: Foure execrable vices. Ingratitude. Hypocrisie: Inolencie: Oppression of the poore.

Cōcupiscence  
of the flesh,  
& of the eyes.  
: Enue, Luxu-  
rie, Auarice,  
& Ambition.  
: Disheuer  
of parents  
shall be seuer-  
ly punished.  
: Young men  
following car-  
nal appetite,  
can no more  
geue account  
of their actiōs,  
then of the  
vwayes vvhich  
an eagle, a ser-  
pent, and a  
shippe haue  
passed.  
: By these ex-  
amples are  
commended  
four vertues,  
Industrie,  
Prudence,  
Concord, and  
Humilitie.  
: Other foure  
Fortitude,  
Chastite,  
Order, and  
Iustice.  
: Fooles  
ought not to  
gouerne.  
: Moderation  
is necessarie in  
all actiōs,

† The horseleach hath :: two daughters that say : Bring, 15  
bring. Three things are vnſatiabſe, the fourth neuer ſayth it  
ſufficeth. † :: Hel, and the mouth of the matrice, & the earth 16  
which is not ſatiſfied with water : but :: the fyre neuer ſayth  
it ſufficeth. † :: The eie, that ſcorneth his father, & that deſpi- 17  
ſeth the trauail of his mother, in bearing him, let the rauens  
of the torrents pick it out, and the young of the eagle eate it.  
† Three thinges are hard to me, and of the fourth I am 18  
utterly ignorant. † The way of an eagle in the ayre, the way 19  
of a ſerpent vpon a rocke, the way of a ſhippe in the middes of  
the ſea, and :: the way of a man in youth. † Such is alſo the 20  
way of an adulterous woman, which eareth, and wying her  
mouth ſayth : I haue done no euil.  
† By three thinges the earth is moued, and the fourth it can 21  
not ſuſteyne. † By a ſeruant when he ſhal reigne : by a foole 22  
when he ſhal be filled with meate : † by an odious woman 23  
when ſhe ſhal be taken in matrimonie : & by " a bondwoman  
when ſhe ſhal be heyre to her miſtreſſe.  
† There are :: foure the leaſt thinges of the earth, and they are 24  
wiſer then the wiſe. † The antes, a weake people, which pre- 25  
pareth in the harueſt meate for themſelues : † The leueret, 26  
a people not ſtrong, which placeth his bed in the rocke :  
† The locuſt hath no king, and they go out al by their troopes : 27  
† The ſtellion ſtayeth on his handes, & tarieth in kings houſes. 28  
† :: There are three thinges which go wel, and the fourth that 29  
goeth happely. † The lyon, the ſtrongeſt of beaſtes ſhal feare 30  
at the meeting of none : † the cocke gyrded about the loines, 31  
and the ramme : alſo the king, againſt whom none can reſiſt.  
† There is that :: hath appeared a foole after that he was liſted 32  
vp on high : for if he had vnderſtood, he would haue layd his  
hand vpon his mouth. † And he that :: ſtrongly preſſeth the 33  
pappes to wring out milke, ſtrayneth out butter, and he that  
violently cleanceth his noſe, wringeth out bloud : & he that  
prouketh angers, bringeth forth diſcordes.

### ANNOTATIONS. CHAP. XXX.

Some ſuppoſe  
one Agur to  
be auctor of  
this chapter.

But it ſemeth

I. *The vvordes of the Gatherer.* ] Some Interpreters take theſe foure Hebrew vvordes, Agur, Iache, Ichiel, and Vcal, contained in this fiſt verſe, to be proper names of men, ſuppoſing that a certaine wiſeman named Agur, the ſonne of Iache, ſpake the ſentences following in this chapter, to his ſonnes or ſcholars, called Ichiel & Vcal. And ſo this ſuppoſed Agur, not Salomon, ſhould be the auctor of this chapter. But the old Interpreter, whom S. Ierom approveth and foloweth, tranſlated the ſame vvordes as noones appellatiues. Neither doth



doth anie ancient Father account this Agar, amongst the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the same should haue bene placed last, and not before that which now followeth, and is by al men confessed to be Salomons. And therefore we thinke it more probable, with S<sup>r</sup> Beda, and the common opinion, that there was no other auctor of anye part of this booke, besides King Salomon. VWho is here called CONGREGANS, the Gatherer, because he gathered these excellent Parables, and Proverbes; as the sonne of the Holie Ghost, signified by the word IACHE, powring forth diuine sentences, for instruction of ITHIEL & VCAL, that is, of al those with whom God is by his graces; and who are strenghtened by God abiding with them.

more probable that only Salomon is auctor of this whole booke.

VWhy he is called Gatherer.

23. A bawdy woman when she shal be heyre. } Of al things in this world, it seemeth most absurde, that heresie doth dominiere ouer Catholique religion: which God some times, and in some places suffereth, for the greater merite of his elect.

VWhy God suffereth heresie to reigne.

CHAP. XXXI.

An exhortation to chastitie, temperance, & to workes of mercie. 10. with praise of a valiant wife woman.

1 THE wordes of Lamuel the king. The vision wherwith  
2 his mother instructed him. † What o my beloued, what o the beloued of my wombe, what o beloued of my vowes;  
3 † Geue not thy substance to women, & thy riches to destroy  
4 kinges. † Geue not to kinges, o Lamuel, geue not wine to kinges: because there is no secrete where drunknes reigneth,  
5 † & lest perhaps they drinke, & forget iudgements, & change  
6 the cause of the children of the poore. † Geue strong drinke to them that be sad, and wine vnto them, that are of a pensue  
7 minde: † let them drinke, and forget their pouertie, and not  
8 remember their sorow any more. † Open thy mouth to :: the  
9 dumme, & to the causes of al the children that passe: † open thy  
10 mouth, & decree that which is iust, & iudge the needie & poore.  
11 † A valiant woman :: who shal finde : far, and from the  
12 ynnost borders is the price of her. † The hart of her husband  
13 trusteth in her, and he shal not neede spoyles. † She shal  
14 render good, and not euil, al the dayes of her life. † She hath  
15 sought wool and flaxe, and hath wrought by the counsel of  
16 her handes. † She is become as a marchants shippe, bringing  
17 her bread from farre. † And she hath risen in the night, and  
18 geuen pray to her household, and meates to her handmaidens.  
19 † She hath vowed a vilde, and brought it, of the fruit of her  
20 handes she hath planted a vineyard. † She hath gyrded her  
21 loines with strength, and hath strenghtened her arme. † She  
22 hath tasted, and sene that her traficke is good: her lampe shal  
23 not be extinguished in the night. † She hath put her hand to

:: VVordes pertaining to Salomon, spoken to him by his mother: who here calleth him Lamuel, signifying, God visit him.

:: Doctrine is most profitable to those, that are modestly dumme, more villing to heare then to speake.

:: The chief & most proper office of a king is to do iustice.

:: A vyoman of such perfectio as is here described, is in dede rare, yet possible to be found.



Flaxe on the distaffe signifieth purpose to do good workes, yarne on the spindle the worke vvel begune, which geueth confidence in God that the same shal be perfect and haue due reppard.

They make and sel cloth, which learning and obseruing Gods law, do teach iothers.

External comelines is not durable; but the feare of God is more worthie of praise.

The praise of a right wise woman written in verse, & in order of the Alphabet.

The Church hath al good properties requisite.

A faithful soule hath them at least in desire.

Rare and excellent women both in the old and new testament.

strong things, and her fingers haue taken hold of :: the spindle. † She hath opened her hand to the needie, and stretched out her palmes to the poore. † She shal not feare for her house in the coldes of snow : for al her houshold are clothed with duble. † Tapestrie clothing she hath made to herself: silke, and purple is her garment. † Her husband is noble in the gates, when he shal sitte with the senatours of the land. † She :: made sindon, and sold it, and deliuered a girdle to the Chananeire. † Strength and beaurie is her garment, and she shal laugh in the later day. † She hath opened her mouth to wisdom, and the law of clemencie is in her tongue. † She hath considered the pathes of her house, and hath not eaten her bread idle. † Her children arose, and commended her to be most blessed : her husband, and he praysed her. † Manie daughters haue gathered together riches : thou hast passed them al. † :: Grace is deceitful, and beautie is vayne : the woman that feareth our Lord shal be praysed. † Geue ye to her :: of the fruite of her handes : and let her workes praise her :: in the gates.

:: Good vvorkes shal be reppard, :: at the tribunal seate of iudgement.

### ANNOTATIONS CHAP. XXXI.

10 *A valiant woman who shal finde?* ] Vpon occasion of his mothers most prudent admonition, the wiseman singularly praiseth a perfect vertuous woman. And that in an exquisite kind of stile: in Tetramical Iambike verse, with perfect order and number of the Alphabet letters. Signifying, as S. Ierom teacheth, that as none can reade, or speale wordes, vnles they first lerne to know the letters: so we can not attaine to know the greater Mysteries in hol e Scriptures, except we beginne with moral good life, according to that the Prophet sayth: By thy commandments I haue vnderstood. And therefore wise Salomon, by instinct of the Holie Ghost, as wel by the maner of stile, as by the doctrine contened, concludeth his Booke of Parables, with praise both of the Church in general, which hath al the vertues, and good properties here mentioned; and of euerie faithful soule, sincerely seruing God, which either in dede, or in desire of mind, hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole Church, S. Augustin in two Sermons ( 217. and 218. de temp.) S. Beda vpon this place, and other Fathers shew it evidently. Touching also particular soules, not only of holie men, but also of vvemen, the frailer sexe, holie Striptures; and Ecclesiastical monuments yelde manie examples, besides the most Excellent and immaculate virgin Mother of God; as of Sara, Rebecca, Lia, Rachel, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious pearles, deare spouses of Christ, and singular ornaments of his Church.

Proem.  
lament.

Psal. 11  
v. 104.

## THE ARGVMENT OF ECCLESIASTES.

**K**ing Salomon a diuine Preacher, wherof this Booke is called Ecclesiastes, exhorteth al such as haue lerned the principles of good life, to contemne this world: because al thinges therein are vaine, and insufficient to geue repose to mans soule: shewing that true felicitie, which al men desire, consisteth not in natural knowlege, gotten by witte and industrie, nor in worldlie pleasures, much lesse in carnal; nor in riches; nor in auctoritie or dominion; nor in anie other temporal thing; as diuers diuersly thinke: but only in the true seruice of God, by flying from sinne, and doing good workes, as in the meritorious cause, and essentially in the clere vision of God: the proper end, for which man was created. And so this Booke conteyneth three principal parts. First this diuine preacher confuteth al their opinions, that imagine a false felicitie in humane, worldlie, or temporal thinges: to the beginning of the 7. chapter. In the rest of that chapter, and three folowing, he teacheth that true felicitie consisteth in the eternal fruition of God: and is procured by declining from vices, and embracing vertues. In the two last chapters, he exhorteth al to beginne speedily to serue God, and to perseuere therein to the end of this life.

This booke called Ecclesiastes, teacheth to contemne this vworld. Because felicitie consisteth not in anie temporal thing: but in the eternal sight of God.

Diuided into three parts.

## ECCLESIASTES, IN HEBREW CALLED COHELETH.

### CHAP. I.

*Al temporal thinges (in comparison of true felicitie) are vaine, 4. because they are mutable, 8. neither can anie man attaine perfect knowlege, to his satisfaction: 12. as appeareth by Salomons owne experience.*

The first part of this Sermon sheweth, that Felicitie consisteth not in anie temporal thing.

1  
2  
3  
4



HE wordes of Ecclesiastes, the sonne of Dauid, king of Ierusalem. † Vanitie of vanities, sayd Ecclesiastes: vanitie of vanities, & al thinges vanitie. † What hath a man more of al his labour, wherby he laboreth vnder the sunne? † Generation passeth, and generation cometh: but :: the earth standeth for euer.

:: In the end of this world



the earth shal  
be purified, &  
so remaine for  
euer.

† The sunne riseth, and goeth downe, and returneth to his  
place : and there rising againe, † compasseth by the South,  
and bendeth to the North : compassing al thinges, goeth  
forward in circuite, & returneth vnto his circles. † Al riuers  
enter into the sea, and the sea ouerfloweth not : to the place,  
whence the riuers issue forth, they do returne, that they may  
flow againe. † Al thinges are hard : man can not explicate  
them in word. The eye is not filled with seing, neither is the  
eare filled with hearing. † What is that hath bene ? the same  
thing that shal be. What is that hath bene done ? the same

¶ Mens soules  
are created  
of the same  
kind as Adams  
soule : other  
creatures ei-  
ther were in  
their kindes  
from the be-  
ginning of the  
world, or are  
procreated of  
diuers kindes  
preexisting.

S. Tho. 2a 1 q.  
73. a. 1. ad 3  
¶ Al natural  
thinges are in-  
sufficient mea-  
nes to attaine  
felicitie.

¶ Wisdome is  
the best thing  
in this world,  
yet is not per-  
fect felicitie,  
but the mea-  
nes to attaine  
it.

that is to be done. † ¶ Nothing vnder the sunne is new, 10  
neither is anie man able to say : Behold this is new : for it hath  
already gone before in the ages, that were before vs. † There 11  
is no memorie of former thinges : but neither of those thinges  
verily, which hereafter are to come, shal there be remen-  
brance with them, that shal be in the later end. † I Eccle- 12  
siastes haue bene king of Israel in Ierusalem, † and haue pro- 13  
posed in my mind, to seke and search wisely of al thinges, that  
are done vnder the sunne. This very euil occupation hath God  
geuen to the children of men, that they might be occupied in  
it. † I haue sene al thinges, that are done vnder the sunne, and 14  
behold ¶ al are vanitie, & affliction of spirit. † The peruerse 15  
are hardly corrected, and the number of fooles is infinite.  
† I haue spoken in my hart, saying : Loe I haue bene made 16  
great, and haue gone beyond al in wisdom, that were before  
me in Ierusalem : and my minde hath contemplated manie  
thinges wisely, and I haue lerned. † And I haue geuen my 17  
hart to know prudence, and doctrine, and errors and follie :  
and I haue perceiued that in these also there was labour, and  
affliction of spirite, † for that ¶ in much ¶ wisdom there is 18  
much indignation : and he that addeth knowlege, addeth  
also labour.

### ANNOTATIONS. CHAP. I.

¶ Wisdome ma-  
keth men to  
be angrie with  
nature, to feare  
God, and to  
proceede in  
vertue.

18 In much wisdom is much indignation. ] How much more anie man pro-  
fiterh in wisdom, so much more he is angrie with himself, for the euils which  
he hath done : so much better he knoweth the strict iudgement of God, which  
he must paye. so much more he vnderstandeth the want of perfect wisdom : so  
much more he seeth that labour is required to procede in vertue : and to con-  
serue that smal portion which he hath gotten. Neither is anie man ordinarily  
assured that he hath gotten anie part of true wisdom ; for he knoweth not,  
whether he be worthie of loue or hate. Eccle. 9.



## CHAP. II.

*Humane delighthes are al vaine : 4. as gorgeous buildinges, fruitful vinyards, plentie of fish, cattle, seruantes, siluer, gold, musike : 11. not satisfysing mans desire. 18. Neither can anie man know, how his heyre wil behaue himself.*

- 1 **I** Sayde:: therefore in my hart : I wil goe, & flow in delighthes, and enioy good thinges. :: And I saw that this also was vanitie. † Laughter I haue reputed error: and to ioy I haue saide: Why art thou deceiued in vaine? † I haue thought in my hart, to withdraw my flesh from wine, that I might transerre my minde to wisdom, and might auoid follie, til I might see what should be profitable for the children of men: what is nedeful to be done vnder the sunne, in the number of the dayes of their life. † I haue magnified my workes, I haue built me houses, & planted vineyards, † I haue made gardens, and orchards, and set them with trees of al kindes, † and I haue made me ponds of waters, to watter the wood of springing trees, † I haue possessed men seruants and wemen seruants, and haue had a great familie: herdes also, and great flockes of shepe, aboue al that were before me in Ierusalem: † I haue heaped together to myself siluer, and gold, and the substance of kinges, and prouinces: I made me singingmen, & singingwomen, and the delighthes of the children of men: † cuppes, and goblets to serue to powre out wines: † and I surpassed in riches al, that were before me in Ierusalem: † wisdom also hath perseruered with me. † And al thinges, that myne eies desired, I haue not denied to them: neither haue I stayed my hart, but that it enioyed al pleasure, & delighted itself in these thinges, which I had prepared: and this I esteemed my portion, if I did vse my labour. † And when I had turned myself to al the workes, which my handes had done, & to the laboures, wherein I had swette in vaine, I saw in al thinges vanitie, and affliction of minde, & nothing to be permanent vnder the sunne. † I passed further to contemplate wisdom, and errors, and follie (what is man, quoth I, that he can folow the king his Maker?) † and I saw that wisdom so much excelled follie, as light differeth from darknes. † The eyes of a wiseman are in his head: the foole walketh in darknes: and I haue lerned that there was one death of both. † And I sayd in my hart: If the tal of the foole & myne shal be one
- 2 A wordlie man may obiect, that seeing wisdom bringeth not felicitie in this life, it seemeth best to take his pleasure & ease, & not to labour for it. :: But the wiseman confuteth this conceipt. Because wordlie ioy is short & vncertaine, neither is anie ioy that men haue in this life true ioy of the blessed, but only a consolation in miseries.
- 3 Consideration is the directorie of al good workes.

∴ The conceit  
of worldlie  
men not con-  
sidering the  
life to come.

be one, ∴ what doth it profite me, that I haue bestowed greater labour for wisdom? And speaking with my minde, I perceiued that this also was vanitie. † For there shal be no memorie of 16 the wise in like maner as of the foole for euer, and the times to come shal couer al thinges together with obliuion: the lerned dieth in like maner as the vnlearned. † And therfore I haue bene 17 wearie of my life, seing al thinges vnder the sunne to be euil, and al thinges vanitie and affliction of spirite. † Againe I 18 detested al myne industrie, wherewith I haue laboured vnder the sunnemoost studiously, being like to haue an heyre after me: † whom I know not, whether he wil be a wiseman or a foole, 19 and he shal rule in my labours, wherewith I haue swette and haue bene careful: and is there anie thing so vaine? † Where- 20 fore I ceased, and my hart hath renounced to labour anie more vnder the sunne. † For whereas one laboreth in wisdom, and 21 doctrine, and carefulnes, he leaueth the thinges gotten to an idle man: and this therefore is vanitie, and great euil. † For 22 what profite shal be to a man of al his labour, and affliction of spirite, wherewith he is vexed vnder the sunne? † Al his 23 daies are ful of sorowes and miseries, neither by night doth he rest in minde, and is not this vanitie? † Is it not better to eate 24 and drinke, and shew vnto his soule good thinges of his laboures? ∴ & this is of the hand of God. † Who shal so deuour, 25 and flow with delightes as I? † To a man good in his sight, 26 God hath geuen wisdom, and knowledge, and ioy: but to the sinner he hath geuen affliction, and superfluous care, to adde, and to gather together, and deliuer it to him that hath pleased God: but this also is vanitie, & vaine carefulnes of the minde.

∴ It is better  
to vie that is  
honestly got-  
ten for our  
necessitie,  
then to be stil  
solicitous to  
get more.

### CHAP. III.

*Contrarie thinges succede in their seasons, and passe away, 9. wherof man getteth no perfect knowlege, how long soeuer he liueth, and laboreth to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil shal be separated, and iudged according to their desertes.*

∴ Generation,  
Corruption,  
& Alteration  
pertaine only

**A**L thinges haue a time, and in their spaces al thinges passe 1  
vnder ∴ heauen. † A time to be borne, & a time to dyc. 2  
A time to plant, & a time to pluck vp that which was planted.  
† A time to kil, and a time to heale. A time to destroy, 3  
and a time to builde. † A time

- 4 † A time to wepe, & a time to laugh. A time to mourne, to things of  
and a time to dance. this world  
5 † A time to disperse stones, and a time to gather. vnder heauen,  
A time to embrace, and a time to be farre from embracings. often here  
6 † A time to gette, and a time to lose, described by  
A time to kepe, and a time to cast away. the terme,  
7 † A time to rent, and a time to sow together. Vnder the  
A time to kepe silence, & a time to speake. sunne. For  
8 † A time of loue, and a time of hatred. A time of warre, spiritual sub-  
9 and a time of peace. † :: What hath man more of his labour? stances are not  
10 † I haue sene the affliction, which God hath geuen to the comprehended in time,  
11 children of men, that they may be distracted in it. † He hath nor place. S.  
made al things good in their time, and hath deliuered the Ierom. in hunc.  
world to their disputation, and that man can not finde the locum. 107.  
worke, which God hath wrought from the beginning vnto :: Al this  
12 the end. † And I haue knowne that there was no better sheweth that  
13 thing then to reioyce, and to do wel in his life. † For euerie nothing of  
man, that eateth and drinketh, and seeth good of his labour, this world is  
14 this is the gift of God. † I haue lerned that al the workes, perpetual, but  
which God hath made, perseuere for euer: we can not adde to be vsed  
15 hath made that he may be feared. † That which hath bene interchange-  
made, the same is permanent: the things that shal be, haue ably, in due  
16 already bene: and God restoreth that which is past. † I saw time, place,  
vnder the sunne in the place of iudgement impietie, and in the maner, and  
17 place of iustice iniquitie. † And I sayde in my hart: the iust order. For dis-  
and the impious God wil iudge, and then shal be the time of order maketh  
18 euerie thing. † I sayd in my hart of the children of men, that confusion.  
God would proue them, and shew them to be like beastes.  
19 † Therefore there is one death of man, and beastes, and the  
condition of both equal: as man dieth, so they also dye: al  
things breath alike, and man hath nothing more then beast:  
20 al things are subiect to vanitie, † and al things passe to one  
place: of earth they were made, and into earth they returne  
21 together. † Who knoweth if the spirit of the children of  
Adam ascend vppward, and if the spirite of beastes descend  
22 downward? † And I haue found that nothing is better then  
for a man to reioyce in his worke, and that this is his  
portion. For who shal bring him, to know the things that  
shal be after him?



*In this world manie innocents are oppressed, 4. The potent enuied sometimes contemned, 15. and forsaken by their subiectes, 17. especially when the superiors obey not God.*

**I** Turned myself to other thinges, and I saw the oppressions, 1  
that are done vnder the sunne, and the :: teares of the  
innocents, and no comforter : & that they can not resist their  
violence, being destitute of al mens helpe. † And I praised 2  
rather the dead, then the liuing : † and happier then both 3  
haue I iudged him, that is not yet borne, nor hath sene the euils  
that are done vnder the sunne. † Again I haue contemplated 4  
al the labours of men, and their industries I haue perceiued to  
lie open to the enuie of their neighbour : and in this therefore  
there is vanitie, and superfluous care. † A foole foldeth his 5  
handes together, and eateth his owne flesh, saying : † Better 6  
is an handful with rest, then both handes ful with labour, and  
affliction of mind. † Considering I found also an other vanitie 7  
vnder the sunne : † There is one, and he hath not a second, 8  
not a sonne, not a brother, and yet he ceaseth not to labour,  
neither are his eyes satisfied with riches, neither doth he  
recount, saying : For whom do I labour, and defraud my  
soule of good thinges ? in this also is vanitie, and very il  
affliction. † " It is better therefore that two be together, then 9  
one : for they haue profite of their societie : † if one fall, he 10  
shal be stayed vp of the other. Woe to him that is alone :  
because when he falleth, he hath none to lift him vp. † And 11  
if two sleepe together, they shal warme eche other : one how  
shal he be warmed ? † And if a man preuaile against one, two 12  
resist him : a :: triple coard is hardly broken. † Better is a 13  
child that is poore and wise, then a king old and foolish, that  
knoweth not to foresee for hereafter † Because out of the 14  
pison, and cheynes sometime there cometh one forth to a  
kingdom : and an other borne in his kingdom, is consumed  
with pouertie. † I saw al men aliue, that walke vnder the 15  
sunne, with the second yongman, which shal rise vp for him.  
† The number of the people, of al that haue bene before him 16  
is infinite : and they that shal be afterward, shal not reioyce in  
him. But this also is vanitie, and affliction of spirite. † Take 17  
heede to kepe thy foote, when thou entrest into the house of  
God,

∴ God suffereth the innocent to be afflicted for a time, of his special prouidence : because they thereby merite a great reward  
Psal 72.

∴ It is in dede better not to be at all then to be in eternal miserie, (Mat. 26. v. 24.) but temporal affliction which the iust suffer is not miserie, as wordlie men esteeme it, but a special meane to attaine eternal felicitie.

∴ True charity not conteminate with enuie, by how much it is increased in number, so much it increased in strength. S. Iero.

18 God, and approach thou to heare. † For much better is obedience, then the victimes of fooles, who know not what euil they doe.

REG. 15.  
see. 6.

## ANNOTATIONS. CHAP. IIII.

9. *It is better that two be together.*] Besides the commendation of charitie, Man without and freindshipe amongst men : which is one proper sense of this place. S. Christs helpe  
Jerom expoundeth it also of the necessitie of Christs dwelling in mans soule, can neither  
& of his continual assitting grace : that man alone lie not open to the deceiptes resist tenta-  
of the aduersarie. The benefite of feloshippe (sayth he) is streightwayes shewed tions, nor rise  
in the profite of societie. For if the one fal (as \* the iust fallerth often) Christ from sinne,  
raisseth vp his partner : for vvoe to him, vvhich fallerth hath not Christ in him, to  
raise him vp. If one also slepe, that is, be dissolued by death, and haue Christ  
vvith him, being vvarmed, and quickned, he sooner reuiuet. And if the  
diuel be stronger in impugning against a man, the man shal stand, and Christ  
vvil stand (*pro homine suo, pro sodali suo*) for his man, for his companion. Not  
that Christs povvre alone is vveake against the diuel, but that free wil is leift to  
man, and we doing our endeuour he becometh stronger in feighing. And if  
the Father, the Sonne, and the Holie Ghost come vvithal, this sodalitie is not  
soone broken. Yet that vvich is not soone broken, may sometimes be broken.  
For this triple coard, vvvas in Iudas the Apostle, but because after the morsel  
the diuel entered into him, this coard was broken. Thus S. Irom teacheth, that  
neither can man without Christ resist tentations, nor rise from anie sinne in this  
life, or \* in the next; neither vvil Christ vvithout mans consent and endeuour,  
stay him from falling, nor raise him vp being fallen.

And without  
mans free  
consent Christ  
wil not stay  
him, nor raise  
him vp.

Joan. 13.  
v. 27.

\* In pur-  
gatorie.

## CHAP. V.

*An exhortation to speake discretly, and reuerently of God; 3. to performe  
vowes; 6. not to be troubled with imaginations, nor present oppressions of  
the poore. 9. Auarice is neuer satiate, 11. riches sometimes causeth sickness,  
ruine of the bodie, 18. and obliuion of God.*

- 1 **S**PEAKE :: not anie thing rashly, neither let thy hart be :: Because no  
swift to vtter a word before God. For God is in heauen, man is able to  
and thou vpon the earth : therfore let thy wordes be few. attaine per-  
2 † Dreames do folow manie cares, and in manie wordes follie. fect knowlege  
3 will be found. † :: If thou hast vowed anie thing to God, of God, it be-  
differre not to pay it : for an vnfaithful and foolish promise houeth al to  
displeaseth him. But what soeuer thou hast vowed, pay it : speake and  
4 † and it is much better not to vow, then after a vow not to thinke soberly  
5 performe the thinges promised. † Geue not thy mouth to of him.  
make thy flesh to sinne : neither say thou before :: the Angel : :: Vow or pro-  
There is no prouidence : lest perhaps God being vvith wrath against mise once  
6 thy wordes, dissipate al the workes of thy handes. † Where made must be  
thy wordes, dissipate al the workes of thy handes. † Where fulfilled.  
7 innumerable : but do thou feare God. † If thou shalt see the The proper  
Angel which  
cuerie man.

oppressions of the poore, and violent iudgements, and iustice to be subuerted in the prouince, meruel not at this matter: because there is an other higher then the high, and ouer these also there are others more eminent: † and besides the king 8 of al the earth reigneth ouer his seruant. † A couetous man 9 shal not be filled with money: and he that loueth riches, shal take no fruite of them: and this therfore is vanitie. † Where 10 great riches are, there are also manie that eate them. And what doth it profite the owner, but that he seeth the riches with his eyes? † Sleepe is swete to him that worketh, 11 whether he eate much or litle: but the satietie of the rich doth not suffer him to sleepe. † There is also an other very il 12 infirmitie, which I haue sene vnder the sunne: riches kept to the hurt of the owner. † For they perish in very euil 13 affliction: he hath begotten a sonne, which shal be in great pouertie. † As he came forth naked from his mothers 14 wombe, so shal he returne, and shal take nothing away with him of his labour. † An infirmitie vterly miserable: as he 15 came, so shal he returne. What doth it then profite him, that he hath labored into the winde? † Al the dayes of his life he 16 eareth in darknes, and in miserie, and in heauines. † This 17 therfore hath semed good to me, that a man eate, and drinke, and take ioy of his labour, wherwith he hath labored vnder the sunne, the number of the dayes of his life, which God hath geuen him, and this is his portion. † And to euerie man, 18 vnto whom God hath geuen riches, and substance, and hath geuen him powre to eate of them, and to enioy his portion, and to reioyce of his labour: this is the gift of God. † For he 19 shal not greatly remember the dayes of his life, because God doth occupie his hart with delightes.

## CHAP. VI.

*Riches make not men happie, because manie dye shortly: 3. and manie rich men wil not vse their riches. 8. Likewise studie to know al secrete thinges is vanitie, not felicitie.*

**T**HERE is also an other euil, which I haue sene vnder the 1 sunne, and that frequent with men: † A man to whom 2 God hath geuen riches, and substance, and honour, and nothing is lacking to his soule of al thinges, which he desireth: neither doth God geue him powre to eate therof:

but a

As temporal riches are often the occasion of their owners ruine: so vaine philosophie, and heresie auaiile not heretikes, nor their followers, but as they came naked from their mothers wombe, the peruerse Church, so shal both such masters, and scolars depart without comforth into the wrath which they prepare to themselves. S. Ierom. in hunc locum.

Iob. 2



- but a strange man shal eate it vp. This is::vanitie and great  
 3 miserie. † If a man shal begette an hundred children, and  
 shalliue manie yeares, and haue manie dayes of age, and his  
 soule vse not the goods of his substance, and he lacke burial:  
 of this man I pronounce, shat the vntimely borne is better  
 4 then he. † For he came in vaine, and passeth to darknes, and  
 5 his name shal be cleane forgotten. † He hath not sene the  
 6 sunne, nor knowen the distance of good and euil: † although  
 he liued two thousand yeares, and hath not enioyed good  
 7 things: do not al thinges hasten to one place? † Al the  
 labour of man is in his mouth: but his soule shal not be filled.  
 8 † What hath the wiseman more then the foole? and what  
 9 the poore man, but to passe thither, where life is? † Better it  
 is to see that, which thou maist couere, then to desire that,  
 which thou canst not know. But this also is vanitie, and  
 10 presumption of spirite. † :: He that shal be, his name is al-  
 ready called: and it is knowne, that he is a man, and can not  
 11 contend in iudgement against a stronger then himself. † There  
 be manie wordes, that haue much vanitie in disputing.

:: All this  
 sheveth eu-  
 idently that  
 felicitie con-  
 sisteth not in  
 riches.

:: It is plainly  
 preached  
 (saith S. Iero.)  
 of the coming  
 of Christ,  
 vvhose name  
 was geuen,  
 and knowen  
 before he vvas  
 borne in flesh.

## CHAP. VII.

*It is in vaine to seke, and vnpossible to know al natural thinges. 2. It impor-  
 seth to leade this shorte life in mortification, 4. penance, 8. and patience:  
 12. seeking wisdom, with competent temporal meanes; 15. providing for  
 the next world; 24. not yielding to concupiscence.*

- 1 **W**HAT nedeth a man to seke thinges greater then  
 himself, wheras he is ignorant, what is profitable  
 for him in his life, in the number of the dayes of his peregrina-  
 tion, and the time that passeth as a shadow? Or who can tel  
 him what shal be after him vnder the sunne?  
 2 † Better is a good name then precious ointments: and the day  
 3 of death, then the day of natiuitie. † It is better to goe to the  
 house of mourning, then to the house of banketing: for in  
 that the end of al men is signified, and he that liueth thinketh  
 4 what shal be. † :: Anger is better then laughter: because by  
 sadnes of the countenance, the mind of the offender is  
 5 corrected. † The hart of wisemen where sadnes is, and the  
 6 hart of fooles where mirth. † It is better to be rebuked of a  
 wiseman, then to be deceiued with the flaterie of fooles.  
 7 † Because as the sound of thornes burning vnder a potte, so

None can per-  
 fectly know  
 the nature of  
 al thinges pre-  
 sent, or to  
 come.

The 2. part.  
 True felicitie  
 is procured  
 by good life,  
 and consisteth  
 in the eternal  
 sight of God.  
 Anger right-  
 ly vied, is  
 commendable  
 & beneficial  
 to correcte

on owne  
faulces and  
others.  
Butt if he, or  
in moderate  
anger is furiſh  
and hartſal.

Likewiſe  
moderate  
riches profite  
the ſervants  
of God, ſo that  
they ſette not  
their mind  
vpon them.

Mans reaſon  
which is the  
ſuperior part  
of his ſoule,  
rarely thin-  
keth good:  
Sensuatie  
ſtil inclineth  
to euil.

the laughter of a foole: but this alſo is vanitie. † Oppreſſion 8  
trubleth the wiſe, and ſhal deſtroy the ſtrength of his hart.  
† Better is the end of a ſpeech, then the beginning. † Better is 9  
the patient man then the arrogant. † Be not quickly angrie, 10  
becauſe anger reſterh in the boſom of a foole. † Say not: What 11  
is the cauſe thinkeſt thou that the former times were better  
then they are now? for this maner of queſtion is fooliſh.  
† Wiſdom with riches is more profitable, and doth more 12  
profite them that ſee the ſunne. † For as wiſdom proteſteth, 13  
ſo money proteſteth. But lerning and wiſdom haue this much  
more, that they geue life to their owner. † Conſider the 14  
workes of God, that no man can correct whom he hath deſpi-  
ſed. † In the good day enioy good thinges, and beware 15  
before of the euil day. For as this, ſo that alſo hath God made,  
that man finde not againſt him iuſt complaints. † Theſe thinges 16  
alſo I ſaw in the dayes of my vanitie: The iuſt man periſheth  
in his iuſtice, and the impious liueth a long time in his malice.  
† Be not iuſt too much: neither be more wiſe, then is neceſ- 17  
ſarie, leſt thou be come more dul. † Doe not impiouſly much: 18  
and be not fooliſh, leſt thou dye not in thy time. † It is good 19  
that thou hold vp the iuſt; yea and from him withdraw not  
thy hand: becauſe he that feareth God, negleſteth nothing.  
† Wiſdom hath ſtrengthened the wiſe aboue tenne princes of 20  
the citie. † For there is no iuſt man in the earth, that doth 21  
good, and ſinneth not. † But to al wordes alſo, that are 22  
ſpoken, do not applie thy hart: leſt perhaps thou heare thy  
ſervant curſing thee. † For thy conſcience knoweth, that 23  
thou alſo haſt curſed others. † I haue proued al thinges in 24  
wiſdom. I haue ſayd: I wil become wiſe, & it departed farder  
from me † much more then it was: and a depe profunditie, 25  
who ſhal finde it? † I haue vewed al thinges with my minde, 26  
that I might know, and conſider, and might ſeke wiſdom, and  
reaſon: and that I might know the impietie of the foole, and  
the errour of the imprudent: † and I haue found that a 27  
woman is more bitter then death, who is the ſnare of  
hunters, and her hart a nette, her handes are bandes. He that  
pleaſeth God, wil auoide her: but he that is a ſinner, wil be  
caught of her. † Loc this haue I found, ſayd \* Eccleſiaſtes, 28  
one thing and an other, that I might finde reaſon, † which yet 29  
my ſoule ſeketh, and I haue not found it. † A man of a  
thouſand I haue found one, † a woman of al I haue not  
found.

3. Reg.  
2. Par.  
Prou.  
1. Ioad.

\* Ti  
preach.

- 30 found. † Only this I haue found, that :: God made man right, and he hath intangled himself with infinite questions. Who is such a one as the wise? and who hath knowne the resolution of\* the word.

:: God made man right, & he of his owne wil fel from God. See s. Aug. li. 14. c. 11. ciuit.

## CHAP. VIII.

*A signe of true wisdom appereth in obseruing Gods commandments, 6. in this shorte time of meriting eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God suffereth the wicked to prosper, and the iust to be afflicted in this life, no mortal man can know.*

- 1 **T**HE wisdom of a man :: shineth in his countenance, and  
 2 the most mightie wil change his face, † I obserue the mouth of the king, and the precepts of the oath of God.  
 3 † Hasten not to depart from his face, nor continew thou in  
 4 an euil worke: because al that he pleaseth, he wil doe, † and his word is ful of powre: neither can anie man say to him.  
 5 Why dost thou so? † He that kepeth the precept, shal finde no euil. The hart of a wiseman vnderstandeth time and  
 6 answer. † There is a time for al busines, and opportunitie,  
 7 and much affliction of man: † because he is ignorant of thinges past, and thinges to come he can know by no  
 8 messenger. † It is not in mans powre to prohibite the spirite, neither hath he powre in the day of death, neither is he  
 9 saue the impious. † Al these thinges I haue considered, and gaue my hart on al the workes, that are done vnder the sunne.  
 10 Sometime man ruleth ouer man to his owne hurt. † I saw the impious buried: who also when they yet liued, were in holic place, and were praised in the citie as men of iust workes. But  
 11 this also is vanitie. † Because sentence is not speedely pronounced against the euil, the children of men committe  
 12 euils without anie feare. † But yet a sinner by this that he doth euil an hundred times, & by patience is borne withal, I know that it shal be good to them that feare God, which dread his  
 13 face. † Let there be no good to the impious, neither let his dayes be prolonged, but as a shadow let them passe, that  
 14 feare not the face of our Lord. † There is also an other :: vanitie, which is done vpon the earth. There are iust men, to whom euils happen, as though they had done the workes of the impious: and there are impious men, which are so

:: As probable coniecture of a mans inward disposition is made by his exterior countenance: so his good workes shinning before men are good signe of internal vertues; which in dede are right and meritorious, when the intention is sincere, referring al to Gods glorie, & edification of others, without desire of vaine praise in the world.

:: By this terme vanitie is stil vnderstood that selfe

secure,



citie is not in  
prosperous  
changes of this  
world: neither  
are al men mi  
serable, that  
suffer aduersi  
tie.

secure, as though they had the dedes of the iust. But this also  
I iudge most vaine. † I therfore haue praised mirth that there  
was no good thing for a man vnder the sunne, but that he  
should eate, and drinke, and be glad: and this only he should  
take away with him of his labour in the dayes of his life, which  
God hath geuen him vnder the sunne. † And I haue set my  
hart to know wisdom, and to vnderstand the \* distraction  
that is in the earth: There is a man that dayes and nightes  
taketh no slepe with his eyes. † And I vnderstood that man  
can finde no reason of al those workes of God, that are done  
vnder the sunne: and the more he shal labour to seke, so  
much the lesse he can finde: yea if the wisman shal say, that  
he knoweth, he is not able to finde it.

\* Busie  
searching

### CHAP. IX.

*None knoweth (certainly and ordinarily) whether they be in Gods grace  
or no. 4. The euil are in worse case dead then alie, 11. neither can we  
know the euent of temporal thinges, nor the terme of our life, nor how  
gratful others wil be towards vs. 16. Sure it is, that wisdom is better  
then strength.*

\* Mortal men  
suffering cala  
mities know  
not whether  
the same be  
inflicted for  
their prooffe  
and merite as  
in Iob and  
Tobie, or for  
their sinnes  
only, as in  
Pharas, & the  
Egyptians:  
but shal know  
in the iudge  
ment after  
their death.  
\* A sinner in  
this life may  
amend the  
will to be come  
better: but after

**A**L these thinges haue I discoursed in my hart, that I  
might curiously vnderstand them: there are iust men  
and wise, and their workes are in the hand of God: and yet  
man knoweth not, whether he be worthie of loue, or  
hatred: † but al thinges are reserued vncertaine for the time  
to come, because al thinges do equally chance to the iust and  
impious, to the good and the euil, to the cleane and vncleane,  
to him that immoleth victimes, and him that contemneth  
sacrifices. As the good so also is the sinner: as the periured, so  
he also that sweareth truth. † This is a very euil thing among  
al, which are done vnder the sunne, that the same thinges  
chance to al men. Wherby also the hartes of the children of  
men are filled with malice, and with contempt in their life,  
and after that they shal be brought downe to hel. † There  
is no man that may liue alwayes, and that can haue confi  
dence of this thing: better is: a dog liuing then a lion dead.  
† For the liuing know that they shal dye, but the dead know  
nothing more, neither haue they reward anie more: because  
the memorie of them is forgotten. † Loue also, and hatred,  
and enuies haue perished together, neither haue they part in  
this world, and in the worke, that is done vnder the sunne.

† Goe

- 7 † Goe therfore and eate thy bread in ioy, & drinke thy wine  
 8 with gladnes: because thy workes please God. † At al time  
 let thy garments be white, and let not oyle fal from of thy  
 9 head. † Enioy life, with thy wife whom thou louest, al the  
 dayes of the life of thy instabilitie, which are geuen to thee  
 vnder the sunne, al the time of thy vanitie: for this is the  
 portion in life, and in thy labour, wherwith thou laborest  
 10 vnder the sunne. † Whatsoeuer thy hand is able to doe,  
 worke it instantly: for neither worke, nor reason, nor wisdom  
 nor knowlege shal be in hel, whither thou dost hasten. † I  
 11 turned me to an other thing, and I saw vnder the sunne, that  
 neither running is of the swift, nor warre of the strong, nor  
 bread of the wise, nor riches of the lerned, nor grace of the at-  
 12 tificers; but time and chance in al. † Man knoweth not his  
 owne end: but as fishes are taken with the hooke, and as birdes  
 are caught with the snare: so men are taken in the euil time,  
 13 when it shal suddenly come vpon them. † This wisdom also  
 I haue sene vnder the sunne, and haue proued it to be very  
 14 great: † A litle citie, and few men in it: there came against it  
 a great king, and compassed it, and builded fortes round a-  
 15 bout, and the siege was persited. † And there was found in  
 it a man poore and wise, and he deliuered the citie by his  
 wisdom, and no man afterward remembred that pooreman.  
 16 † And I sayd, that wisdom is better then strenght: how then  
 was the wisdom of the pooreman contemned, & his wordes  
 17 were not heard? † The wordes of the wise are heard in  
 18 silence, more then the crie of a prince among fooles. † Better  
 is wisdom, then weapons of warre: and he that shal offend in  
 one point, shal lose manie good thinges.

## CHAP. X.

*Considering the great difference between wisdom and follie, 4. it becometh to resist vehement tentations diligently. 5. As when euil, & ignorant men haue authoritie ouer the wise. 8. The wicked often fal into their owne snares, 10. are hard, yet not vnpossible to be corrected. 11. Detracters are like serpents. 12. Wise graue princes are profitable; childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruine: 20. yet subiectes ought not to iudge euil of them.*

- 1 **F**LIES :: dying marre the sweetnes of ointment. Wisdom  
 and glorie is more precious, then a litle and temporal  
 2 follie. † The hart of a wiseman is in his righthand, and the

death he can  
 not repent.  
 chap. II. v. 3.  
 Myttically,  
 the Gentiles  
 were iudged  
 by Salomon  
 better then  
 the Iewes. S.  
 Ierom.

:: Base & vi-  
 cious men  
 mixt with the  
 good corrupt

the whole  
companie:  
much more a  
mortal sinne  
in a mans soule  
destroyeth al  
the vertues,  
that were  
there before.  
:: Euel men ad-  
uanced seme  
to prosper:  
:: But they fal  
into their  
owne trappes

hart of a foole is in his lefthand. † Yea and the foole walking 3  
in the way, wheras himself is vnwife, esteemeth al men fooles.  
† If the spirite of him that hath powre, ascend vpon thee, 4  
leauē not thy place: because carefulnes wil make the greatest  
sinnes to cease. † There is an euil that I haue sene vnder the 5  
sunne, as it were by errour proceeding from the face of the  
prince: † a foole set in high dignitie, and the rich to sitte 6  
beneth. † I haue sene :: seruants vpon horses: and princes 7  
walking on the ground as seruants. † He :: that diggeth a 8  
pitte, shal fal into it: and he that breaketh the hedge, a serpent  
shal bite him. † He that remoueth stones, shal be afflicted in 9  
them: and he that cutteth trees, shal be wounded of them.  
† If the iron shal be blunt, and that not as before, but shal 10  
be made blunt, it shal be sharpened by great labour, and after  
industrie shal wisdom folow. † If a serpent bite in silence, 11  
nothing lesse then it hath he, that detracteth secretly. † The 12  
wordes of the mouth of a wiseman grace: and the lippes of  
the vnwife shal throw him downe headlong. † The begin- 13  
ning of his wordes is follie, and the later end of his mouth is  
most wicked errour. † A foole multiplieth wordes. A man is 14  
ignorant what hath bene before him: and what shal be after  
him, who can tel him? † The labour of fooles shal afflict 15  
them, that know not to goe into :: the cittie. † " Woe to thee 16  
ô land, whose king is a childe, and whose princes eate in the  
morning. † Blessed is the land, whose king is noble, & whose 17  
princes eate in their time to refection, and not to riotousnes.  
† In slouthfulnes the roofof of the house shal goe to ruine, & 18  
in the infirmitie of the handes the house shal droppe through.  
† They make bread for laughter, and wine that liuing they 19  
may make merie: and to money al thinges obey. † In thy co. 20  
gitation detract not from the king, and in the secret of thy  
chamber curse not the richman: because euen the birdes of  
the ayre wil carie thy voice, and he that hath winges wil de-  
clare the sentence.

:: Such as seke  
by sense and  
reason to  
obtaine true  
knowledge,  
enter not into  
the cite, the  
Church:  
They labour  
in vaine and  
are afflicted  
in studie of  
Scriptures,  
when they  
walke in the  
desert and can  
not finde the  
cittie. S. Ierom.

## ANNOTATIONS. CHAP. X.

This text, and  
manie others,  
haue two sen-  
ses.

1.

In kings and  
al superiours

16 *Woe to thee o land, whose king is a childe.* ] S. Ierom ( as in most part of  
his commentaries vpon this booke ) expoundeth this passage in two senses:  
simply according to the first apparance of the letter; and mystically concern-  
ing the Church. The wiseman semeth in dede ( sayth he ) to reprove the  
principallie of yongmen, and to condemne luxurious iudges; for that in the  
one by want of age is infirme wisdom; in the other, mature age is weakened by  
delicacies. And contrarywise he approueth a prince of good partes, & liberal  
education;



education; & commendeth those Iudges, which do not preferre voluptuoulnes before publique affayres : but after great labour, and administration of the commonwealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doct<sup>r</sup>) something more sacred semeth to lye hidde in the letter : that in Scripture they are called yongmen, who forsake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, desire to establish traditions of men. Touching which points, our Lord threatneth Israel by Iſaias, for that this people hath refused the water of Siloe, that runneth with silence, and hath turned away the old fishpond, choosing the streames of Samaria, and gulfes of Damascus, I wil geue yongmen to be their princes, and deluders shal rule ouer them. Read Daniel : Thou shalt finde God ancient of dayes. Read the Apocalips of S. Iohn; Thou shalt finde the head of our Saviour white as snow, and as white wool. Ieremie also because he was wife and grauitie was repured in his wiidom, was forbid to cal himselfe a childe. VVoe therefore to the land, whose king is the diuel, who alwayes coueting nouelties, rebelled in Absalom against the father. VVoe to that land whose Iudges, and Princes loue the pleasures of this vworld. VVho, vntil the day of death come, say : Let vs eate and drinke, for to morow we shal dye. Contrariwise blessed is the land of the Church, whose King is Christ, the Sonne of the freeborne, descending from Abraham, Isaac, and Iacob, the stock of Prophets, and of al Saines, ouer whom sinne ruled not : and for that cause they were truly free : of whom was borne the holie Virgin Marie more free : hauing no thrubbe, nor branch out of the side, but her vwhole fruite sprung forth into a floure : saying in the Canticles : I am the floure of the silde, the lillie of the valles. The princes also of this land are the Apostles, and al sainctes, vvho haue their king the sonne of the freeborne, the sonne of the freevvoman, not of the bondvvoman Agar, but borne of the freedom of Sara. Neither do they eate in the morning, nor quickly. For they seke not pleasure in this present vworld; but shal eate in their due time, vvhen the time of reuward shal come, and they shal eate in fortitude, and not in confusion. Al the good of this present vworld is confusion : but of the future vworld is perpetual fortitude. Thus fatre S. Ierom. VVhose discourse vve haue here cited at large for a taste of his profound exposition of this vvhole booke; that such as haue opportunitie, may read the rest in the auctor himselfe. To .7.

## CHAP. XI.

*Workes of mercie are necessarie, whiles we haue time, 3. because after death none can merite : 4. neither must we differ to beginne, nor cease from good dedes, 8. but stil be mindful of death and iudgement : 10. auoiding wrath and malice.*

- 1 **C**AST thy bread vpon the passing waters : *a* because after
- 2 much time thou shalt finde it. † Geue a portion *b* to se-
- uen, and also to eight : because thou knowest not what euil
- 3 shal be vpon the earth : † If the cloudes be ful, they wil
- powre out raine vpon the earth. If the tree shal fal to the
- South, or to the North, in what place foeuer it shal fal, *c* there
- 4 shal it be. † He that obserueth the winde, soweth not : and he

S f 2

that *b* So the same

are required mature age, & diligent care of the comon good.

2. Antiquitie in matter of faith and religion is to be folowed, not noueltie.

Also mortification and labour is required in Pastors, not delicacie nor ease.

The B. Virgin Marie more free from sinne then the Patriarches.

The 3. part. An exhortation to be ginne quickly, and perseuere in Gods seruice.

*a* Of al vertues, the workes of mercie, corporal and spiritual, most auale for obtaining eternal felicitie : *Mat 25.*

be grounded  
in true faith,  
belcuing al  
that is written  
in the old and  
new testament  
signified by  
seuen & eight.  
After death  
none can  
either merite  
or demerite.  
Both in  
youth and old  
age do good  
workes.

that considereth the cloudes, shal neuer reape. † As thou art 5  
ignorant which is the way of the spirite, & how the bones are  
framed together in the wombe of her that conceiueth childe:  
so thou knowest not the workes of God, who is the maker  
of al. † In the morning sow thy seede, and in the euening 6  
let not thy hand cease: for thou knowest not which may ra-  
ther spring, this or that: and if both together, it shal be the  
better, † The light is sweete: and it is delectable for the eyes 7  
to see the sunne. † If a man shal liue manie yeares, and shal 8  
haue reioyced in them al, he must remember the darke some  
time, and manie dayes: which when they shal come, the  
thinges past shal be reprobued of vanitie. † Reioyce therfore 9  
yongman in thy youth, and let thy hart be in good, in the  
dayes of thy youth, and walke in the wayes of thy hart, and in  
the sight of thyne eyes: and know that for al these God wil  
bring thee into iudgement. † Take away anger from thy 10  
hart, and remoue malice from thy flesh. For youth and plea-  
sure are vaine.

## CHAP. XII.

*In youth is fittest time, and most meritorious to serue God. In age the same is  
more and more necessarie, but harder then to beginne, and lesse grateful.  
8. In this booke the preacher hath shewed, that al worldlie thinges are  
vanitie, 13. and that true felicitie is only procured by wisdom, which  
consteth in the feare of God; and obseruation of his commandments.*

An admoni-  
tion to al in  
general to liue  
wel in this  
world, re-  
membering the  
day of general  
iudgement  
before which  
such signes  
shal come as  
are described  
here, and by  
our Saviour  
Mat. 24 And  
the same cue-  
ne one is ad-  
monished in  
particular to  
serue God dili-

**R**EMEMBER thy Creator in the dayes :: of thy youth, 1  
before the time of affliction come, & the yeares approach,  
of which thou maist say: They please me not, † before the 2  
sunne, and light, and moone, and starres be darke, and the  
cloudes returne after the raine: † when the keepers of the 3  
house shal be moued, and the strongest men shal stagger, and  
the grinders shal be idle in a smal number: and they shal waxe  
darke that looke through the holes: † and they shal shut the 4  
doores in the streate, at the basenes of the grinders voice, and  
they shal rise vp at the voice of the birde, and al the daughters  
of song shal be deafe. † The high thinges also shal feare, and 5  
they shal be afrajd in the way, the almondtree shal florish,  
the locust shal be fatted, and the capertree shal be destroyed:  
because man shal goe into the house of his eternitie, and the  
mourners shal goe round about in the streate. † Before the 6  
siluer cord be broken, and the golden headband recurre,  
and



and the water pot be broken vpon the fountaine, and the

7 wheele be broken vpon the cesterne, † and the dust returne into his earth, from whence it was, and the spirite returne to

gently whiles  
he hath time,  
before death  
come, when  
al his senses  
& former hel-  
pes shal faile.

\* The  
preacher. 8 God, who gaue it. † Vanitie of vanities, sayd \* Ecclesiastes,

9 and al thinges vanitie. † And wheras Ecclesiastes was most wise, he taught the people, and declared the thinges that he had done: and searching forth made manie parables.

10 † He sought profitable wordes, and wrote wordes most

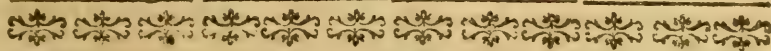
11 right, and ful of truth. † The wordes of wisemen are as prickles, and as nailes deeply stricken in, which by the

12 counsel of maisters are geuen of one pastour. † More then these my sonne require not. Of making manie bookes there is no end: and oiten meditation is affliction of the flesh.

:: This is the  
brife summe  
of al profita-  
ble doctrine:  
Feare God, &  
kepe his com-  
mandments.

13 † :: Let vs al heare together the end of speaking. Feare God, and obserue his commandments: for this is euerie man:

Hidden,  
or obscure  
thing. 14 † and al thinges that are done, God wil bring into iudgement for euerie \* errour, whether it be good, or euil.



## THE ARGUMENT OF THE CANTICLE OF CANTICLES.

*Proem.  
in Eccle.* **S**ALOMON, called also Ecclesiastes, and Idida, according to these three names (as S. Ierom noteth) write three bookes of three particular arguments, directed to three degrees of people, with three distinct titles, all tending to one end, the true seruice of God, which bringeth to eternal felicitie. In the first he teacheth the principles of good life, to flee from vices, and folow vertues: belonging to such as beginne to obserue Gods law, wherein true wisdom consisteth: and this booke is called the Prouerbes, or Parables, that is to say, Pithie, brief, sententious precepts; of Salomon, which signifieth Pacificus, Peaceable, or Pacifier: the sonne of Dauid, King of Israel. In the second he exhorteth to contemne this world, shewing that true felicitie consisteth not in anie worldlie or temporal thinges, but in the eternal fruition of God, which is obtayned by keeping his commandments. And this booke he intitlith: The wordes of Ecclesiastes, which is Concionator, Preacher, Sonne of Dauid, King of Ierusalem, because he there exhorteth such as haue made some progresse in vertues, called Proficientes, signified by the inhabitants of the Metropolitan citie Ierusalem; whereas in the former he stiled himself king of Israel, proposing precepts mete for al

King Salo-  
mon accord-  
ing to his  
three names  
writte and in-  
titled his three  
bookes.

Salomon Pa-  
cifier king of  
Israel.

Ecclesiastes,  
Preacher king  
of Ierusalem.



Idida,  
Beloued.

This Canticle  
doth excel  
other Canticles.

Al are not  
mete to read  
it.

Best methode  
in lerning is  
to beginne  
with doctrine  
of good life,  
then studie to  
know natural  
things: and  
finally con-  
template di-  
uine mysteries

A sacred, dia-  
logue or En-  
terlude.

the twelue tribes, and al vulgar men desirous and beginning to serue God. In both bookes, for more auctoritie sake, making mention of his godlie renowned father the Royal Prophet Dauid, with his owne title also of king. But in this third booke he only expresseth his proper name Salemon, whom God singularly loued, wherof he was called Idida. Because this alone, without mention of father or king, was most conuenient for the Perfect, who not as seruants, or yong scholars are moued by feare of auctoritie, but as children are sweetly drawne by loue. And thus he writte in verse, intitling it not simply a Canticle, but The Canticle of Canticles, as preeminent aboue other Canticles. The bridal songue for the Mariage, to be solemnized between God himself and his glorious spouse. For though al holie Scriptures are the spiritual bread, and food of the faithfull, yet al are not meate for al, at al seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostles doctrine: Milke is for children, that are yet vnskilful of the word of iustice. But strong meate is for the perfect, them that by custom, haue their senses exercised to the discerning of good and euil. With what moderation therefore, and humilitie, this Canticle of Gods perfect spouse may be read, the discrete wil consider, and not presume aboue their reach, but be wise with sobrietie. For here be very high and hidden Mysteries, as Origen teacheth in his lerneed Commentaries (which s. Ierom translated into Latin, and singularly commendeth) and so much harder to be rightly understood, for that the seruient spiritual loue, of the inward man, reformed in soule, and perfected in spirit, is here vttered in the same vsual wordes and termes, wherewith, natural, worldlie, yea and carnall loue of the outward man, old Adam, corrupted by sinne, is commonly expresse: and are so much more dangerous to be mistaken, as we are more addicted to proper wil, & priuate iudgement, or subiect to carnall, or passionate motions. Wherfore it seemeth most mete to kepe the same order in reading these three bookes, which the auctor wise Salomon obserued in writing them. And which Philosophers also folow in their forme of discipline. For they first lerne and teach Moral Philosophie, then Natural, & lastly Metaphisikes which is their Diuinitie. As Salomon had geuen them example: first teaching precepts of good life, and manners, in his Prouerbes: after, discoursing of natural things in Ecclesiastes, deduced thence a conclusion, which prophane Philosophers wel understood not, to contemne this world: and finally cometh to high mystical Diuinitie, in this supereminent Canticle: written in an other stile, in verse, and in forme of a sacred Dialogue between Christ and his spouse: or as Origen calleth it, in forme of an \* Enterlude, in respect of diuers speakers & actors, & of diuers persons, to whom the speeches are directed, and of whom they are vttered. For by the

Heb. 5

\* Form  
dramas

the Spous or Bridgrome, is not only understood Christ as Man, but also as God, and the whole Blessed Trinitie; to whom manie prayers, praises, and thanks are offered up; and by whom manie benefites are geuen, praises returned, & promises made to his spouse, Likewise by the Spouse or Bride, the ancient fathers understand three sortes of spouses: a spouse to Christ, and to God. to wit, his General Spouse, the whole Church of the old and new Testaments; of al that are, and shal be perfect, making one mystical bodie, free from sinne, without spotte, or wrinkle, sanctified in Christ. Also his special spouse, which is euerie particular holie soule. And his singular spouse, his most blessed & most immaculate Virgin Mother. This being the general summe of this excellent Canticle, remitting the reader, for explication thereof to the lerned deuout Commenters, both of ancient and late writers, we shal also endenour to gerher the same contents more particularly, not before the chapters, because we can not there so conueniently distinguish the same by verses, but in the margin. Where we shal especially note the speakers, as (semeth more probable of euerie parcel, according to the first sense (not hauing room for more) perteyning to the General spouse, the Catholique Church: which is the great, and euerlasting holie Citie of God the eternal King.

God & Christ  
the Spous, or  
Bridgrome.

Three spouses


The General.

The special.  
and  
Singular.

The particu-  
lar contents  
are sette in  
the margin  
of euerie  
chapter.

SALAMONS  
CANTICLE OF CANTICLES,  
WHICH IN HEBREW IS CALLED  
SIR HASIRIM.

CHAP. I.

- 2  E T a him kisse me with the kisse of his mouth:  
3 because thy brestes are better then wine, † smelling fragrantly of the best ointments. Oile powdered out is thy name: therefore haue yongmaydes  
4 loued thee. † Draw me: we wil runne after thee in the odour of thine ointments. The king hath brought me into his cellars: we wil reioyce & be glad in thee, mindful of thy brests aboue  
5 wine: the righteous loue thee. † b I am blacke but beutiful, ô ye daughters of Ierusalem, as the tabernacles of Cedar, as  
6 the skinnnes of Salomon. . † Doe not consider me that I am browne, because the sunne hath altered my colour: the sonnes of my mother haue fought against me, they haue made me a  
keeper
- a The Church of the old testament desireth Christs coming in flesh: and the Christian Church prayeth for his coming in glorie.  
b The Church outwardly afflicted, is inwardly sayre.



*a* Christ enco-  
rageth his  
Spouse the  
Church.  
*d* She medita-  
reth of his  
Passion, and  
Resurrection.  
*e* Christ prai-  
seth his Spouse  
*f* She againe  
praiseth him;  
*g* With than-  
kes for her  
repose, and  
present con-  
solation.

keeper in the vinyards: my vinyard I haue not kept. † She *w* 7  
me o thou, whom my soule loueth, where thou feedest, where  
thou lvest in the midday, lest I beginne to wander after the  
flockes of thy companyons. † *c* If thou know not thyselfe, 8  
o most fayrest among women, goeforth, and solow after the  
steppes of the flockes, and feede thy kiddes byside the taber-  
nacles of the pastours. † To my companie of horsemen, in 9  
the chariotes of Pharao, haue I likened thee, o my loue. † Thy 10  
cheekes are beautiful as the turteldoues, thy necke as iewels.  
† We wil make thee cheynes of gold, enamoled with siluer. 11  
† *d* Whiles the king was at his repose, my spikenard gaue the 12  
odour thereof. † A bundle of myrrhe my beloued is to me, 13  
he shal abide betwen my brestes. † A clustre of cypre my loue 14  
is to me, in the vineyardes of Engaddi. † *e* Behold thou art 15  
fayre, o my loue, behold thou art fayre, thyne eyes are as of 16  
doues. † *f* Behold thou art fayre my beloued, & comlie: *g* our 17  
little bed is flourishing. † The beames of our houses are of cedar,  
our rafters of cypresse trees.

## CHAP. II.

*a* Christ pro-  
fesseth himself  
the floure of  
mankinde:  
yea Lord of  
all creatures.  
*b* The Church  
excelleth all  
other socie-  
ties: In the  
Church the  
godlie excel  
sinners,  
Among the  
innocent and  
holie, the vir-  
gin Marie sur-  
passeth all.  
*c* The Church  
praising  
Christ resteth  
secure vnder  
his protectio.  
*d* He for the  
weakes sake

**I** A M *a* the flower *c* the filde, and the lile of the valley. 1  
† *b* As the lile among the thornes, so is my loue among 2  
the daughters. † *c* As the apletree among trees of the woddes, 3  
so is my beloued among the sonnes. Vnder his shadow, whom  
I desired, I sate: and his fruite was sweete vnto my throte.  
† He brought me into the wineceller, he hath ordered in me 4  
charitie. † Stay me vp with flowers, compasse me about 5  
with apples: because I languish with loue. † His lefthand 6  
vnder my head, and his righthand shal embrace me. † I ad-  
iure you o daughters of Ierusalem, by the roes, and the hartes  
of the fildes, *d* that you rayse not, nor make the beloued to  
awake, vntil herselfe wil. † *e* The voice of my beloued, be- 8  
hold he cometh leaping in the mountaines, leaping ouer the  
little hilles: † my beloued is like vnto a roe, and to a fawne 9  
of hartes. Behold he standeth behind our walle, *f* looking  
through the windowes, looking forth by the grates. † Be- 10  
hold my beloued speaketh to me: *g* Arise, make hast my loue,  
my doue, beautiful one, and come. † For winter is now past, 11  
the rayne is gone, and departed. † The flowers haue appea- 12  
red in our land, the time of pruning is come: the voice of the  
turtledoue is heard in our land: † the figgetree hath brought 13  
forth



forth her greene figges: the flourishing vineyards haue geuen  
 14 their sauour. Arise my loue, my beautiful one, & come. † My  
 doue in the holes of the rocke, in the holow places of the wal,  
 shew me thy face, let thy voice sound in mine eares: for thy  
 15 voice is sweete, and thy face comely. † *b* Catch vs the litle  
 foxes, that destroy the vineyards: for our vineyard hath flori-  
 16 shed. † *i* My beloued to me, and I to him, who feedeth among  
 17 the lilies, † til the day breake, and the shadowes decline.  
 Returne: belike, my beloued, to a roe, and to the fawne of  
 hartes vpon the mountaynes of Bethel.  
 truth against al Paganes, and Heretikes. *f* VVho though he shew not himselfe visibly: *g* yet  
 encourageth her to approach vnto him: *b* commandeth his pastors to destroy heresies. *i* And so  
 she reposeth in him.

## CHAP. III.

1 **I**N *a* my litle bed in the nightes I haue sought him, whom  
 my soule loueth, I haue sought him; and haue not found.  
 2 † I wil rise, and wil goe about the citie: by the streates and  
 high waies, I wil seeke him whom my soule loueth: I haue  
 3 sought him, and haue not found. † The watchmen which  
 kepe the citie found me; Haue you seene him, whom my soule  
 4 loueth. † When I had a litle passed by them, I found him,  
 whom my soule loueth: I held him: neither wil I let him goe,  
 til I bring him into *b* my mothers house, and into the chamber  
 5 of her that bare me. † *c* I adiure you *o* daughters of Ierusa-  
 lem by the roes, and the hartes of the fildes, that you rayse not  
 6 vp, nor make the beloued to awake, til herselfe wil. † *d* What  
 is she, that ascendeth by the desert, as a litle rod of smoke of  
*e* the aromatical spices of myrrthe, and frankincense, & of al  
 7 powder of the apothecarie? † *f* Behold threescore valiants  
 of the most valiant of Israel, compasse the litle bed of Salo-  
 8 mon: † al holding swordes, and most cunning to battels: eue-  
 9 rie mans sword vpon his thigh for feares by night. † King  
 Salomon hath made him a portable throne of the wood of  
 10 Libanus: † the pillers thereof he hath made of siluer, the seate  
 of gold, the going vp *g* of purple: the middes he hath paued  
 11 with *b* charitie for the daughters of Ierusalem. † *i* Goe forth  
 ye daughters of Sion, and see king Salomon in *k* the diademe,  
 wherewith his mother hath crowned him in the day of his  
 desponsing, and in the day of the ioy of his heart.  
 obseruing the ten commandments, in the six dayes of this life: *g* euen to bloud, if neede be,  
*b* which is the highest degree of charitie. *i* And inuiterh al others to come vnto Christ, & who  
 in the flesh which he tooke of his mother, was crowned in heauen after his Passion.

*a* Christ againe  
praieth the  
beautie of his  
Church.

*b* Sincere and  
simple inten-  
tion.

*c* Al her tem-  
poral occupa-  
tions directed  
to Gods glorie  
*d* Pastors who  
like nurces  
geue bread  
of good do-  
ctrine to li-  
tle ones.

*e* Faith and  
good workes.

*f* Preaching  
Christs pas-  
sion.

*g* And not  
ashamed to  
professe Christ  
Crucified.

*h* Administra-  
tion of Sacra-  
ments wherby  
the Church,  
Christs mysti-  
cal bodie, is  
ioyned to him  
her head,

*i* which is an  
inexpugnable  
fortresse.

*k* Both Iewes  
and Gentiles  
are fed with  
the principles  
of Christian  
doctrin.

*l* Christ dwelleth in mortified, and deuout mindes. *m* The Church triumphant is without spotte, and euerie particular soule entring into heauen; the B virgin mother was also in this life alwayes immaculate. *n* Al tentations, whether they be in manifest crueltie, or in flattering subteltie, make constant soules more grateful to God.

**H**OW *a* beautiful art thou my loue, how beautiful art  
thou! thine *b* eies as it were of doves, besides that,  
which lyeth hid within. Thy *c* heares as the flockes of goates,  
which haue come vp from mount Galaad. † Thy *d* teeth as  
flockes of them that are shorne, which haue come vp from  
the lauatorie, al with *e* twinnes, and there is no barren among  
them. † Thy *f* lippes as a scarlet lace: and thy speech sweete.  
As à peece of a pomegranate, so are also thy *g* cheekes, besides  
that which lyeth hid within. † Thy *h* necke is as the *i* towre  
of Dauid, which is built with bulworkes: a thousand targattes  
hang on it, al the armour of the valiants. † Thy *k* two breastes  
as two sawnes the twinnes of a roe, which feede among the  
lilies, † til the day aspire, and the shadowes decline. / I wil  
goe to the mount of myrrhe, and to the little hil of franken-  
cense. † Thou art al fayre ô my loue, and there is *m* not a  
spotte in thee. † Come from Libanus my spouse, come from  
Libanus, come: thou shalt be crowned from the head of  
Amena, from the toppe of Sanir & Hermon, from the dennes  
of lions, from the mountaynes of leopardes. † Thou hast  
wounded my heart, my sister spouse, thou hast wounded my  
heart in one of thine eies, and in one heare of thy necke.  
† How beautiful are thy breastes my sister spouse! thy breastes  
are more beautiful then wine, and the odour of thine  
ointmentes aboue al aromatical spices. † Thy lippes my  
spouse are as an honie combe distilling, honie and mile kare  
vnder thy tongue: and the odour of thy garments as the  
odour of frankincense. † My sister spouse is a garden inclosed,  
a garden inclosed, a fountaine sealed vp. † Thy offsprings a  
paradise of pomegranats with orchard fruites. Cypres with  
spiknard, † spiknard, and safren, sweete cane and cinnamon,  
with al rhe trees of Libanus, myrrhe and aloes with al the  
chiefe ointmentes. † The fountaine of gardens: the wel of  
liuing waters, which runne with violence from Libanus.  
† *n* Arise Northwinde, & come Southwinde, blow through  
my garden, and let the aromatical spices therof flowe.



## CHAP. V.

- L**ET *a* my beloued come into his garden, and eate the  
 fruite of his appletrees. *b* I am come into my garden  
 ô my sister spouse, I haue reaped my myrrhe, with myne  
 aromatical spices: I haue eaten the honiecombe with mine  
 honie, I haue drunke my wine with my milke: *c* eate ô  
 frendes, and drinke, and be inebriated my dearest. *d* I sleepe,  
 and my hart watcheth: *e* the voice of my beloued knocking:  
 Open to me my sister, my loue, my doue, mine immaculate:  
*f* because my head is ful of dew, and my lockes of the droppes  
 of the nightes. † I haue spoyled my selfe of my robe, how  
 shal I be clothed with it? I haue washed my feete, how shal  
 I defile them? † My beloued put his hand through the hole,  
 and my bellie trembled at his touch. † *g* I arose, that I might  
 open to my beloued: my handes haue distilled myrrhe, and  
 my fingers are ful of most approued myrrhe. † I opened the  
 bolt of my dore to my beloued: but he had turned aside, and  
 was passed. My soule melted, as he spake: I sought, and found  
 him not: I called, and he did not answer me. † The keepers  
 that goe about the citie found me: they stroke me, and  
 wounded me: the keepers of the walles tooke away my cloke.  
 † *b* I adiure you ô daughters of Hierusalem, if you shal finde  
 my beloued, that you tel him, that I languishe with loue.  
 † *i* What maner of one is thy beloued of the beloued, ô most  
 beautiful of women? What maner of one is thy beloued of  
 the beloued, that thou hast so adiured vs? † My beloued is  
 white and ruddie, chosene of thousands. † His head is as the  
 best gold: his heares, as the branches of palmetrees, blacke as a  
 rauen. † His eies as doves vpon the litle riuers of waters,  
 which are washed with milke, and sitte beside the most ful  
 streames. † His cheekes are as litle beddes of aromatical spices  
 set of the pigmentaries. His lippes are as lilies distilling princi-  
 pal myrrhe. † His handes wrought round of gold, ful of  
 hyacinthes. His bellie of iuorie, distinguished with sapphires.  
 † His thighes as pillers of marble, that are vpon feete of gold.  
 † His forme as of Libanus, elect as the cedars. † His throte most  
 sweete, and he whole to be desired: such an one is my beloued,  
 and he is my friend, ô daughters of Hierusalem. † *k* Whither is  
 thy beloued gone ô most beautiful of women? whither is  
 thy beloued turned aside, and we wil seeke him with thee?

The spouse  
 condescen-  
 ding to Gods  
 will, is vvel  
 content to  
 suffer perse-  
 cution.

*b* Christ againe  
 shevveth his  
 good liking  
 in his spouses  
 patience:

*c* and willeth  
 the glorious  
 Saindes to  
 congratulate  
 vvith the pa-  
 tient.

*d* The spouse  
 desireth to  
 rest in medita-  
 tion. *e* but is  
 called vpon to  
 helpe others:  
*f* and vrged by  
 Christs owne  
 example wor-  
 king for al  
 mankind.

*g* And so she  
 imployeth her-  
 self also in  
 a diuine life.

*b* Soil conser-  
 uing a desire  
 to returne  
 vnto contem-  
 plation.

*i* The deuout  
 conser toge-  
 ther descri-  
 bing the ex-  
 cellencies of  
 Christ.

*k* And resolute  
 to seke him,  
 wher soeuer  
 he be.



**a** The Church teacheth her children that Christ is delighted with the godlie desires, and fructfull vvorke of the faithfull.

**b** Christ againe commendeth his Church, wel composed of distinct orders (some governing, some retired in cloisters from this world, the rest also exercising vvorke of mercie, in the troubles of this life) altogether making a complete armie, terrible to al enemies.

**c** The more anie contemplate Gods Maiestie, the better they perceiue that he is incomprehensible. **d** Manie true pastores, **e** more hyerd nges, that also preach truth, but for temporal commoditie. **f** And innumerable faithfull foules in the Church. **g** Al vvhich are but one bodie in vnitie of faith. **b** The voice of the old synagogue, admiring the beaurie of Christs Church. **i** The Church of Christ exhorteth the Synagogue of the Iewes to returne to Christ.

## CHAP. VII.

**a** Christ interposeth his commendation of the Iewes, vwho at last shall returne to him with great seruoure of faith and deuotion.

**M**Y *a* beloued is gone downe into his garden, to the bed 1  
of aromatical spices, to feede in the gardens, and to 2  
gather lilies. † I to my beloued, and my beloued to me, who 3  
feedeth among the lilies. † *b* Thou art sayre ô my loue, 4  
sweete, and comelie as Hierusalem: terrible as the armie of 5  
a campe set in aray. † *c* Turne away thine eies from me, 6  
because they haue made me flee away. Thy heares as a flocke 7  
of goates, which haue appeared from Galaad. † Thy teeth as 8  
à flocke of sheepe, which haue come vp from the lauatorie, al 9  
with twinnes, and there is no barren among them. † As the 10  
barke of a pomegranate, so are thy cheekes beside thy hidden. 11  
† There are *d* threescore queenes, & *e* fourescore concu- 12  
bines, and of *f* yongmaydes there is no number. † My doue 13  
is *g* one, my perfect one, she is the only to her mother, elect 14  
to her that bare her. The daughters haue seene her, and declared 15  
her to be most blessed: the queenes and concubines, and 16  
haue praysed her. † *b* What is she, that cometh forth as the 17  
morning ryising, sayre as the moone, elect as the sunne, terrible 18  
as the armie of a campe set in aray? † I came downe into the 19  
garden of nuttes, to see the frutes of the valles, and to looke if 20  
the vineyarde had florished, and the pomegranats budded. 21  
† I knew not: my soule troubled me for the chariotes of 22  
Aminadab. † *i* Returne, retaine ô Sulamiteffe: returne, 23  
returne that we may behold thee. 24

**V**W HAT *a* shalt thou see in the Sulamiteffe but the 1  
companies of camps? How beautiful are thy 2  
pases in shoes, ô princes daughter! *b* the ioyntes of thy 3  
thighes are asiewels, that are made by the hand of the arti- 4  
ficer. † Thy naue as à round bowle, neuer wanting cuppes. 5  
Thy bellie as an heape of wheate, compassed about with 6  
lilies. † Thy two breasts, as two sawnes the twinnes of a roe. 7  
† Thy necke as a towre of yuorie. Thine eies as the fishpooles 8  
in Hesebon, which are in the gate of the daughter of the 9  
multitude

- multitude. Thy nose as the towre of Libanus; that looketh  
 5 against Damascus. † Thy head as Carmelus : and the heares  
 6 of thy head as a kings purple tyed to cundite pipes. † How  
 beautiful art thou, and how comely my dearest, in delights !  
 7 † Thy stature is like to a palmetree, & thy breastes to clusters  
 8 of grapes. † I sayd : I wil goe vp into the palmetree, and wil  
 take hold of the fruites therof : and thy breasts shal be as the  
 clusters of a vineyard : and the odour of thy mouth as it were  
 9 of apples. † Thy throate as the best wine, & worthie for my  
 beloued to drinke, & for his lippes and his teerh to ruminare.  
 10 † I to my beloued, and his turning is toward me. † d Come  
 11 my beloued, let vs goeforth in to the filde, let vs abide in the  
 12 villages. † Let vs rise earely to the vineyards, let vs see if the  
 vineyard florish, if the flowers be readie to bring forth  
 fruites, if the pomegranates florish : there wil I giue thee my  
 13 breasts. † The Mandragoraes haue geuen a smel. In our gates  
 al fruites : e the new and the old, my beloued, I haue kept  
 for thee.

Sauieur of both old and new testament.

## CHAP. VIII.

- 1 **V** Ho a shal giue to me thee my brother, sucking the  
 breasts of my mother, that I may finde thee with-  
 2 out, and kisse thee, and now no man despise me ? † I wil take  
 hold of thee, and wil bring thee into my mothers house : there  
 thou shalt teach me, and I wil giue thee a cuppe of spiced  
 3 wine, and new wine of my pomegranats. † His left hand  
 4 vnder my head, and his right hand shal embrace me. † b I  
 adiure you ô daughters of Ierusalem, that you rayse not vp,  
 5 nor make the beloued to awake til herselfe wil. † c Who is  
 this, that cometh vp from the desert, flowing with delights,  
 leaning vpon her beloued ? Vnder the appletree I raysted thee  
 vp : d there thy mother was corrupted, there she was defloured  
 6 that bare thee. † Put me as a seale vpon thy hart, as a seale vpon  
 thyne arme : because loue is strong as death : ielousie is hard  
 7 as hel, the lampes thereof lampes of fyre and flames. † Manie  
 waters can not quench charitie, neither shal floudes over-  
 whelme it : if a man shal giue al the substance of his house for  
 8 loue, as nothing he shal despise it. † e Our sister is litle, and  
 hath no breasts. What shal we doe to our sister in the day when  
 9 she is to be spoken vnto ? † If she be a wal, let vs build vpon

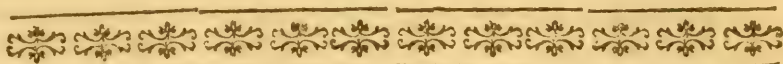
a The Synagogue persecuteth her prayer, desiring Christs Incarnation.

b Christ admonisheth vverldlie men not to molest those that serue him in contemplation, & other spiritual vertues.

c Angels and other Saintes of the triumphant Church admire the beaurie of the Gentiles converted; which

is also vnder- it bulwarkes of siluer: if she be a doore, let vs ioyne it together  
 stood of euerie with bordes of ceder. † *f* I am a wal: and my breasts are as a 10  
 holie soule as- towre, since I was made before him as one finding peace.  
 cending from † The peacemaker had a vinyard, in that which hath peoples: 11  
 this world he deliuered the same *g* to keepers, a man bringeth for the  
 into heauen, fruite thereof a thousand peeces of siluer. † *h* My vineyard 12  
 And more sin- is before me. A thousand are thy peacemakers, and two  
 gularly of the hundreth for them, that keepe the fruites thereof. † Thou 13  
 most glorious that dwellest in the gardens, the friends doe harken: make me  
 virgin mother of God. heare thy voice. † *i* Flee, ô my beloued, and be like to the roe, 14  
 d The Syna- and to the sawne of harts vpon the mountaines of aromatical  
 gogue of the spices.  
 lewes was  
 corrupt vnder  
 the tree of

Christs Crosse, when they cried: Crucifie him, Crucifie him. And againe: His blood be  
 vpon vs, and vpon our children. Again: VVe haue no King but Cæsar. &c. *e* Christ againe  
 sheweth his affection towards his Church of the Gentiles: calling her his owne sister, and the  
 Synagogs sister, promising and bestowing on her manie excellent benefices. *f* The Church of  
 Gentiles reioyceth in the strong defence, vvhervvith her Sauour hath established her.  
*g* Keepers of this vinyard, vvere the Prophetes and Apostles, and their Successors are stil the  
 keepers therof. *h* Christ shevveth that together vvvith the pastors, himself especially hath care  
 of his Church, alvvayes assisting the visible gouerners therof vvvith his inuisible grace. *i* The  
 vvhole Church militant vvell contented, yea desiring Christs Ascension into heauen, for the  
 good of al that here serue him, prayeth him from thence to send abundance of his grace, that  
 vve may ascend the high mountaines of perfect charitie, and zeale of Gods honour, that he  
 vvill make our soules such hilles, the garden of al vertues, & so vour safe to dwell therein. Amen.



## THE ARGVMENT OF THE BOOKE OF WISDOM.

Both the au-  
 ctor & aucto-  
 ritie of this  
 booke were  
 sometimes  
 doubtful.

**A**s wel of the auctor, as of the auctoritie of this booke, there haue bene  
 diuers opinions among the lerned. But in processe of time, the first is  
 probably discussed, the other is clerly decided by the Church. For concerning  
 the former doubt, Manie ancient Fathers alleage sentences of this  
 Booke, as the sayings of Salomon. Namely *S. Irenæus* (apud Eusebium,  
*lib. 5. c. 8. Hist.*) *S. Clement of Alexandria*, *li. 5. & 6. Stromat.* *Origen.*  
*ho. 12. in Leuit. & li. 8. in Epist. ad Rom.* *S. Athanasius in Synopsi, &*  
*Orat. 2. cont. Arrian.* *S. Basil li. 5. cont. Eunomianos.* *S. Epiphanius*  
*heresi 67.* *S. Gregorie Nazianzen. lib. de Fide.* *S. Gregorie Nissen. in*  
*Testimonijs ex vet. Testam. cap. de Natiuitate ex Virgine.* *S. Chrysost. hom.*  
*33. & 34. in Mat.* *S. Cyril of Alexandria li. 10. c. 4.* Also *S. Cyprian li. de*  
*exhortat.*



exhortat. *Martyrum*. c. 12. & li. 3. c. 59. ad *Quirin.* & li. de *Mortalitate*. s. *Hilarie* in *Psal.* 127. S. *Ambrose*, li. de *Salomone*. c. 1. and diuers others suppose Salomon to be auctor of this booke. To whom likewise some of them ascribe the booke of *Ecclesiasticus*. But S. *Ierom* *Praefatione* in *libros Salomonis* testifieth that some ancient writers affirme this booke to be written by Philo a Iew, and the other by Iesus the sonne of Sirach. And S. *Augustin* very plainly (li. 17. c. 20. de ciuit.) saith, custom preuailed, that the bookes of Wisdom, & *Ecclesiasticus*, for some similitude of speech are called Salomons: but the more lerned assuredly iudge that they are not his. What then shal we say, seeing so manie other ancient lerned

The same doubt is of *Ecclesiasticus*.

It is most probable, that Philo a Iew writte this booke collecting manie sentences of Salomons.

Five Sapiential bookes of the old testament.

The Iewes denie these bookes to be Canonical.

They are iudged by very manie ancient

*Argum.* are Salomons, were also called his. *VV*herio we may adde a like example in  
*lib. Reg.* the two first bookes of *Kinges*, which are called the bookes of *Samuel*, though he write not al the first, nor anie part of the second. Moreover al these five are called by one general title *Sapiential* bookes. In so much that the Church readeth in the sacred Office before al *Epistles*, taken out of anie of these five bookes, not *Lectio Prouerborum*, or *Ecclesiaste*, &c. but stil, *Lectio libri Sapientiae*. The solution therefore is very probable, that this booke of wisdom was written by *Philo Iudeus*, not he that liued after *Christ*, but an other of the same name, nere two hundred yeares before. And *Ecclesiasticus* by *Iesus* the sonne of *Sirach*. Who not only imitated *Salomon*, but also compiled their bookes, for most part of *Salomons* sentences; conserued til their times by tradition, or in separated scrolles of papers; yea they so viter some sentences in his person, as if himself had written them. As touching the auctoritie of these two bookes, and some others, it is euident that the Iewes refuse them. And therefore manie ancient Fathers writing against them, spared sometimes to urge such bookes, as they knew would be reiected. Especially hauing abundant testimonies of other holie Scriptures, for deciding matters of faith against them. Euen as our Sauiour himself proued the Resurrection of the dead against the *Sadduces*, out of the bookes of *Moyse*, which they confessed for Canonical Scripture, denying other partes, where the same point might otherwise haue bene more euidently shewed. And so S. *Ierom* in respect of the Iewes saide these bookes were not Canonical. Neuertheles he did often alleage testimonies of them, as of other diuine Scriptures: sometimes with this parenthesis [ *si cui tamen placet librum recipere* ] in cap. 8. & 12. *Zacharia*; other times, especially in his last writings, absolutely without such restriction, as in cap. 1. & 56. *Isaia*. & in 18. *Ieremie*. Where he professeth to alleage none but Canonical Scripture. As for al the other ancient fathers here aboue mentioned, ascribing this booke to *Salomon*, and manie others cited by *Doctor Iodocus Cuccius* (*To. 1. Theauri*. li. 6. art. 9.) they make no doubt

*chap. 7.*  
*8. 9.*

*Mat. 22.*  
*Exo. 3.*

fathers, and afterwards defined by the Church to be Canonical Scriptures.

no doubt at al, but that it is Canonical Scripture, as appeareth by their expresse termes, Diuine Scripture, Diuine word, Sacred letters, Propheticall saying, the Holie Ghost saith, & the like. Finally asuel ancient General counsels, namely that of Charthage, an. D. 419. With others, as the later of Florence, and Trent haue declared this booke to be Canonical. And that conformably to the most ancient, and lerned Fathers, as S. Augustin, not only iudgeth himself, but also plainly testifieth (li. de Prædestinat. Sanct. c. 14.) saying: The sentence of the booke of wisdom ought not to be reiected (by certaine inclining to Pelagianisme) which hath bene so long publicly read in the Church of Christ, and receiued of al Christians, Byshops, and others, euen to the last of the Laitie, Penitents, and Catecumes (*cum veneratione diuine auctoritatis*) With veneration of diuine auctoritie. Which also the excellent writers, next to the Apostles times, alleaging for witnes (*nihil se adhibere, nisi diuinum testimonium crediderunt*) thought they alleaged nothing but diuine testimonie.

The contents.

The summe and contents of this booke is an Instruction, and Exhortation to Kinges and al Magistrates, to minister iustice in the comonwealth, teaching al sortes of vertues vnder the general names of Iustice & Wisdom. With frequent Prophecies of Christs Coming, Passion, Resurrection, & other Christian Mysteries. Al may be commodiously diuided into three parties. In the six first chapters, the auctor admonisheth al Superiors to loue and exercise iustice and wisdom. In the next three, he teacheth that Wisdom procedeth only from God, & is procured by prayer & good life. In the other tenne chapters, he sheweth the excellent effects, and vtilitie of wisdom and Iustice.

Diuided into three parts.

## THE BOOKE OF WISDOM.

### CHAP. I.

Superiors are admonished to do iustice, sincerely seeking God. 7. Who being euery where seeth al things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themselves.

The 1. part.  
An admonition to loue and practise iustice.



OVE iustice, you that iudge the earth. Thincke 1  
of our Lord in goodnes, and in simplicitie of hart  
seeke him: † because he is found of them, that 2  
tempt him not: and he appeareth to them, that  
haue faith in him. † For :: peruerse cogitations seperate from 3  
God: and proued powre chasteneth the vnwise: † because 4  
wisdom

3. Reg.  
Isa 58  
2. Par.

:: Mortal sin-  
nes are not



- wisdom wil not enter into a malicious soule, nor dwell in a  
 5 bodie subiect to sinnes. † For the Holie Ghost of discipline, wil flie from him that feyneth, and wil withdraw himselfe  
 from the cogitations, that are without vnderstanding, and he  
 6 shal be chastened of iniquitie ensewing. † For the spirite of  
 wisdom is gentle, and wil not deliuer: the curser from his  
 7 lippes: because God is witnes of his reynes, and he is a true  
 searcher of his hart, and an hearer of his tongue. † Because  
 the Spirite of our Lord hath replenished the whole world:  
 and that, which contayneth al thinges, hath the knowledge of  
 8 voice. † For this cause he that speaketh vniust thinges, can  
 not be hid, neither shal the chastising iudgment passe him,  
 9 † For in the cogitations of the impious there shal be exami-  
 nation: and the hearing of his workes shal come to God, to  
 10 the chastising of his iniquities. † Because the care of ielousie  
 heareth al thinges, and the tumult of murmurings shal not be  
 11 hid. † Kepe your selues therefore from murmuring, which  
 profiteth nothing, and refraine your tongue from detraction,  
 because an obscure speache shal not passe in vaine: and the  
 12 mouth that lyeth, killeth the soule. † Zeale not death in  
 the errour of your life, neither procure ye perdition by the  
 13 workes of your handes. † Because God made not death, nei-  
 14 ther doth he reioyce in the perdition of the liuing. † For he  
 created al thinges to be: and he made the nations of the earth  
 to health: and :: there is no medicine of destruction in them,  
 15 :: nor kingdome of hel in the earth. ( † For iustice is perpe-  
 16 tual and immortal. ) † But the impious with handes & wordes  
 haue :: prouoked it: and esteeming it a freind, haue fallen to  
 decay, and haue made couenantes with it: because they are  
 worthie to be of the part therof.

He that ma-  
 liciously cur-  
 seth is cursed  
 of God.

Be not cause  
 of your owne  
 eternal death  
 by euil life.  
 Desperate  
 death deliue-  
 reth not the  
 wicked from  
 calamities.  
 Neither are  
 anie damned  
 while they  
 are in this life:  
 But sinners  
 not repenting  
 bring eternal  
 death to them  
 selues.

## CHAP. II.

*Such as hope not of life to come, 6. addict themselves to present pleasures:  
 10. and persecute the iust, especially our sauour Christ, as contrarie to  
 their wickednes. 23. Death came upon man by the diuels enuie.*

- 1 **F**OR they haue said thinking with themselves not wel: :: Carnal men  
 :: Little, and with tediousnes is the time of our life: and in  
 the end of a man there is no recouerie, and there is none  
 2 knowne that hath returned from hel: † because of nothing  
 were we borne, and after this, we shal be as if we had not  
 bene: because the breath is a smoke in our nostrhels: & speach  
 is a sparke



fal to these  
prophane  
thoughts and  
speeches of  
infidelitie.

a sparke to moue our hart. † Which being extinguished, our  
bodie shal be ashes, and the spirit shal be powred abroad as  
soft ayre, and our life shal passe as the trace of a cloude, and  
shal be dissolued as a mist, which is driuen away by the beames  
of the sunne, and oppressed with the heate therof: † and our  
name in time shal be forgotten, and no man shal haue remem-  
brance of our workes. † For our time is the passing of a sha-  
dow, and there is no returne of our end: because it is sealed,  
and no man returneth. † :: Come therfore, and let vs enioy  
the good thinges that are, and let vs quickly vse the creature as  
in youth. † Let vs fil ourselues with precious wine, and oynt-  
ments: and let not the flowre of the time passe vs. † Let vs  
crowne ourselues with roses, before they wither: let there be  
no meadow, which our riote shal not passe through. † Let  
none of vs be exempted from our riotousnes: euerie where  
let vs leaue signes of ioy: because this is our portion, and this  
our lot. † Let vs :: oppresse the poore iust man, and not spare  
the widow, nor reuerence the oldmans grey head of long  
time. † But let our strength be the law of iustice: for that  
which is Weake, is found vnprofitable. † :: Let vs therfore  
circumuent the iust, because he is vnprofitable to vs, and he is  
contrarie to our workes, and reprochfully obiecteth vnto vs  
the sinnes of the law, and defameth in vs the sinnes of our  
discipline. † He boasteth that he hath the knowlege of God,  
and nameth himselfe the sonne of God. † He is made vnto  
vs to the defaming of our cogitations. † He is greuous vnto  
vs euen to behold, because his life is vnlike to others, and his  
wayes are changed. † We are esteemed of him as triflers, and  
he absteyneth from our wayes as from vncleannes, and he  
preferreth the later ends of the iust, and glorieth that he hath  
God for his father. † Let vs see therfore if his wordes be true,  
and let vs proue what thinges shal come to him, and we shal  
know what shal be his later ends. † For if he be the true sonne  
of God, he wil defend him, & wil deliuer him from the hands  
of the aduersaries. † By contumelie and torment let vs exa-  
mine him, that we may know his reuerence, and proue his pa-  
tience. † To a most shameful death let vs condemne him: for  
there shal be respect had vnto him by his wordes. † These  
thinges haue they thought, and haue erred: for their malice  
hath blinded them. † And they haue not knowen :: the sa-  
craments of God, nor hoped for the reward of iustice, nor  
esteemed

:: Of infideli-  
tie touching  
paine or re-  
ward after  
death, proce-  
deth the Epi-  
cures life.

:: Infidels are  
not content to  
liue in riote,  
but doe also  
enuie and per-  
secute the iust.  
vvhose good  
examples vex  
their mindes,  
sturred ther-  
to by the diuel.

:: An euident  
prophecie of  
the lewes ma-  
lice persecu-  
ting our Sau-  
our. Fulfilled  
by the chief  
Priestes, Scri-  
bes, and Anci-  
entes, recor-  
ded by the E-  
uangelists.

Mat. 27. v. 41.

Mat. 14. v. 53.

:: want of be-  
lieuing diuine  
Mysteries,  
namely the re-  
ward of the  
iust, & punish-  
ment of the wic

Mat. 2.  
v. 43.

- 13 esteemed the honour of holie soules. † For God created man incorruptible, and to the image of his owne likenes he made him. † But by the enuie of the diuel, death entred into the world: † and they folow him that are of his part.

ked, is cause of dissolute life, and of hatred against the good.

## CHAP. III

*The iust contemned by the wicked, and proued by tentations are happie. 10. and the wicked unhappie. 12. Chastitie shall be rewarded, & adulterous generations shall not prosper.*

- 1 **B** V R :: the soules of the iust are in the hand of God, and  
2 the torment of death shall not touch them. † :: They seemed in the eyes of the vnwise to die: and their decease was  
3 counted affliction: † and that which with vs is the way, is  
4 destruction: but they are in peace. † And though before men they suffered torments, their hope is full of immortalitie.  
5 † Vexed in few things, in many they shall be well disposed off: because God hath tempted them, and hath found them worthy of him selfe. † As gold in the furnace he hath proued them, and as an host of holocaust he hath receiued them, and  
6 in time there shall be respect of them. † The iust shall shine, and as sparkes in a place of reedes they shall runne abroad.  
7 † They :: shall iudge nations, & haue dominion ouer peoples, and their Lord shall reigne for euer. † They that trust in him, shall vnderstand truth: and the faithful in loue shall rest in him:  
8 because rest and peace is to his elect. † But the impious according to the things which they haue thought, shall haue correction: which haue neglected the iust, & haue reuolted from  
9 our Lord. † For he that reiecteth wisdom, and discipline, is unhappie: and their hope is vaine, and labours without fruite  
10 and their workes vnprofitable. † Their :: wiues are sensles, and their children most wicked. † Cursed is their creature: because happie is the barren woman: and the vndefiled, which hath not knowne bed in sinne, she shall haue fruite in  
11 visitation of holie soules: † and \* the eunuch, that hath not wrought iniquitie with his hands, nor thought most wicked things against God: for the chosen gift of fayth shall be geuen  
12 to him, and a most acceptable lot in the temple of God. † For of good labour there is glorious fruite, and the roote of  
13 wisdom which falleth not. † But the children of adulterers shall be in consummation, and the sede of the vnlawful bed

:: Temporal death of the iust, is the way to eternal life. wherewith damnation (called here the torment of death) shall not touch them.

:: For albeit Martyrs seme in the eyes of the vnwise to dye, or to be extinguished, they passe in dede into eternal, and vnspokeable glorie.

:: All the iust shall approue Gods iudgment condemning the wicked.

:: Literally is vnderstood, that the wiues of adulterers, often become adulteresses, & their children wicked.

Morally, their sensualitye & all their workes are wholly corrupted.



shal be destroyed. † And if certes they be of long life, they 17  
shal be reputed for nothing, & their last oldage shal be with-  
out honour. † And if they dye quickly they shal haue no 18  
hope, nor speach of comfort in the day of acknowledging  
† For of a wicked nation the endes are cruel 19

## CHAP. IIII.

*Great difference betwene chaste, and adulterous generations. 7. Speedier death of the iust is recompensed by Gods providence, 19. but the wicked incurre greater damnation by living long.*

∴ Chastitie of the bodie is a singular great vertue, & spiritual chastitie of true faith and religion is greater, and more generally commended, as the roote and foundation of all vertues. For without faith it is vnpossible to please God.

∴ VVhen soeuer the iust dieth it is profitable for him & dying yong his immaculate life is more commendable then old age in the wicked. v. 16.

**O** How beautiful is ∴ the chaste generation with glorie: 1  
for the memorie therof is immortal: because it is  
known both with God, and with men. † When it is present, 2  
they imitate it, and they desire it when it hath withdrawen it-  
self, and it triumpheth crowned for euer, winning the reward  
of vndefiled conflict. † But the multitude of the impious, 3  
that hath manie children shal not be profitable, and bastarde  
plants shal not take deepe roote, nor lay sure foundation.  
† And if in the boughes for a time they shal spring being 4  
weakly set, they shal be moued of the winde, and by the vhe-  
mencie of the windes they shal be rooted out. † For the vn- 5  
perfect boughes shal be broken, and their fruites shal be vn-  
profitable, and so wre to eate, and meete for nothing. † For 6  
the children that be borne of wicked sleepes, are witnessers of  
wickednes against the parents in their examination. † But 7  
∴ the iust if he be preuented with death, shal be in a place of  
refreshing. † For venerable oldage is not that of long time, 8  
nor accounted by the number of yeares: but the vnderstan-  
ding of a man are grey heares: † and an immaculate life is 9  
old age. † Pleasing God he is made beloued, and liuing among 10  
sinners he was translated. † "He was taken away lest malice 11  
should change his vnderstanding, or lest anie guile might de-  
ceiue his soule. † For the bewitching of vanitie obscureth 12  
good things, and the inconstancie of concupiscence peruer-  
tereth the vnderstanding that is without malice. † Being con- 13  
summate in short space he fulfilled much time: † for his soule 14  
pleased God: for this cause he hastened to bring him out of the  
middles of iniquities: but the peoples that are seing, and not  
vnderstanding, nor putting such things in their hartes:  
† that the grace of God, and mercie is toward his saintes, and 15  
respect toward his elect. † But the iust dead condemneth the 16  
impious



Impious aliuē, and youth soone ended, the long life of the  
 17 vniust. † For they shal see the end of the wise, and shal not  
 vnderstand what God hath thought of him, and why our Lord  
 18 hath sēsed him. † For they shal see and shal contemne him:  
 19 but our Lord shal laugh them to scorne, † and they shal fall  
 after this without honour, and in contumelie among the dead  
 for euer: because he shal breake them puffed vp :: without  
 voice, and shal remoue them from the foundations, and they  
 shal be made desolate vnto the highest degree: and shal be  
 20 moorning, and the memorie of them shal perish. † They shal  
 come feareful in cogitation of their sinnes, and their iniqui-  
 ties on the contrarie shal conuince them.

:: The damned  
 shal be with-  
 out excuse  
 vtterly con-  
 founded in  
 their owne  
 consciences.

### ANNOTATIONS CHAP. IIII.

II. *He wastaken away.*] By this place S. Augustin proueth that such as died  
 in good state, might haue fallen into wickednes, if they had liued longer: and  
 therefore it was a benefite to them, to dye sooner. And that it is neuer theles  
 certaine, that God both knew the possibilitie that such might, yea would haue  
 sinned, if they had liued longer, and also knew that they should die sooner, and  
 so escape that danger. VWhich assured foreknowledge of al thinges that shal  
 be, or may be, standeth wel with mans freewil: against certaine that inclined  
 to Pelagianisme, attributing too much to mans freewil; and detracting from  
 Gods foreknowledge, and prouidence. VWhich he prouing by this place, his  
 aduersaries excepted against the auctoritie of this booke, and therefore he also  
 proueth that it is Canonical Scripture. li. de Predest. Sanct. c. 14.

Gods presci-  
 ence doth not  
 prejudice  
 mans freewil.

### CHAP. V.

*In the general iudgement, the wicked seeing the iust, whom they had con-  
 demned, to be in great honour, shal bewaile their owne miserie, 9. consi-  
 dering that their pleasure was short, 16. and the ioy of the blessed shal be  
 for euer. 18. God wil arme himself, and al creatures, to punish the  
 impious.*

1 **T**HEN shal the iust stand in great constancie against those  
 that haue afflicted them, and :: taken away their labours.  
 2 † They seeing shal be troubled with horrible feare, and shal  
 3 meruel at the sodennes of vnexpected saluation, † saying with-  
 in themselves, :: repenting, and sighing for anguish of spirit:  
 These are they, whom we had sometime in derision, and in a  
 4 parable of reproch. † We senselesse esteemed their life madnes,  
 5 and their end without honour. † Behold how they are coun-  
 ted among the children of God, and their lot is among the  
 6 saints. † We therfore haue erred from the way of truth, and

:: VVicked  
 men in their  
 false conceipt  
 iudge the tra-  
 uels of the iust  
 to be vaine &  
 fruitles.  
 :: Repentance  
 of the damned  
 is only for the  
 losse & paine

whereinto  
they are fallen  
not of loue to-  
wards God, or  
vertue, nor of  
hate towards  
sinne, & ther-  
fore is fructles  
bringing no  
comforte nor  
helpe at al, but  
euerlasting  
torment and  
anguish of  
mind.

:: For the cer-  
taine of  
things that  
shal be, Pro-  
phetes do very  
often speake  
in the preter-  
tence, of thin-  
ges to come as  
if they vvere  
already past.

:: As the ioy of  
the blessed, so  
contrariwise  
the miserie of  
the damned is  
mernelous  
great, & fore-  
uer vnchange-  
able.

the light of iustice hath not shined to vs, and the sunne of  
vnderstanding rose not to vs. † We are wried in the way of 7  
iniquitie and perdition, and haue walked hard wayes, but the  
way of our Lord we haue not knowen. † What hath pride 8  
profited vs? or what commoditie hath the vaunting of riches  
brought to vs? † Al those thinges are passed away as a shadow, 9  
and as a messenger running before, † and as a shippe, that 10  
passeth through the surging waters: wherof, when it is past,  
the trace can not be found, nor the path of that shippes keele  
in the waues: † or as a bird, that flyeth through in the ayre, 11  
of which there is no token can be found of her passage, but  
only a sound of the winges beating the light winde: and by  
vehemence of going cutting the ayre, mouing the winges she  
is flown through, and after ward there is no signe found of  
her way: † or as when an arrow is shotte forth to a sette 12  
marke, the diuided ayre is forthwith closed in itself againe, so  
that the passage therof is not knowen: † so we also being 13  
borne forthwith ceased to be: and of vertue certes haue bene  
able to shew no signe: but in our naughtines we are con-  
sumed. † Such thinges :: sayd they in hel, which sinned: 14  
† because the hope of the impious is as dust, which is taken 15  
away with the winde: and as a thinne froth, which is disperfed  
by the storme: and as smoke that is scatered abroad by the  
winde: and as the memorie of a ghest of one day that passeth.  
† But the iust shal liue for euer, and their reward is with our 16  
Lord, and cogitation of them with the Highest. † Therefore 17  
shal they receiue a kingdom of honour, & a crowne of beautie  
at the hand of our Lord: because with his right hand he wil  
couer them, and with in his holie arme he wil defend them.  
† And :: his zeale wil take armour, and he wil arme the crea- 18  
ture to the reuenge of the enemies. † He wil put on iustice 19  
for a brestplate, & wil take sincere iudgement for an helmet:  
† he wil take equitie for an inuincible thilde: † and he wil 20  
sharpen fierce wrath for a speare, and the round world shal 21  
fight with him against the senslesse. † The shottes of lighte- 22  
nings shal goe directly, & as it were from a bow of the clouds  
wel bent they shal be cast forth, and shal light on a certaine  
place. † And from rocked wrath shal thicke haile stones be 23  
cast, the water of the sea shal rage against them, and the riuers  
shal runne together roughly. † A spirit of powre shal stand 24  
against them, and as a hurlewinde shal diuide them: and their  
iniquitie



iniquitie shal bring al the land to a desert, and naughtines  
shal ouerthrow the seates of the mightie.

## CHAP. VI.

*Kinges and al Magistrates are againe admonished to exercise iustice: 7. otherwise they shal be more greuously punished. 13. wisdom may easely be found, 18. by those that sincerely desire it. 22. And is very profitable (25. excepting the enuious, or it dispised) 26. both to prince and people.*

1 **W**ISDOM is better then strength: and a wiseman  
2 then a strong. † Heare therfore ye kinges, & vnder-  
3 stand, lerne ye iudges of the endes of the earth. † Geue care ye,  
that rule multitudes, and that please yourselues in multitudes  
4 of nations: † because the :: powre is geuen you of our Lord,  
and strength by the Higheest, who wil examine your workes,  
5 and search your cogitations: † because when you were the  
ministers of his kingdom, you iudged not rightly, nor kept the  
law of iustice, nor haue walked according to the wil of God.  
6 † Horribly and quickly wil he appeare to you: because most  
7 seuerer iudgement shal be done on them, that beare rule. † For  
to the litle one mercie is granted: but :: the mightie shal might-  
8 tely suffer torments. † For God wil not except any mans per-  
son, neither wil feare the greatnes of any man: because he  
9 made the litle and the great, & he hath equally care of al. † But  
10 to the stronger more strong torment is imminent. † To you  
therfore o kings are these my wordes, that you may lerne wis-  
11 dom, and not fal. † For they that haue kept iust thinges iustly,  
shal be iustified: and they that haue lerned these thinges, shal  
12 find what they may answer. † Couet ye therfore my wordes,  
13 and loue them, and you shal haue discipline. † Wisdom is  
cleere, and such as neuer fadeth, and is easely sene of them that  
14 loue her, and is found of them that seeke her. † She preuen-  
teth them that couete her, that she first may shew herself vnto  
15 them. † He that awaketh early to her, shal not labour: for  
16 he shal find her sitting at her doores. † To thinke therfore  
of her, is perfect vnderstanding: and he that watcheth for her,  
17 shal quickly be secure. † Because she goeth about seeking  
them that be worthie of her, and in the wayes she wil shew  
her self to them cheerefully, and in al prouidence she wil  
18 meete them. † For :: the beginning of her is the most true  
19 desire of discipline. † The care therfore of discipline, is loue:

Alpowre is  
from God: &  
therfore to be  
respected,  
though the  
magistrates  
sometimes  
abuse their au-  
thoritie.

:: As euerie  
ones charge is  
more or lesse,  
so his account  
is easier or har-  
der, and the  
punishment  
(if he offend)  
smaller or  
greater. S. Gre.  
ho. 9. in Euang.

:: Wisdom is  
attained by  
and



this gradation  
and so from  
first to last, a  
resolute desire  
joyneth faith-  
ful soules to  
God. v. 21.

and loue, is the keeping of her lawes: and the keeping of the  
lawes, is the consummation of incorruption: † and incor- 20  
ruption maketh to be next to God. † Therefore the desire of 21  
wisdom leadeth to the euerlasting kingdom. † If therefore 22  
you be delighted with thrones, and with scepters ô ye kinges  
of the people, loue wisdom, that you may reigne for euer.  
† Loue the light of wisdom al ye that beare rule ouer peoples. 23  
† But what wisdom is, and how she was made, I wil declare: 24  
and I wil not hide from you the mysteries of God, but from  
the beginning of her natiuitie I wil search out, and sette the  
knowledge of her into light, and wil not let passe the truth:  
† neither wil I goe with pyning enuie: because such a man 25  
shal not be partaker of wisdom. † But the multitude of the 26  
wise is the health of the round world: and a wise king is the  
stabilitie of the people. † Therefore take ye discipline by my 27  
wordes, and it shal profite you.

## CHAP. VII.

The second  
part.  
¶ Wisdom pro-  
cedeth from  
God, and is  
procured by  
prayer.

*Wheras al men haue the like birth and death, 7. Wisdom maketh great  
difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural  
things, 22. as moral. 25. Which heauenlie gift is a sparckle, and partici-  
pation of wisdom increated, God himself.*

:: The perfe-  
ctest children  
are borne in  
the beginning  
of the tenth  
moneth.  
:: Children in  
the mothers  
wombe are as  
in slepe.  
:: Salomon  
(whose say-  
ings are here  
recited) praised  
for wisdom, &  
obtained it.  
3. Reg. 3.

I also certes am a mortal man, like to al, and of the earthlie 1  
kinred of him, that was made first, and in the wombe of  
my mother was I fashioned flesh, † the time of :: ten mone- 2  
thes was I brought together in bloud, of the seede of man, and  
the delectation of :: sleepe concurring. † And I being borne 3  
receiued the common ayre, and fel vpon the earth, that is  
made alike, and the first voice like to al men did I put forth  
weeping. † I was nourished in swadling clothes, and great 4  
cares. † For none of the kinges had other begynning of nati- 5  
uitie. † There is one entrance therfore into life to al men, 6  
and like departure. † For this cause :: I wished, and vnderstan- 7  
ding was geuen me: and I inuocated, and the spirit of wisdom  
came vpon me: † and I preferred her before kingdoms and 8  
thrones, and riches I counted to be nothing in comparifon  
of her. † Neither did I compare the precious stone to her: 9  
because al gold in comparifon of her, is a litle sand, and siluer  
in the sight of her shal be esteemed as clay. † Aboue health 10  
and beautie did I loue her, and purposed to haue her for light;  
because her light can not be extinguished. † And al good 11  
things

- things came to me together with her, and very much ho-  
 nestie by her handes, † and I reioyced in al : because :: this  
 wisdom went before me, and I was ignorant that she is the  
 mother of al these. † Which I lerned without fiction, and  
 doe communicate without enuie, and her honestie I hid not.  
 † For she is an infinite treasure to men : which who so haue,  
 are made partakers of the frenship of God, commended for  
 the gifts of discipline. † And to me God hath geuen to speake  
 according to my minde, and to presume things worthie of  
 those, that are geuen me : because he is the guide of wisdom,  
 and the creator of the wise : † for in his hand are both we, &  
 our wordes, and wisdom, and the knowlege and discipline  
 of workes. † For he gaue me :: the true knowlege of those  
 things, which are : that I may know the disposition of the  
 round world, and the vertues of the elements, † the begin-  
 ning, & end, & middes of times, the permutations of change-  
 able seasons, and consummations of times, † the courses of  
 the yeaere, and dispositions of the starres, † the natures of  
 beastes, and suries of wilde beastes, the force of windes, and  
 the cogitations of men, the differences of plantes, and ver-  
 tues of rootes, † and whatsoeuer are hid things and not for-  
 sene, I haue lerned : for wisdom the worker of al taught me.  
 † For in her is the spirite of vnderstanding, :: holie, onlie, mani-  
 fold, subtil, eloquent, moueable, vnafiled, sure, swete, louing  
 good, sharpe, who nothing hindereth wel doing, † gentle,  
 benigne, stable, certaine, secure, hauing al powre, forseeing al  
 things, and that conteyneth al spirites : intelligible, cleane,  
 subtil. † For wisdom is more moueable then al moueable  
 things : and reacheth euerie where because of her cleannes.  
 † For she :: is a vapour of the powre of God, & a certaine sin-  
 cere emanation of the glorie of God omnipotent : and ther-  
 fore no defiled thing cometh vnto her. † For she is the bright-  
 nes of eternal light, & the vnspotted glasse of Gods maiestie,  
 and the image of his goodnes. † And wheras she is one, she  
 can doe al things : and permanent in herselfe she reneweth al  
 things, and by nations transporteth herself into holie soules,  
 she maketh the frendes of God, and Prophetes. † For God lo-  
 ueth none, but him, that dwelleth with wisdom. † For she is  
 more beautiful then the sunne, and aboue al disposition of  
 the starres, being compared to light she is found the first. † For  
 night succedeth to it, but malice ouercometh not wisdom.

:: God first  
 gaue him  
 grace to desire  
 wisdom be-  
 fore al other  
 things, as he  
 explicateth  
 plainly cap. 8.  
 v. 21.

:: Salomon  
 was a most ex-  
 cellent Philo-  
 sopher.

:: Proper Epi-  
 thetons of the  
 spirite of wis-  
 dom.

:: See the An-  
 notation, Pro-  
 uerb. 1. v. 2.

*Wisdom excellen<sup>g</sup> al thinges, that can be desired, 9. is worthely preferred as the cause of much estimation, 13. and of immortal glorie, 16. without molestation. 21. Al which is Gods gift.*

∴ God, the in-  
created wis-  
dom is infinite  
and wisdom  
created is also  
most excellent  
amongst Gods  
giftes.

∴ This is also  
the speech of  
Salomon, re-  
cited by the  
writer of this  
booke.

∴ Of Salomons  
wisdom, ri-  
ches, glorie &  
renowned  
fame not only  
the bookes of  
Kings & Pa-  
ralipomenon,  
but also our  
Saviour doth  
witness. *Mat. 6.*

∴ 12.

∴ It is not cer-  
taine that Sa-  
lomon hath  
immortal glo-  
rie, but rather  
by immortalie  
is here under-  
stood that his  
glorious fame  
remaineth to  
the end of this  
world.

∴ Neuertheles  
wisdom of her

**S**HE ∴ reacheth therfore from end vnto end mightely, and 1  
disposeth al thinges sweetely. † Her haue I loued, and haue 2  
sought her out from my youth, and haue sought to take her  
for my spouse, and I was made a louer of her beautie. † She 3  
glorifieth her nobilitie, hauing consociation with God: yea and  
the Lord of al hath loued her. † For she is the mistresse of the 4  
discipline of God, & the chooser of his workes. † And if riches 5  
be desired in life, what is richer then wisdom, which worketh  
al thinges? † And if vnderstanding doe worke: who is the 6  
worker of those things that are, more then she? † And if a 7  
man loue iustice: her labours haue great vertues: for she tea-  
cheth sobrietie, and prudence, and iustice, and strength,  
then the which nothing is more profitable in life to men.  
† And if a man desire multitude of knowlege: the knoweth 8  
thinges past, & coniectureth of thinges to come: she knoweth  
the subtilities of wordes, and the solution of arguments: she  
knoweth signes and wonders before they be done, and the  
euentures of times and ages. † ∴ I purposed therfore to bring 9  
her to me to liue together: knowing that she wil communi-  
cate vnto me of good thinges, and wil be a comfort of my co-  
gitation & tediousnes. † I shal haue for her sake ∴ glorie with 10  
the multitudes, and honour with the ancient being yong:  
† and I shal be found sharpe in iudgement, and in the sight 11  
of the mightie I shal be meruelous, and the faces of princes  
wil meruel at me. † Holding my peace they shal expect me, 12  
and whiles I speake manie wordes, they shal lay their hands on  
their mouth. † Moreouer by her I shal haue ∴ immortalie: 13  
and I shal leaue an eternal memorie to them, that shal be after  
me. † I shal dispose peoples: and nations shal be subiect to 14  
me. † Horrible kings hearing shal feare me: in the multitude 15  
I shal seme good, and in battel strong. † Enteing into my 16  
house, I shal rest with her: for her conuersation hath no bit-  
ternes, nor her companie tediousnes, but ioy and gladnesse.  
† Thinking these thinges with my selfe, and recording in my 17  
hart, that ∴ immortalie is in the kindred of wisdom, † and 18  
good delectation in her frendship, and in the workes of her  
handes

3. R. 3.

Pro 3.



handes honestie without defect, and wisdom in the disputation of her talke, and glorie in the communication of her wordes: I went about seeking, that I might take her to me.

- 19 † And I was a wittie childe, and had gotten a good soule.  
 20 † And whereas I was more good, I came to :: a bodie vnde-  
 21 filed. † And as I knew that I could not otherwise be continent, vnlesse God gaue it, this verie thing also was wisdom, to know whose this gift was: I went to our Lord, and besought him, and said from my whole hart.

## CHAP. IX.

part, geueth life and glorie euerlasting, to al that perseuere to the end of this life. :: It is certaine that Salomon was sometime innocent and holie, but was peruerbed by women. 3. Reg. 11.

*A prayer (made by Salomon) for wisdom, 9. whereby Superiors are able to gouerne: 13. Which by only humane wisdom, they can not rightly performe.*

- 1 **G**OD of my fathers, and Lord of mercie, which madest al  
 2 things with thy word, † and by thy wisdom didst appoint man, that he should haue dominion of the creature,  
 3 that was made by thee, † that he should dispose the round-world in equitie and iustice, and execute iudgement in direction of hart: † geue me wisdom the assistant of thy seates,  
 4 and repel me not from thy children: † because I am thy seruant, and the sonne of thy handmaide, a weake man, and of smal time, and lesse to the vnderstanding of iudgement and  
 5 lawes. † And if one be perfect among the children of men, and thy wisdom be absent from him, he shal be counted for  
 6 nothing. † :: Thou hast chosen me king to thy people, and  
 7 iudge of thy sonnes, and daughters: † and badst me build a temple in thy holie mount, and an altar in the citie of thy habitation, a similitude of thy holie tabernacle, which thou didst  
 8 prepare from the beginning: † and :: thy wisdom with thee, which knew thy workes, which then also was present when thou madest the roundworld, and knew what was pleasing  
 9 to thine eyes, and what was direct in thy precepts. † :: Send her from thy holy heauens, and from the seate of thy greatnes, that she may be with me, and may labour with me, that I may  
 10 know what is acceptable with thee: † for she knoweth al thinges, & vnderstandeth, and shal condu&t me in my workes  
 11 soberly, & shal keepe me with her might. † And my workes shal be acceptable, and I shal gouerne thy people iustly, and  
 12 shal be worthie of the seates of my father. † For :: who of

:: Here againe it is euident, that the Author reporteth Salomons speeches. :: V Wisdom in-created is with God, yea is God him selfe. :: V Wisdom which is geuen to men procedeth from God as a gift created. :: Mans wisdom without

Special wisdom from God is not sufficient to gouerne our selues, much lesse others.

men is able to know the counsell of God? or who can thinke what God wil? † For the cogitations of mortal men be fearful, and our prouidences vncertaine. † For the bodie, that is corrupted burdeneth the soule, and the earthlie habitation presseth downe the vnderstanding that thinketh manie things. † And we doe hardly coniecture the things that are in the earth: and the things that are in sight, we finde with labour. But the things that are in the heauens who shall search out? † And thy sense who shall know, vnles thou geue wisdom, and send thy holie spirit from on high: † and so the pathes of them, that are on the earth may be corrected, and men lerne the things that please thee? † For by wisdom they were healed, whoseouer haue pleased thee ô Lord from the beginning.

## CHAP. X.

*The benefites of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. And the people of Israel.*

**S**HE kept him, :: that was first made of God father of the world, when he was created alone, † and she brought him out of his sinne, and gaue him powre to conteyne al things. † After the vniust departed in his anger from her, by the furie of brothers manslaughter perished. † For whose cause, when water destroyed the earth, wisdom healed it againe, gouerning the iust by contemptible wood. † She euen in the consent of wickednes, when the nations had confederated themselues, knewe the iust, and preserved him without blame to God, and in his sonnes mercie kept the strong. † She deliuered the iust, fleeing from the impious that perished, when the syre came downe vpon Pentapolis: † to whom for a witnes of their wickednes the desert land standeth smoking, and trees hauing fruites at vncertain season; and the memorie of an incredulous soule a standing pillar of salt. † For pretermittng wisdom they did not only slippe in this, that they were ignorant of good things, but they left also vnto men a memorie of their foolishnes, that in those things, in which they sinned in, they could not be hid neither. † But wisdom hath deliuered them, that obserue her from sorowes. † And the iust fleeing his brothers wrath, she conducted by the right wayes, and shewed him the kingdom of God, and gaue him the knowlege of the holie, did honest him

The 3. part.

The excellent effectes of wisdom & iustice.

:: Adam.

:: By this it is certaine that our first parēt Adam truly repented, and had remission of his sinne.

:: Noe.

:: Abraham.

:: Lot.

:: In al trees about Sodom there is only shew of fruites, which when it is touched falleth into dust.

:: Lots wife an example of inconstancie.

:: Iacob.

Gen. 1. 7. 27.

Gen. 4. 7. 8.

Gen. 6.

Gen. 19.

Gen. 28.

- 11 him in labours, and accomplished his labours. † In the fraude  
of the circumuenterers of him she was present with him, and  
12 made him honorable. † She kept him from the enemies, and  
from seducers she defended him, and from seducers she  
defended him, and gaue him a strong fight, that he might  
13 ouercome, and know that wisdom is mightier then al. † She  
forsooke not :: the iust being sold, but deliuered him from :: Ioseph.  
14 sinners: and she went downe with him into the pitte, † and  
in bands leaft him not, til she brought him the scepter of a  
kingdome, and might against them, that oppressed him: and  
shewed them to be lyers, that spotted him, and gaue him eter-  
15 nal glorie. † The :: iust people, and seede without blame :: Gods pecu-  
16 she deliuered from the nations, that oppressed them. † She liar people.  
17 entered into the soule of the seruant of God, and stood against  
dreadful kinges in wonders and signes. † And she rendred to  
the iust the hope of their labours, and conducted them in a  
meruelous way: and she was vnto them for a couert in the  
18 day, and for the light of starres by night: † and she transpor-  
ted them through the Redsea, and caried them ouer through  
19 a great water. † But their enemies she drowned in the sea,  
and from the depth of hel she brought them out. Therefore  
20 the iust rooke the spoyles of the impious, † and they sang thy  
holie name ô Lord, and thy victorious hand they praised toge-  
21 ther: † because wisdom hath opened the mouth of the  
dumme, and the tongues of infants she hath made eloquent.

## CHAP. XI.

*Other benefites of wisdom, protecting the Israelites in the desert; 3. ouer-  
throwing their enimies; 4. geuing them water out of a rocke; 8. plaguing  
the Egyptians, 21. yet not al suddenly, but by often admonitions, that  
they might haue repented if they would.*

- 1 **S**HE directed their workes in the handes of: a holy prophet. :: Moyſes.  
2 † They made a iourney through the deserts, that were not  
3 inhabited: and in desert places they pitched cottages. † They  
stood against :: the aduersaries, and reuenged themselues of :: The Amala-  
4 the enemies. † They thirsted, and inuocated thee, and water chites. Exo. 17.  
was geuen them out of a most high rocke, and quenching of  
5 their thirst out of the hard stone. † For by the thinges whereby  
their enemies suffered punishment, for defect of their drinke,  
and therein, when the children of Israel abunded, they did  
6 reioyce; † by these thinges, when others lacked the same, it



went wel with them. † For in steede of the fountaine of an  
 euerlasting riuer, thou gauest mans bloud to the vniust. † Who  
 when they were diminished in the destruction of the murde-  
 red infants, thou gauest them abundant vnlooked for: † shew-  
 ing by the thirst, that then was, how thou didst exalt thine,  
 & didst kil their aduersaries. † For when :: they were tempted,  
 and in deede with mercie taking discipline, they knew how  
 :: the impious being iudged with wrath did suffer torments.  
 † These certes admonishing as a father thou didst proue: but  
 them examining as a hard king thou didst condemne. † For  
 the absent and the present were tormented alike. † For duble  
 rediuousnes had taken them, and sighing with the memorie of  
 good thinges past. † For when they vnderstood :: by their  
 punishment that it went wel with them, they remembered  
 our Lord, merueling at the end of the euent. † For :: whom  
 before they derided, being cast forth in that wicked laying out  
 to perish, him they merueled at in the end of the euent: not  
 thirsting in like maner to the iust: † but for senseles cogita-  
 tions of their iniquitie, for that :: some erring did worshippe  
 dumme serpents, and superfluous beasts, thou didst send vpon  
 them a multitude of dumme beasts for reuenge: † that they  
 might know that by what thinges a man sinneth, by the same  
 also he is tormented. † For thine omnipotent hand, which  
 made the world of inuisible matter, was not vnable to send  
 vpon them a multitude of beares, or fierce lyons, † or vn-  
 knownen beasts ful of anger of a new kind; or breathing the  
 vapour of fires, or casting forth the sauour of smoke, or shoo-  
 ting horrible sparkes from their eies: † of which not onlie  
 their hurt was able to destroy them, but also their sight to kil  
 them for feare. † Yea and without these with one spirit, they  
 might haue beene slaine suffering persecution of their owne  
 factes, and dispersed by the spirit of thy powre: but thou hast  
 disposed al thinges in measure, and number, and weight.  
 † For, to be of great force rested alwaies in thee onlie: & who  
 shal resist the powre of thyne arme? † Because as the least  
 weight of the balance, so is the roundworld before thee, and  
 as a droppe of the dewe before day, that falleth vpon the  
 earth. † But thou hast mercie on al, because thou canst do al  
 thinges, and dissemblest the sinnes of men for repentance.  
 † For thou :: louest al thinges that are, and hatest nothing of  
 those which thou hast made: for thou didst not ordaine, or  
 make

¶ When the  
 Israhites wan-  
 ted water God  
 gaue them a-  
 bundance out  
 of rockes.

¶ But turned  
 the Egyptians  
 waters into  
 blood.

¶ After affli-  
 ction the be-  
 nefite of peace  
 is more grati-  
 ful.

¶ Moyes was  
 reiected when  
 he iadged be-  
 tween his bre-  
 theren Exo. 2.  
 7. 14. but was  
 afterwards  
 the deliuer of  
 the whole  
 people Act. 7.  
 7. 45.

¶ Egyptians  
 seruing beasts  
 for goldest,  
 were plagued  
 by frogges,  
 siniphes, flees,  
 and locustes.

¶ God made  
 no creature e-  
 uil as the Ma-

Leuit.

7. 22.

Iere.

17.

- 16 make any thing hating it. † And how could any thing continue, vnles thou wouldest? or be preserued which was not  
 27 called of thee? † But thou sparest al: because they are thine  
 ô Lord, which louest soules.

nichees foolishly imagined, neither is there any God but one who alone created all things.

## CHAP. XII.

*Gods wisdom and mercie in destroying the wicked inhabitants of Chanaan, by parts (10. that they might haue amended, ) Whom he could haue slaine suddenly. 15. In that God neuer condemneth the iust, 19. his people are instructed to confide in him, 25. and sinners to turne unto him.*

- 1 **O** how good, and sweete is thy spirit ô Lord in al ! † And  
 2 therefore those, that erre, by partes thou doest chastise:  
 and doest admonish, and speake to them, concerning the  
 things wherein they sinne: that leauing naughtines, they may  
 3 beleue in thee ô Lord. † For, those old inhabitantes of thy  
 4 holie land, whom thou didst abhorre, † because they did  
 workes odious to thee by sorceries, and vniust sacrifices,  
 5 † and the murderers of their owne children without mercie,  
 and eaters of mens bowels, and deuourers of blood from the  
 6 middes :: of thy sacrament, † and the parents authors of  
 aydelesse soules, thou wouldest destroy by the handes of our  
 7 parents, † that they might receiue a peregrination worthie of  
 the children of God, which is a land of al most deare to thee.  
 8 † But them also as men thou didst spare, and didst send fore-  
 runners of thine host, waepes, that by litle and litle they might  
 9 destroy them. † Not because thou wast vnable in battel to  
 subdewe the impious to the iust, or with cruel beastes,  
 or with a sharpe word to destroy them together: † but  
 10 iudging by partes thou gauest place of repentance, being  
 not ignorant, that the nation of them is wicked, and their  
 malice :: natural, & that their cogitation could not be changed  
 11 for euer. † For it was a cursed seede from the beginning:  
 neither fearing any, didst thou geue pardon to their sinnes.  
 12 † For who shal say to thee: what hast thou done? or who shal  
 stand against thy iudgement? or who in thy sight shal come  
 reuenger of the wicked men? or who shal impute it to thee,  
 13 if the nations perish, which thou hast made? † For there is  
 no other God but thou, who hast care of al, that thou mayst  
 14 shew that thou doest not geue iudgement vniustly. † Neither  
 king, nor tyrant in thy sight shal enquire of them, whom thou  
 15 hast destroyed. † For so much then as thou art iust, thou  
 doest

:: From the land of Iurie called sacred because God was there rightly serued in the old testament, and mans redemption vvas wrought there by Christ.

:: By custom malice became as it were natural, after that nature was corrupted.

doest dispose al thinges iustly: thou also esteimest it disagreeable  
 from thy powre, to condemne him, who ought not to be  
 punished. † For thy powre is the beginning of iustice: and 16  
 for this that thou art Lord of al, thou makest thyself to spare  
 al. † For thou shewest powre, which art not thought to be 17  
 absolute in powre, and thou conuincest the boldnes of them,  
 that know thee not. † But thou dominatour of powre, 18  
 iudgeth with tranquillitie, and with great reuerence disposest  
 of vs: for :: it is in thy powre when thou wilt, to be able.  
 † And thou hast taught thy people by such workes, that 19  
 they must be iust and gentle, and hast made thy children of  
 good hope: because iudging thou geuest in sinnes place of  
 repentance. † For if thou didst punish the enemies of thy ser- 20  
 uants, and that deserued to die, with so great consideration,  
 geuing time and place, whereby they might be changed from  
 their wickednes. † With what diligence hast thou iudged 21  
 thy children, to whose parents thou gauest othes and coue-  
 nants of good promises? † Therefore when thou geuest vs 22  
 discipline, thou scourgest our enemies very manie wayes, that  
 iudging we may thinke vpon thy goodnes: and when we  
 are iudged, we may hope for thy mercie. † Wherefore to 23  
 them also, which in their life haue liued foolishly & vniustly,  
 thou hast geuen great torments by the same thinges, which  
 they did worshipec. † For they wandered long in the way of 24  
 errour, esteeming for goddes those thinges, that in beasts :: are  
 superfluous, liuing after the maner of sensles infants. † For this 25  
 cause thou hast geuen iudgement on them as on sensles  
 children to be in derision. † But they that were not amended 26  
 by scornes and reprehensions, haue tried the worthie iudge-  
 ment of God. † For in what thinges they suffering tooke indi- 27  
 gnation, by those whom they thought goddes, when seing  
 they were destroyed in them, him, whom in time past they  
 denied that they knewe, they acknowledged the true God:  
 :: for the which cause the end also of their condemnation shal  
 come vpon them.

Rom. 1  
v. 23.

:: Gods powre  
 being almighty  
 is only lim-  
 ited by his  
 will.

:: Serpents,  
 battes, moles,  
 & like beastes,  
 which seme  
 not only super-  
 fluous in the  
 world, but also  
 hurtful, yet  
 were esteemed  
 as goddes.  
 :: Knowing  
 him to be the  
 only true  
 God, by  
 whom they  
 saw their false  
 goddes de-  
 stroyed, yet  
 they did not  
 serue him as  
 God.

### CHAP. XIII.

Men folowing their phantasies knew not God by his creatures, but honored  
 the creatures for goddes. 10. Most foolishly also worshipped thinges fa-  
 shioned by mens handes, as goddes.



om. 1.

pent. 4.

sa. 4.

eye. 10.

- 1 **B**Vr al men be vaine, in whom there is not the knowlege  
 of God: and of these good things, which are sene :: they  
 could not vnderstand him :: that is, neither attending to the  
 2 workes haue they agnised who was the workeman: † but  
 either the fyre, or the wind, or the swift ayre, or a circle of  
 starres or exceeding much water, or the sunne and the moone,  
 3 they thought to be goddes rulers of the world. † With whose  
 beautie if being delighted, they thought them goddes: let  
 them know how much the Lord of them is more beautiful  
 then they. For the author of beautie made al those things.  
 4 † Or if they merueled at their vertue, & operations, let them  
 vnderstand by them, that he which made these, is stronger then  
 5 they: † for by the grea-nes of the beautie, and of the creature  
 6 the creator of them may be sene, to be known therby. † But  
 notwithstanding there is yet in these lesse complainte. For they  
 also perhaps erre, seeking God, and desirous to finde him.  
 7 † For whereas they conuerse in his workes, they enquire: &  
 they are perswaded that the thinges be good which are seene.  
 8 † But againe neither ought these to be pardoned. † For if  
 9 they could know so much, that they were able to estimate the  
 world: how did they not more easely find the Lord therof?  
 10 † But they are vnhappy, & their hope is among the dead, who  
 haue called :: the workes of mens handes godds, gold & siluer,  
 the inuention of art, and the similitudes of beastes, or an vn-  
 11 profitable stone the worke of an old hand. † Or if an artificer  
 a carpenter, cut streight timber out of the wood, & pare of al  
 the barke therof cunningly, and vsing his art, diligently fra-  
 12 meth a vessel profitable for the common vse of this life, † and  
 13 vseth the chippes of that worke to dresse his meate: † and  
 maketh that which is left therof, which is for no vses, but  
 being a crooked peece of wood, and ful of knobbes, carueth it  
 diligently in the holownes therof, and by the skil of his  
 art fashioneth it, and makerh it like to the image of a man,  
 14 † or compareth it to some beast, straking it ouer with redde,  
 and with paynting making the colour therof ruddie, and lay-  
 15 eth a colour quer euerie spot that is in it: † and maketh a  
 worthie habitation for it, and setting it in a wal, and fastning  
 16 it with yron, † lest perhaps it fal, prouiding for it, knowing  
 that it can not helpe it selfe: for it is an image, and it needeth  
 17 helpe. † And concerning his substance, & his children, & for  
 mariage, making a vow he seeketh to it. He is not ashamed to

:: Gods most  
 proper name is  
 HE WHICH IS.  
 Exo. 3. 14.

:: Seing no  
 creature how  
 excellent  
 soeuer, is or  
 may be este-  
 med a god, it  
 is more foo-  
 lish to thinke,  
 an Image, or  
 statua, or anie  
 thing framed  
 by mans  
 handes can be  
 God.

speake with him, that is without soule: † and for health certes 18  
 he beseecheth the weake, and for life asketh the dead, and for  
 helpe inuocateth him that is vnprofitable: † and for a iourney 19  
 asketh him, that can not walke: and for getting, and for  
 working, and for the euent of al thinges he asketh him, that  
 in al is vnprofitable.

### ANNOTATIONS CHAP. XIII.

God is the be-  
 ginning of al  
 thinges, abso-  
 lute and inde-  
 pending.

1. *They could not vnderstand him, that is* ] Philosophers discussing the nature  
 of manie creatures, saw that euerie creature proceeded of some other thing, &  
 so there must nedes be one beginning of al, absolute of it selfe, neither pro-  
 ceeding nor depending of an other, nor a limited substance. As the thing that is  
 a man, is not a beast; an ox is not a horse: &c. and telling what abie thing is,  
 we exclude therby that it is not other thinges, but saying without addition,  
 HE WHICH IS, we shew the beginning of al, in no sorte limited: and this is  
 God. VVhom some Philosophers, by such discourse found, & knew, in general,  
 & sometimes confessed, but did not honour him as God, and therefore were in-  
 excusable, as S. Paule concludeth against them. Rom. 1.

### CHAP. XIII.

*Foolish men intending to saile, honour wooden idols, in regard of the profite  
 they receiue by shippes: 6. by which some were saued in the general di-  
 luge. 8. Idols, and idolmakers are cursed. 12. They were not from the  
 beginning, 15. but were deuised for memorie of the dead, and worshipped  
 with diuine honour. 22. So men forgetting God, proceeded in idolatrie,  
 with other abominable, and cruel enormities.*

Great mad-  
 nes to inuo-  
 cate a wooden  
 idol more base  
 & commonly  
 more corrup-  
 tible then the  
 wood of a  
 shippe.  
 As the Israe-  
 lites went  
 through the  
 red sea.

The auctor  
 prophetically  
 alludeth to

**A** GAYNE an other thinking to sayle, and beginning to 1  
 make a iorney through the fierce waues, inuocateth  
 wood :: more fraile then the wood that carieth him. † For 2  
 couetousnes of getting inuented it, and the craftesman by his  
 wisdom framed it. † But thy prouidence, ô Father, doth go- 3  
 uerne: because thou hast geuen a way euen in the sea, and  
 among the waues a most sure path, † shewing that thou art 4  
 able to saue out of al thinges, yea :: if a man goe to the sea  
 without art. † But that thy workes might not be voyde of 5  
 wisdom: for this cause also men commit their liues euen to a  
 little wood, and passing ouer the sea are deliuered by shippe.  
 † But from the beginning also when the prowde giants 6  
 perished, the hope of the world fleing to a shippe, rendered  
 to the world seede of natiuitie, which was gouerned by thy  
 hand. † For :: blessed is the wood, by the which :: iustice is 7  
 made. † But the idol that is made by handes, cursed is both it,  
 and



and he that made it: because he in deede wrought it: and the  
 9 same being fraile, was called god. † But to God the impious  
 10 and his impietie are odious alike. † For that which is made,  
 11 with him that made it, shal suffer torments. † For this cause  
 also in the idol of the nations there shal be no respect: because  
 the creatures of God were made to hatred, and for tentation  
 to the soules of men, and for a snare to the feete of the vnwise.  
 12 † For the begynning :: of fornication is the deuising of idols:  
 13 and the inuventing of them is the corruption of life. † For  
 neither were they from the begynning, neither shal they be  
 14 for euer. † For this vanitie of men came into the world: and  
 15 therfore there is found a short end of them. † For the father  
 being sorowful with bitter moorning, made vnto himselfe the  
 image of his sonne quickly taken away: and him, that then  
 was a dead man, now :: he began to worshipec as god, and  
 appointed holie thinges and sacrifices among his seruants.  
 16 † :: Afterward by succession of time, the wicked custom pre-  
 17 uayling, this errour was kept as a law, and thinges grauen  
 were worshipped by the commandement of tyrants. † And  
 those, whom openly men could not honour, for that they  
 were far of, their figure being brought from a far, they made  
 an euident image of the king, whom they would honour: that  
 by their carefulnes they might honour as present, him that  
 18 was absent. † And to the worshipping of these, the excellent  
 diligence also of the artificer, holpe them forward, that were  
 19 ignorant. † For he willing to please him, that entertained him,  
 laboured by his art, to fashion the similitude in better sort.  
 20 † And the multitude of men caried away by the beautie of the  
 worke, him that a little before had bene honoured as a man,  
 21 now they esteemed for a god. † And this was the deceyuing  
 of mans life: because men seruing either affection, or kinges,  
 gaue the name that is :: not communicable to stones and  
 22 wood. † And it was not sufficient that they erred about the  
 knowlege of God, but also liuing in a great battail of ignorance  
 23 so manie and so great euils they cal peace. † For :: either  
 sacrificing their children, or making obscure sacrifices, or  
 24 hauing watches ful of madnes, † they now neither keepe  
 life, nor mariage cleane, but one killeth an other by enuie,  
 25 or playing the adulterer maketh him sorowful: † and all  
 thinges are mingled together, bloud, manslaughter, theft and  
 fiction, corruption, and infidelitie, truble, and periurie,  
 and diuiling.

the wood of  
 the Crosse, on  
 which our Sa-  
 uour rede-  
 med mankind.  
 :: From whose  
 death proce-  
 ded mans ius-  
 tification.  
 :: Inuention  
 of Idols  
 brought men  
 to spiritual  
 fornications,  
 & corruption  
 of maners.

:: This first  
 idolatrie was  
 only priuately  
 exercised by  
 the father and  
 his seruants at  
 their masters  
 commandment,  
 by which  
 occasion pub-  
 lique idola-  
 trie came into  
 the world,  
 wicked cus-  
 tom in time  
 preuailing.

:: The name  
 God in the  
 proper signi-  
 fication, can  
 not be geuen  
 to anie crea-  
 ture.

:: Manie enor-  
 mous crimes  
 procede from  
 idolatrie.



disquieting of the good, † forgetfulnes of God, iniquation 26  
of soules, immutation of natiuitie, inconstancie of mariage,  
disorder of adulterie, and vnchastnes. † For the worshippinge 27  
of idols not to be named, is the cause of al euil, and the begin-  
ning and end. † For either when they reioyce, they are madde: 28  
or certes prophecie false thinges, or liue vniustly, or quickly  
forswear themselves. † For whiles they trust in idols, which 29  
are without soule, swearing amisse they hope not to be hurt.

∴ Two sortes  
of perurie:  
swearing by  
false goddes,  
and swearing  
vnto truthe.

† ∴ Two euil thinges therefore shal happen to them worthely, 30  
because they haue thought euil of God, attending to idols, and  
haue sworne vniustly, in guile contemning iustice. † For it is 31  
not the powre of them, that are sworne by, but the punish-  
ment of them that sinne, goeth alwayes through the transgres-  
sion of the vniust.

### ANNOTATIONS. CHAP. XIII.

Caluin falsly  
chargeth this  
booke with  
error.

15. *The father made vnto himself the image of his sonne.* Calvin here chargeth  
this booke with error, in affirming that idolatrie begane by superstitiously  
honoring images of the dead. Against which he alleageth that Labans idoles, *Gen*  
and others more ancient, were before anie images of dead men were honou-  
red. But he argueth vpon a false ground. For Labans idols were images, as the  
Hebrew word Teraphim signifieth, and is so translated in the English Bibles  
(1551. and 1577.) but because they were images of false goddes, and for that  
Laban called them his goddes, a later Bible (1603.) translateth it better, *idoles*,  
as the Latin and Greke haue *idola*. It is also certaine that Ninus king of Assi-  
rians long before Laban, yea before Abraham, sette vp the image of his Father  
Belus (otherwise called Luppiter) to be publicly honored by the people. as S.  
Cyril sheweth. li. 3. in Iulianum, nere the end, and S. Ambrose, or an other  
graue Auctor writeth the same, in cap. 1. ad Romanos. Likewise S. Cyprian li.  
de Idololorum vanitate. S. Chrysostom. ho. 87. in Matth. and Egesippus, apud  
S. Ieronym. li. de Viris Illustrib. testifie, that the making of mens images, in  
memorie of the dead, was the occasion, and beginning of idolatrie, according  
as this place reporteth, that a Father sorroving for the death of his sonne,  
made an image in his memorie, & begane to worshippinge him as a god, causing  
his seruants also to honour his dead sonne, with rites and sacrifices. VVhich  
priuate idolatrie was absolutely the first, that is recorded in holie Scripture, or  
anie other good auctor. And the first publique is counted by most auctors, that  
of Ninus, worshippinge the image of his father Belus, with diuine honour,  
who also pardoned al offenders, how enormous soeuer their crimes were, that  
fled vnto that image. VVhich allument together with so great a kinges aucto-  
ritie, drew innumerable to publique idolatrie. VVherupon S. Ierom noteth  
(in cap. 2. Ofes) that Ninus became so great and glorious, as to make his  
father to be honored as a god.

Images of  
false goddes  
are rightly  
called idols.

Idolatrie be-  
gane by wor-  
shipping ima-  
ges of dead  
men with di-  
uine honour.

Priuate idola-  
trie was before  
publique.

### CHAP. XV.

*The wise gratefully praise the sweetenes, and mercie of God, by whom they are  
deliuered from idolatrie: 6. detesting the makers, & worshippers of idols.*

But

**B**UT O thou our God, art sweete, and true, patient, and  
 disposing al things, in mercie. † For if we sinne, we are  
 thine, knowing thy greatnes: and if we sinne not we know  
 that we are counted with thee. † For to know thee, is abso-  
 lute iustice: and to know iustice, and thy powre, is the roote  
 of immortalitie. † For mens inuention of euil art hath not  
 brought vs into errour, nor the shadow of a picture being a  
 labour without fruite, a shape grauen by diuerse colours,  
 † the sight wherof geueth concupiscence to the senses, and  
 and he loueth the shape without life of a deade image. † The  
 louers of euils, are worthie to haue their hope in such things,  
 both they that make them, and that loue, and that worshippe  
 them. † Yea and the potter pressing softe earth, with labour  
 fashioneth euerie vessel to our vses, and of the same clay ma-  
 keth the vessels, that are cleane to vse, and in like maner them,  
 that are contrarie to these: but what the vse of these vessels  
 is, the potter is iudge. † And with vaine labour he: fashioneth  
 a god of the same clay: he which a litle before was made  
 of earth, and a litle after returneth backe whence he was ta-  
 ken, being exacted the debte of the life which he had. † But  
 his care is, not because he shall labour, nor because he hath a  
 short life, but he contendeth with goldsmithes and siluer  
 smithes: yea and he imitateth the copper smithes, and coun-  
 teth it a glorie, because he maketh vaine things. † For his  
 hart is ashes, and his hope vaine earth, and his life viler then  
 clay: † because he was ignorant who made him, and who in-  
 spired into him the soule which worketh, and who breathed  
 into him the vital spirite. † Yea and: they esteemed our life  
 to be a pastime, and the conuersation of life made for a gayne;  
 & that we must get euerie way euen of euil. † For he know-  
 eth that he offendeth aboue al men, which of the matter of  
 earth fashioneth frayle vessels, and sculptrils. † For al the vn-  
 wise, and unhappie aboue measure of the soule, proude: are  
 the enemies of thy people, and rule ouer them: † because  
 they haue esteemed al the idols of the nations for goddes,  
 which neither haue vse of eyes to see, nor nosthrels to take  
 breath, nor eares to heare, nor fingers of the hands to handle,  
 yea and their feete are slow to walke. † For a man made them;  
 and he that borrowed breath, the same fashioned them. For  
 no man can make God like to himself. † For wherash i m self  
 is mortal, he maketh a dead thing with his wicked handes. For

:: Of the di-  
 uers sortes of  
 idols and ido-  
 lators (see our  
 brife Anno-  
 tion vpon the  
 113. Psal.

:: Idolaters  
 hauing forsak-  
 en and for-  
 got the onlie  
 true God, be-  
 come as Athe-  
 ists, making  
 their tempo-  
 ral gaine of  
 false goddes.  
 :: And so  
 waxing inso-  
 lent, con-  
 temne, and  
 persecute the  
 seruants of  
 God.



∴ Some idolaters worshipped brute beasts for goddesses, as being better then senseles images: but al are abominable.

he is better then they, whom he worshippeth, because he in deede liued, though he were mortal, but they neuer. † But ∴ they worship also most miserable beasts: for the senseles things compared to these, are worse then they. † Yea neither by sight can any man see good of these beasts. But they haue fled from the prayse of God, and from his blessing.

## CHAP. XVI.

*God plaguing the Egyptians for idolatrie, and crueltie, deliuered the Israelites. 5. Chastised them also, but againe shewed them mercie; 20. and fedde them with Manna.*

∴ The Egyptians were plagued for their idolatrie. ∴ And that by beastes, because they worshipped beastes for goddesses: and by death of their first begotten, for their crueltie against Gods people. ∴ God punished his owne people as a father, for their amendment. ∴ The brazen serpent: not by any vertue inherent, but as a signe of Gods fauoure, was the meanes of curing the people.

*Num. 21.*

**F**OR ∴ these things, and ∴ by the like to these, they haue worthely suffered torments, and were destroyed by a multitude of beasts. † For the which torments thou didst wel dispose of thy people, to whom thou gauest the desire of their delectation a new taste, preparing them the quail for meate: † that they in deede couering meate, because of those things which were shewed and sent them, might be turned away euen from necessarie concupiscence. But they in short time being made needie, tasted a new meate. † For it behoued that without excuse destruction should come vpon them exercising tyrannie: ∴ but to these onlie to shew how their enemies were destroyed. † For when the cruel wrath of beastes came vpon them, they were destroyed with the bytings of peruerse serpents. † Howbeit thy wrath endured not for euer, but for chastisement they were troubled a short time, hauing a signe of saluation for the remembrance of the commandment of thy law. † For he that turned to it, ∴ was not healed by that which he saw, but by thee the sauiour of al: † and in this thou didst shew to our enemies, that thou art he which deliuerest from al euil. † For the bitings of locusts, and flies killed them, and there was found no remedie for their life: because they were worthie to be destroyed by such things. † But neither the teeth of venemous dragons ouercame thy children: for thy mercie coming healed them. † For in memorie of thy wordes they were examined, & were quickly saued, lest falling into deepe obliuion, they might not vse thy helpe. † For neither herbe, nor playster healed them, but thy word, O Lord, which healeth al things. † For it is thou, O Lord, that hast powre of life and death, and bringest downe to the



- 24 the gates of death, and fercest agayne: † but man certes kille: by malice, and when the spirit is gone forth, it shal not returne, neither shal he cal backe the soule: that is receiued:
- 15 † but it is vnpossible to escape thy hand. † For the impious
- 16 denying to knowe thee, haue bene scourged by the strength of thine arme, suffering persecution by strange waters, and
- 17 haile, and rayne, and consumed by fyre. † For that which was meruelous in water, which extinguisheth al thinges, :: fyre more preuayled: for the world is reuenger of the iust.
- 18 † For a certayne time, the fyre was mitigated, that :: the beasts which were sent to the impious might not be burnt, but that they seing might know that by Gods iudgement they
- 19 suffer punishment, † And at a certayne time the fyre aboute his powre burnt :: in water on euerie side: that it might destroy
- 20 the nation of a wicked land. † For the which thinges thou didst nourish thy people with the meate of Angels, and bread prepared thou gauest them from heauen without labour,
- 21 :: hauing in it al delectation, and the sweetnes of al taste. † For thy substance did shew thy sweetnes which thou hast toward thy children, and seruing euerie mans wil, it was turned to
- 22 that, that euerie man would. † Yea snow and yce susteyned the force of fyre, and melted not: that they might know that fyre burning in haile, and lightening in rayne destroyed the
- 23 fruites of the enemies. † And this agayne, that the iust might
- 24 be nourished, it forgot also his owne strength. † For the creature seruing thee the Creatour, is fierce into torment against the vnust: and is made more gentle to doe good for
- 25 them that trust in thee. † For this cause euen then being transformed into al thinges they serued thy grace the nource
- 26 of al, at their wil that desired thee: † that thy children might know, whom thou louedst ô Lord, that not the fruites of natiuitie doe feede men, but thy word preserueth them, that
- 27 beleue in thee. † For that which could not be destroyed by fyre, forthwith being :: heated with a litle beame of the sunne
- 28 did melt: † that it might be knowne to al men, that we ought to preuent the sunne to blesse thee, and at the rysing of light
- 29 to adore thee. † For the :: sayth of the vngratful shal melt as winter yce, & shal perish as vnprofitable water.

:: VVith the plague of haile there vvas also fire mixed. *Exo. 9. v. 24.* VVhich destroyed the profitable cattle. :: But burnt not other beastes, that plagued the Egyptians. :: Haile did not extinguishe the fire, by Gods powre aboute nature. :: See the miracles of Manna. *Annot. Exod. 16.*

:: He speaketh againe of Manna. :: The vaine imagination of the wicked that himself shal be saued vvil faile him.

## CHAP. XVII.

*Horrible darkenes falling in Egypt. 19. the rest of the world had ordinarie light.*

For

**F**O r thy iudgements O Lord are great, & thy wordes in-  
 plicable, for this cause the foules lacking discipline haue  
 feared. † For whiles the wicked are perswaded that they can  
 rule ouer the hohe nation: fettered with the bands of darknes,  
 and :: long night, shut vp vnder roofes, they haue lyen fugi-  
 tiues from the euerlasting prouidence: † And whiles they  
 thincke that they be hid in obscure places, they were disperfed  
 by the darke couert of obliuion, being horribly afrajd and  
 disturbed with exceeding aduiration: † For neither did the  
 denne that conteyned them, keepe them without feare: †  
 because the sound coming downe troubled them, and sorowful  
 visions appearing to them, put them in feare: † And no force  
 certes of the fyre could geue them light, neither could the  
 clere flames of the starres lighten that horrible night. † But  
 there appeared to them soden fyre, ful of feare: and being  
 stricken with the feare of that face, which was not sene, they  
 esteemed the thinges that were sene to be worse: † and there  
 were added derisions of the magical art, and contumelious  
 rebuke of the glorie of their wisdom. † For they which pro-  
 mised that they would expel feares and perturbations from  
 the languishing soule, these with derision languished ful of  
 feare. † For although none of the monsters disturbed them:  
 being moued with the passing by of beasts, and hissing of ser-  
 pents, they perished trembling: and denying that they saw  
 the ayre, which by no meanes any man could avoide: † For  
 wheras wickednes is fearful, it geueth testimonie of con-  
 demnation: for :: a troubled conscience doth alwayes presume  
 cruel thinges. † For feare is nothing els but a bewraying of  
 the aydes of cogitation. † And whiles inwardly there is lesse  
 expectation, the greater doth he count the ignorance of that  
 cause which maketh the torment. † But they that during the  
 night in deede impotent, and coming vpon them from the  
 lowest and highest hel, slept the same sleepe, † were sometime  
 molested with the feare of monsters; sometime fayled by  
 passing away of the soule: for soden feare and vnlooked for  
 came vpon them. † Moreouer if any of them had fallen  
 downe, he was kept shut vp in prison without yron. † For if  
 one were a husbandman, or if a shepheard, or worker of the  
 labours in the filde were sodenly taken, he susteyned necessitie  
 ineuitable. † For with one chayne of darkenes they were al  
 tyed together. Whether it were the hissing winde, or among  
 the

:: Literally the  
 Egyptians  
 had da knes  
 th eedayes to-  
 ge he, Exo 10.  
 7. 12. Morally  
 they & other  
 g. Atiles were  
 in darknes  
 without faith  
 in God, til  
 Christs Resur-  
 rection the  
 thud day.

:: A troubled  
 conscience is  
 a great tor-  
 ment.

Exc  
 10.



the thicke boughes of trees the sweete sound of birdes, or the  
 18 force of water running downward exceedingly, † or the  
 mightie sound of rockes tumbled headlong, or the running  
 of playing beasts, that were not sene, or the mightie noyse of  
 roaring beastes, or an Echo resounding from the highest moun-  
 19 taynes: they made them swoone for feare. † For :: al the world  
 was illuminated with a cleare light, & none was hindered in  
 20 their workes. † But ouer them onlie was layd an heauie night,  
 the image of darkenes, which was to come vpon them. They  
 therefore were vnto themselues more heauie then the darknes.

:: This signi-  
 fied the con-  
 uersion of al  
 nations to  
 Christ.

## CHAP. XVIII.

*In the Egyptian darknes, the Israelites saw clerly, and were not sene of  
 their enimies. 5. For the Egyptians cruelie against the Hebrewes in-  
 fants, al their owne first borne were slaine, and their whole armie drow-  
 ned in the red sea. 20. But fire deuouring the rebellions in Choreschisme,  
 was quenched by Aarons intercession.*

1 **B**Vt to thy :: saincts there was very great light, and their  
 voyce in deede they heard, but figure they saw not. And  
 because themselues also did not suffer by the same thinges,  
 2 they magnified thee: † and they that before had bene hurt,  
 because they were not hurt, gaue thanks: and that there  
 3 might be a difference, they asked a gift. † For the which  
 cause they had a burning pillar of fyre for a guide of the  
 vnknown way, and thou gauest them the sunne without  
 4 hurt of a good harbour. † They in deede worthie to lacke  
 light, and to suffer the prison of darkenes, which kept thy  
 children shut vp, by whom the vncorrupt light of the law  
 5 began to be geuen to the world. † When they decreed to  
 kil the infantes of the iust: and :: one child being layd forth,  
 and deliuered, thou to the reproofing of them, didst take away  
 a multitude of children, and destroyedst them together in the  
 6 mightie water. † For that night was known before of our  
 fathers, that they knowing in deede what othes they had cre-  
 7 dited, might be of better comfort. † And by thy people in  
 deede the health of the iust, was receiued, but destruction by  
 8 the vniust. † For as thou didst hurt the aduersaries: so vs also  
 9 thou didst magnifie, prouoking vs. † For the iust children of  
 the good sacrificed secretly, and disposed the law of iustice in  
 concorde: that the iust should receiue both good & euil alike;  
 10 sing ing now the prayes of the fathers. † But there sounded a

:: The Church  
 is called holie  
 because it pro-  
 fesseth holines  
 and hath al-  
 wayes some  
 holie men, &  
 without the  
 Church there  
 is no sanctitie.

:: VWhen the  
 Egyptians  
 drowned the  
 Hebrews chil-  
 dren, Moyse  
 was saued, and  
 reserued to  
 guide the Isra-  
 elites, when  
 the Egyptians  
 were drow-  
 ned.



disagreing voyce of the enemies, and a lamentable moorning  
 was heard for the bewayled infants. † And the seruant with 11  
 the master was afflicted with like punishment, and a man of  
 the vulgar sort suffered the like things to the king. † Al ther- 12  
 fore alike by one name of death had dead ones innumerable.  
 For neither did the liuing suffice to burie them: because in  
 one moment, that which was the nobler nation of them, was  
 destroyed. † For concerning al things being incredulous 13  
 because of the inchantments, but then first when there was  
 destruction of the first begotten, they promised to be the  
 people of God. † :: For when quiet silence conteyned al 14  
 things, and the night was in the midde way of her course,  
 † thy omnipent word salying out of heauen from the royal 15  
 seates, lighted as a seure conquerour vpon the middes of the  
 land of destruction, † a sharpe sword carying thy vnfeyned 16  
 commandment, and standing filled al with death, and reached  
 cuen to heauen standing on the earth. † Then incontinent 17  
 the visions of naughtie dreames trubled them, and feares  
 vnlooked for came vpon them. † And one here an other 18  
 there, cast forth halfe aliue, shewed for what cause of death  
 he died. † For the visions, that trubled them, forewarned 19  
 these things, that they might not perish as ignorant why  
 they suffered euils. † But then :: there touched the iust also 20  
 tentation of death, and a disturbance of the multitude was  
 made in the wilderness: but thy wrath did not long contine. 21  
 † For a man without blame hasting to pray for the people,  
 bringing forth the shilde of his ministerie prayer, and by  
 incense alleaging supplication, resisted the wrath, and made  
 an end of the necessitie, shewing that he is thy seruant. † And 22  
 he ouercame the multitudes, not in strength of bodie, nor with  
 might of armour, but with a word subdewed he him, that  
 vexed him, rehearsing the oathes of the parents, and the  
 testament. † For when they were now fallen dead by heapes 23  
 one vpon an other, he stood betwen, and cut of the violence,  
 and seperated that way which leadeth to the liuing. † For 24  
 in the vesture downe to the foote, which he had, was al the  
 world: and the glorious thinges of the fathers were grauen  
 in the foure iewels of stones & thy magnificence was written  
 in the diademe of his head. † And to these he that destroyed 25  
 gaue place, & these did he feare: for the prooffe onlie of wrath  
 was sufficient.

:: A prophetic  
 of Christ, com-  
 ming into this  
 world when  
 there was tem-  
 poral peace,  
 but extreme  
 darkenes of  
 ignorance.

:: An other ex-  
 ample of diffe-  
 rence in Gods  
 punishing his  
 people for  
 their amend-  
 ment, and of  
 the obdurate  
 vnto their  
 ruine. *Exo 14.*  
*v 28. Num. 16.*  
*v 46.*

Num 16

## CHAP. XIX.

*Egyptians persecuting the Hebrewes were drowned, 10. having bene plagued before with flies, and frogges. 11. Quayles were geuen to the people of Israel. 13. The barbarous not receiuing, or euil intreating Gods people, were strooken with blindnes. 17. And al creatures serue God in punishing the impious, and rewarding the godlie.*

Exo. 14.

- 1 **B**V T vpon the impious euen to the later end there came  
 2 wrath without mercie. For :: he foreknew also the  
 3 things that should come vnto them : † because when they  
 4 had permitted that they should depart, and had sent them  
 5 away with great diligence, they repenting pursued them.  
 6 For hauing as yet moorning betwen their hands, and lamen-  
 7 ting at the graues of the dead, they tooke to themselves an  
 8 other cogitation of follie : and whom by intreating they had  
 9 cast forth, them they pursued as fugitiues : † for worthie ne-  
 10 cessitie brought them to this end : and they lost the remem-  
 11 brance of those things, which had chanced, that punishment  
 12 might fulfil the thinges that wanted to the torments : † and  
 that thy people certes might passe through meruelously, but  
 they might finde a new death. † For euerie creature according  
 to his kind was fashioned agayne from the begyning, seruing  
 thy precepts, that thy children might be kept without hurt.  
 † For a clowde ouer shadowed their campe, and out of the  
 water which was before, there appeared drie land, and  
 in the red sea a way without impediment, and of the great  
 depth a springing filde : † through the which al the nation  
 passed, which was protected with thy hand, seing thy mer-  
 uelous thinges and wonders. † For euen as horses they  
 fed on meate, and as lambes they reioyced, magnifying thee  
 ô Lord, which didst deliuer them. † For they were mindful  
 of those thinges, which had bene done in their seiourning,  
 how for the nation of beasts the earth brought forth flies, and  
 for fishes the riuer yelded a multitude of frogges. † And last  
 of al they saw a new creature of birdes, when allured by con-  
 cupiscence they desired meates of deliciousnes. † For in com-  
 fort of their desire, there came vp to them the quaille from the  
 sea : and vexations came vpon the sinners, not without those  
 arguments, which were made before by the force of light-  
 ninges : for they suffered iustly according to their wickednes.

:: God fore-  
 seing the  
 Egyptians  
 malice, per-  
 mitted them  
 to persecute  
 his people, but  
 was no way  
 the cause nor  
 auctor of their  
 sinne.

Exo. 16.

∴ The Amor-  
rheites refu-  
sed to grant  
them passage.  
*Num* 21. v. 21.  
The Ægypti-  
ans brought  
them into ser-  
vitude, *Exo*. 1.

God changing  
the natural  
properties of  
elementes, by  
them wrought  
iustice on sin-  
ners *S. Greg.*  
*ho. 35 in Euang.*

† For they instituted a more detestable inhospitalitie: ∴ some  
cerres receiued not the vnknown strangers, and other some  
brought the good strangers into seruitude. † And not onlie  
these thinges, but in deede there was an other respect also of  
them: for they against their wil receiued the strangers. † But  
they that receiued them with gladnes, did afflict them with  
most cruel sorowes, that vsed the same rightes: † but they  
were stricken with blindnes: as they in the dores of the iust,  
when they were couered with sodaine darkenes, euerie man  
sought the passage of his doore. † For whiles the ∴ elements  
are turned in themselues, as in an instrument the sound of the  
qualitie is changed, and al keepe their sound: wherfore it  
may be certainly iudged by the very sight. † For the thinges  
of the fild were turned into thinges of the water: and what  
focuer were swimming thinges passed into the land. † The  
fyre had force in water aboue his powre, and the water forgot  
her quenching nature. † On the contrarie the flames vexed  
not the flesh of corruptible beasts walking therewith, neither  
did they melt that good meate, which was easely dissolued  
euen as yce. For in al thinges thou didst magnifie thy people  
ô Lord, and didst honour them, and didst not despise them, at  
al time, and in euerie place assisting them.

*Exo. 9*  
*24.*

*Exo. 1*  
*7. 21.*

## THE ARGUMENT OF ECCLESIASTICVS.

**I**N what sense this Booke is sometimes called Salomons, we haue shewed  
in the argument before the Booke of wisdom. As likewise that it is Ca-  
nonical Scripture. Wherto we might adde more testimonies of ancient  
Fathers: as *S. Clement of Alexandria*, li. 1. c. 8. *Pedagogi*, *Origen*, ho.  
8. in *Numer.* & ho. 1. in *Ezech.* *S. Cyprian de opere & elemos.* *S. Atha-*  
*nasius in Synopsi*, & li. de *virginitate*. *S. Basilin regul. disput. resp.* 104.  
*S. Gregorie Nazianzen. Orat. 2. aduers. Iulian.* *S. Epiphanius. her.* 76.  
& in *Ancorato*. *S. Hilarie, in Psal.* 144. *S. Ambrosede bono mortis.* c. 8. &  
*Ser.* 22. in *Psal.* 118. *S. Chrysostom ho.* 33. *ad populum Antioch.* *S. Au-*  
*gustin, li.* 2. ca. 8. *Doct. Christ.* & li. 17. c. 20. de *Ciuir.* *S. Gregorie the*  
*great. in Psal.* 50. and manie others expressly cite this booke as holie Scripture.  
But chiefly we relie upon the auct. ritie of the Church defining that it is Ca-  
nonical.

Particular te-  
stimonies that  
this booke is  
holie Scrip-  
ture.



*It was written by Iesus the sonne of Sirach in Hebrew, about the time of Simon Iustus, otherwise called Priscus : and translated into Greke by the auctors Nephew, as the same Translator testifieth in his Prologue, but expresseth not his owne name. It is called Ecclesiasticus, which signifieth a Collector or Gatherer, as a common title of euery ordinarie preacher, instructing and exhorting the multitude gathered to a sermon : with difference from Ecclesiastes : Which signifieth The Preacher, as a greater title of the chief or principal Preacher of anie Church, Citie, or Prouince, and agreeth most eminently to Christ our Sauour : Who preached, and sendeth preachers to the whole world. And for the excellent contents, it may also rightly be called Panaretos, that is, a Receptacle, or storehouse of al vertues, for the instruction of al in general, to cooperate with Gods grace in this life, and so enherite eternal glorie. In fourtie and three whole chapters, are mixtly the commendations, and precepts of al sortes of vertues ; sometimes in particular, but more often under the general names of wisdom and Iustice. In the other eight chapters are recited manie excellent examples of most renowned holie men : with praises and thanks to God.*

It was written in Hebrew & translated into Greke.  
The Difference between Ecclesiasticus, and Ecclesiastes.  
Panaretos.  
The contents diuided into two partes.

## THE PROLOGVE VPON ECCLESIASTICVS OF IESVS THE SONNE OF SIRACH.

**T**HE knowlege of manie and great thinges hath bene shewed vs by the Law, and the Prophetes, and others that folowed them : in which we ought :: to prayse Israel for doctrine & wisdom : because not onlie they in speaking must nedes be cunning, but strangers also both lerning & writing, may become most lerned. My grandfather Iesus, after he gaue himselfe more amply to the diligence of reading the Law, and the Prophetes, and other Bookes, that were deliuered vs from our fathers : himself also would write some of those thinges, which pertain to doctrine and wisdom : that such as are desirous to lerne, and to be made cunning in the same thinges, may more and more be attent in minde, and be confirmed to the life that is according to the law. I exhort you therefore to come with beneuolence, and to read with attent studie, and to pardon vs for those thinges, wherein we seeming to folow the image of wisdom, may

By reason of a more perfect law the people of Israel were more renowned then anie other nation in the world.  
Deut. 4.

∴ Translations  
into other lan-  
guages hardly  
expresse the  
sense of the o-  
riginal ton-  
gue.

sayle in the composition of wordes: for the Hebrew wordes also  
∴ sayle when they shal be translated to an other tongue. And not  
onlie these, but the Law also itself, and the Prophetes, and the rest  
of other bookes, haue no smal difference, when they are spoken  
within themselves. For in the eight and thitteth yeare, in the time  
of Ptolomee Euergetes the king, after I came into Ægypt: and  
when I had bene there much time, I found there bookes least, of  
no smal nor contemptible doctrine. Therefore myself also thought  
it good, and necessarie to adde some diligence and labour to inter-  
prete this booke: and with much watching I brought forth this  
doctrin in space of time, that men may lerne those thinges which  
teach them, that wil applie their minde, how they ought to order  
their maners, them that purpose to lead their life according to the  
Law of our Lord.

## ECCLESIASTICVS.

### CHAP. I.

The 1. part.  
Praises and  
preceptes of  
wisdom.

*Wisdom procedeth from God, appeareth in his creatures. 10. and is given  
in competent measure to al that feare God, 16. it bringeth al vertues, 27.  
excludeth al vices, 33. and is to be sought in simplicitie of hart.*



∴ Mans wis-  
dom is not  
able to com-  
prehend the  
workes of  
God.

AL wisdom is of our Lord God, & hath bene alwayes 1  
with him, & is before al time. † The sand of the sea, 2  
& the droppes of rayne, & the dayes of the world  
∴ who hath numbred? The height of heauen, and  
breadth of the earth, & profunditie of the depth who hath mea-  
sured? † The wisdom of God that goeth before al thinges who 3  
hath searched out? † Wisdom was created before al thinges, & 4  
the vnderstanding of prudence from euerlasting. † A foun- 5  
taine of wisdom the word of God on high, and the entrance  
therof euerlasting commandments. † The roote of wisdom to 6  
whom hath it bene reueled, & the subtilties therof who hath  
known? † The discipline of wisdom to whom hath it bene 7  
reueled, and made manifest, and the multiplication of her  
entrance who hath vnderstood? † There is one most high 8  
Creatour omnipotent, and mightie King, and to be feared  
exceedingly, sitting vpon his throne and the God of dominion.  
† He created her in the Holie Ghost, and hath sene, and 9  
numbred, and measured her. † And he hath powred her 10  
out vpon al his workes, and vpon al flesh according to his  
gift,

11 gift, and hath geuen her to them that feare him. † The feare  
 of our Lord is :: glorie, and gloriation, and ioy, and a crowne  
 12 of exultation. † The feare of our Lord shal delight the hart,  
 13 and shal geue ioy, gladnes in length of dayes. † With him  
 that feareth our Lord it shal be wel in the later end, and in  
 14 the day of his death he shal be blessed. † The loue of God is  
 15 honorable wisdom. † But they to whom she shal appeare in  
 vision, they loue her in the vision, and in the agnising of  
 16 her great workes. † The feare of our Lord, is the beginning  
 of wisdom, and was created with the saythful in the wombe,  
 and goeth with the elect women, and is knowen with the iust  
 17 and saythful. † The feare of our Lord is religioſitie of know-  
 18 lege. † Religioſitie shal keepe and iuſtifie the hart, shal geue  
 19 ioy and gladnes. † With him that feareth our Lord it shal be  
 wel, and in the dayes of his conſummation he shal be blessed.  
 20 † The fulneſſe of wisdom is to feare God, and fulneſſe is of  
 21 the fruites therof. † Al her houſe ſhe ſhal fil with her gene-  
 22 rations, and the ſtorehouſes with her treaſures. † A crowne  
 of wisdom, the feare of our Lord, replenishing place, and the  
 23 fruite of ſaluation: † and he hath ſene, and numbred her :  
 24 but both are the giſtes of God. † Wiſdom ſhal diſtribute  
 knowlege, and vnderſtanding of prudence: and exalterh the  
 25 glorie of them that hold it. † The roote of wiſdom is to feare  
 26 our Lord: for the boughes therof are of long time. † In the  
 treaſures of wiſdom is vnderſtanding, & religioſitie of know-  
 27 lege, but to ſinners wiſdom is abomination. † The feare of  
 28 our Lord expelleth ſinne: † for he that is without feare, can  
 not be iuſtified: for the anger of his animoſitie, is his ſubuer-  
 29 ſion. † Vntil a time the patient ſhal ſuſteyne, and after ſhal  
 30 be rewarded of ioyfulnes. † A good vnderſtanding wil hide  
 his wordes vntil a time, and the lippes of manie ſhal ſhe  
 31 forth his vnderſtanding. † In the treaſures of wiſdom is ſigni-  
 32 fication of diſcipline: † but the worſhippe of God, :: is abomi-  
 33 nation to a ſinner. † Sonne, couering wiſdom, keepe iuſtice,  
 and God wil geue her to thee. † For the feare of our Lord is  
 34 wiſdom and diſcipline: and that which wel pleateth him,  
 35 † is ſayth and meeknes, and he wil fil his treaſures. † Be not  
 incredulous to the feare of our Lord: and come not to him  
 37 with a duble hart. † Be not an hypocrite in the ſight of men,  
 38 and be not ſcandalized in thy lippes. † Attend to them, leſt  
 39 perhaps thou ſal, and bring diſhonour to thy ſoule, † and God  
 reuele

:: Eternal glo-  
 rie is the  
 fruite of the  
 feare of our  
 Lord: not that  
 this one ver-  
 tue ſufficeth,  
 but it is the  
 beginning,  
 grounded in  
 true faith, and  
 bringeth forth  
 other vertues,  
 diuine giſtes  
 with the frui-  
 tes of the Ho-  
 lie Ghoſt, & a  
 ioyful crowne  
 in the end.

:: Men drow-  
 ned in ſinne  
 thinke the  
 ſeruiſe of God  
 a moſt tedious  
 & loathſome  
 thing.



reuele thy secretes, and in the middes of the synagogue cast thee downe: † because thou camest to our Lord wickedly, & 40 thy hart is full of guile and deceite.

## CHAP. II.

*Whosoever wil serue God must haue iustice, feare of God, and patience; 6. with confidence in God. 14. Dissemblers, incredulous, and impudent shal be miserable; 18. but the godly shal receiue more grace.*

**S**ONNE coming to the seruice of God, stand in iustice, and 1  
in feare, & prepare thy soule to tentation. † Represse thy 2  
hart, & susteyne: incline thine eare, & receiue the wordes of  
vnderstanding: † and make no hast in the time of \* obduction. 3  
† Susteyne the sustentations of God: be ioyned to God, and 4  
susteyne, that thy life may increase in the later end. † Al, that  
shal be applied to thee, receiue: and in sorow susteyne, and 5  
in thy humiliation haue patience: † for gold and siluer are  
tryed in the fyre, but acceptable men in the fornace of humili- 6  
ation. † Beleue God, and he wil recouer thee: and direct  
thy way, and hope in him. Keepe his feare, and grow old 7  
therin. † Ye that feare our Lord expect his mercie: & decline 8  
not from him lest ye fal. † Ye that feare our Lord, beleue him, 9  
and your reward shal not be voyde. † Ye that feare our Lord,  
hope in him: and mercie shal come to you for your delecta- 10  
tion. † Ye that feare our Lord, loue him, & your hartes shal  
be illuminated. † Children behold the nations of men: and 11  
know ye that none hath hoped in our Lord, and hath bene  
confounded. † For who hath continued in his command- 12  
ment, and hath bene forsaken? or who hath inuocated  
him, and he despised him? † Because God is pitiful and mer- 13  
ciful, and wil forgeue sinnes in the day of tribulation: and he  
is protector to al that seeke him in truth. † † Woe to them of 14  
a double hart, and to wicked lippes, and to the handes that doe  
euil, and to the sinner that goeth on the earth two wayes.  
† Woe to them that be dissolute of hart, which beleue not 15  
God: and therefore they shal not be protected of him. † Woe 16  
be to them, that haue lost patience, and that haue forsaken  
the right wayes, and haue declined into peruerse wayes.  
† And what wil they doe, when our Lord shal begynne to 17  
looke on them? † They that feare our Lord, wil not be 18  
incredulous to his word: and they that loue him, wil kepe  
his

Desire not  
to dye, that  
thou maist  
therby be co-  
uered from  
worlde mi-  
series, for that  
is a desperate  
desire, but  
haue patience  
in this life that  
thou maist  
finde rest in  
God.

As vertues  
are to be re-  
warded: so al  
sins shal be  
punished.  
Namely exter-  
nal pretence  
of holines,  
with secrete  
euil intencion.  
Distrest in  
God. Impa-  
tience, and the  
like.

\* Coue-  
ring.

- 19 his waye. † They that feare our Lord, wil seeke after the things that are wel pleasing to him : and they that loue him,  
 20 shal be filled with his law. † They that feare our Lord, wil prepare their hartes, and in his sight wil sanctifie their soules.  
 21 † They that feare our Lord, kepe his commandements, and  
 22 wil haue patience euen vntil his visitation, † saying : If we doe not penance, we shal fal into the handes of our Lord, and  
 23 not into the handes of men. † For according to his greatnes, so also his mercie is with him.

## CHAP. III.

*Honour of parents procureth Gods blessing, II. dishonoring them his curse.*

*19. Mekeness and modestie auaille much : but curiositie to know secret mysteries is dangerous. 27. A charitable, sincere, and docile hart, 33. with workes of mercie merite reward.*

- 1 **T**HE children of wisdom, are the Church of the iust : and  
 2 their :: nation, obedience and loue. † :: Heare your :: The proge-  
 fathers iudgement ô children, and so doe that you may be nie of Gods  
 3 saued. † For God hath honoured the father in the children: children bring  
 and inquiring of the mothers iudgement, hath confirmed it forth the fruite  
 4 vpon the children. † He that loueth God, praying shal of obedience  
 obteyne for sinnes, and shal refrayne himself from them, and and loue.  
 5 shal be heard in the prayer of dayes. † And as he that gathereth :: Honour and  
 6 treasure, so he also that honoureth his mother. † He that estimation of  
 honoureth his father, shal haue ioy in children, and in the day parents is the  
 7 of his prayer he shal be heard. † He that honoureth his chiefest obli-  
 father, shal liue the longer life: & he that obeyeth the father, gation that  
 8 shal refresh the mother. † He that feareth our Lord honou- man hath to-  
 reth his parents, and as his lordes he wil serue them, that begat wardes his  
 9 him. † In worke and word, & al patience honour thy father, neighbour, &  
 10 † that blessing may come vpon thee from him, & his blessing the first after  
 may remayne in the later end. † The fathers blessing establi- his dutie to  
 sheth the houses of the children : but the mothers curse God.  
 12 rooteth vp the foundation. † Glorie not in the contumelie of  
 13 thy father : for his confusion is no glorie to thee. † For the  
 glorie of a man is by the honour of his father, and the father  
 14 without honour is the dishonour of the sonne. † Sonne  
 receiue the old age of thy father, and make him not sorowful  
 15 in his life: † and if he fayle in vnderstanding, pardon him,  
 and despise him not in thy strength : for the almes to the  
 16 father shal not be in obliuion. † For good shal be restored

:: Almes given, or prayer made, or sacrifice offered for parents, doth merite reward at Gods hand.

:: Al greatnes in men proceeding from God, bindeth them so much the more to humilitie.

V Which vertue God most specially loveth, that so they may shew gratitude for his benefites.

:: Those that dare live in sinful state, tempting God even to the last houre, commonly perish therein.

thee: for the sinne of thy mother, † and in iustice it shal be 17  
 builded to thee, and in the day of tribulation there shal be remembrance of thee: and as yce in the clere weather shal thy 18  
 sinnes melt away. † Of what an euil fame is he, that forsaketh 19  
 his father: and he is cursed of God, that doth exasperate his 20  
 mother. † Sonne doe thy workes in meekenes, and thou 21  
 shalt be beloued aboue the glorie of men. † The :: greater 22  
 thou art, humble thy self in al thinges, and thou shalt finde 23  
 grace before God: † because the might of God onlie is great, 24  
 and he is honoured of the humble. † Seeke not thinges 25  
 higher then thy self, and search not thinges stronger then thy 26  
 habilitie: but the thinges that God hath commanded thee, 27  
 thincke on them alwayes, and in manie of his workes be not 28  
 curious. † For it is not necessarie for thee, to see with thine 29  
 eies those thinges that are hid. † In superfluous thinges 30  
 search not manie wayes, and in manie of his workes thou 31  
 shalt not be curious. † For verie manie thinges are shewed 32  
 to thee aboue the vnderstanding of men. † Manie also haue 33  
 their suspicion supplanted, and haue held their senses in vani- 34  
 tie. † A hard hart shal fare il in the latet end: and he: that 35  
 loueth danger, shal perish in it. † A hart that goeth two 36  
 wayes, shal not haue successe, and the peruerse of hart shal 37  
 be scandalized in them. † A wicked hart shal be laden with 38  
 sorowes, and the sinner wil adde to commit sinne. † To the 39  
 synagogue of the proude there shal be no health: for the 40  
 shrubbe of sinne shal be rooted vp in them, and it shal not be 41  
 perceiued. † The hart of the wise is vnderstood in wisdom, 42  
 and a good care wil heare wisdom with al desire. † A wise 43  
 hart, and that which hath vnderstanding wil absteyne it self 44  
 from sinnes, and in the workes of iustice shal haue successe. 45  
 † Water quenqueth burning fyre, and almes resisteth sinnes: 46  
 † and God is the beholter of him that rendreth grace: he rem- 47  
 embreth him afterward, and in the time of his fall he shal 48  
 finde a sure stay.

Philip

Pro. 1  
v. 2.Dan 4  
v. 2.

## CHAP. IIII.

*An exhortation to practise workes of mercie. 12. With commendation of wisdom. 23. (& observing due times) not to omite for anie feare, or sham fastnes, to say the truth, 34. also to be diligent, meke, and liberal.*

S O N N B defraude not the almes of the poore, and turne 1  
 not away thine eies from the poore. † Despise not the 2  
 hungrie



hungrie soule : and exasperate not the poore in his pouertie.

3 † Afflict not the hart of the needie, and deferre not the gift to  
4 him that is in distresse. † Reiect not the petition of him that  
is afflicted : and turne not away thy face from the needie.

5 † From the poore turne not away thine eies for anger : and  
:: leaue not to them that aske of thee, to curse thee behinde

6 thy backe. † For the prayer of him that curseth thee in the  
bitternes of his soule, :: shal be heard : and he that made him,

7 wil heare him. † Make thyself affable to the congregation of  
the poore, and to the ancient humble thy soule, and to a great

8 man bow thy head. † Bow downe thyne eare to the poore  
without sadnesse, and render thy debt, and answer him

9 peaceable wordes in mildenes. † Deliuer him that suffereth  
iniurie out of the hand of the proud : and be not faynt harted

10 in thy soule. † In iudging be merciful to pupils as a father, &  
11 as an husband to their mother : † and thou shalt be as the

obedient sonne of the Highest, and he wil haue mercie on  
12 thee more then a mother. † Wisdom inspireth life to her

13 children, and receaueth them that seeke after her, and wil  
goe before them in the way of iustice. † And he that loueth

her, loueth life : and they that shal watch to her, shal embrace  
14 her sweetnes. † They that shal hold her, shal inherite life :

15 and whither soeuer he shal enter, God wil blesse him. † They  
that serue her, shal be seruants to the holie : and them that

16 loue her God loueth. † He that heareth her, shal iudge nations:  
17 and he that beholdeth her, shal remayne confident. † If he

beleue her, he shal inherite her, and her :: creatures shal be  
18 in confirmation : † because in tentation she walketh with

19 him, and first of al she chooseth him. † Feare and dread, and  
probation she wil bring vpon him : and she wil torment him

in the tribulation of her doctrine, til she trie him in her cogi-  
20 tations, and credite his soule. † And she wil establish him,

21 and make a direct way vnto him, and reioyce him, † and wil  
ditclose her secretes to him, and wil heape vpon him as trea-

22 sures knowlege and vnderstanding of iustice. † But if he goe  
amis, she wil forsake him, and deliuer him into the hands

23 of his enimie. † Sonne obserue time, and avoyd from euil.  
24 For thy soule be not ashamed to say the truth. † For there is

25 :: shame that bringeth sinne, & there is :: shame that bringeth  
26 glorie and grace. † Accept no face against thine owne face,

27 nor against thy soule a lie. † Reuerence not thy neighbour

:: Geue not  
occasion by  
thy hard deal-  
ling with the  
poore, that  
they curse  
thee.

:: For if thou  
geue cause,  
God who is  
their prote-  
ctor, wil re-  
uenge them  
against thee.

:: They that  
folow wisdom  
shal be safe.

:: Through  
shamefastnes  
to yeld vnto  
sinne : or not  
to reproue  
sinne, is vi-  
cious.

:: But to be  
ashamed, and

to abhorre  
sinne is very  
good and ne-  
cessarie.

∴ Al men are  
bonde to say  
the truth at  
conuenient  
times, v. 23.

And euer bond  
to auoide vn-  
truthes.

∴ Euerie one  
is bond rather  
to lose his life,  
then to do a-  
gainst iustice,  
orto denie the  
truth.

in his offence: † nor kepe in a word in time of saluation. 28  
Hide not thy wisdom in the beautie thereof. † For by the 29  
tongue wisdom is discerned: and vnderstanding, and know-  
lege, and doctrine by the word of the wise, and steadfastnes  
in the workes of iustice. † ∴ Doe not gaynesay the word of 30  
truth by any meanes, and be ashamed of the lie of thyne  
vnskillfulnes. † Be not ashamed to confesse thy sinnes, and 31  
submite not thy self to euerie man for sinne. † Resist not 32  
against the face of the mightie, neither labour against the  
streame of the riuer. † For ∴ iustice contend for thy soule, and 33  
vnto death strue for iustice, and God wil ouerthrow thyne  
enemies for thee. † Be not hastie in thy tongue: and vnpro- 34  
fitable, and remisse in thy workes. † Be not as a lion in thy 35  
house, ouerthrowing them of thy household, and oppressing  
them that are subiect to thee. † Let not thine hand be stret- 36  
ched out to receiue, and closed to geue.

# CHAP. V.

*Let not riches, youth, nor strenght hold thee in sinne: 5. but do penance  
for sinnes remitted, and adde not sinne vpon sinne. 6. Neither presume to  
sinne, because God is merciful. 10. Be not couetous, nor vnconstant. 13.  
Be meeke in lerning, and careful in teaching. 16. not a batemaker, nor  
duble tongued.*

Though thou  
be so potent,  
that no man  
can hinder thy  
euil design-  
ment; yet do it  
not because  
God wil pu-  
nish it.  
∴ After that  
sinne is for-  
geuen there  
remaineth of-  
tentimes pu-  
nishment for  
satisfaction.

**A**T TEND not to vniust possessions, and say not: I haue 1  
sufficient liuelihood: for it shal nothing profite in the  
time of vengeance & affliction. † Follow not in ∴ thy strength 2  
the concupiscence of thy hart: † and say not: How mightie 3  
am I? and who shal bring me vnder for my factes? for God  
reuenging wil reuenge. † Say not: I haue sinned, and what 4  
sorowful thing hath chanced to me? For the Highest is a pa-  
tient rewarder. † ∴ Of sinne forgeuen be not without feare, 5  
neither adde thou sinne vpon sinne. † And say not: The 6  
mercie of our Lord is great, he wil haue mercie on the multi-  
tude of my sinnes. † For mercie and wrath quickly approach 7  
from God, and his wrath looketh vpon sinners. † Slacke not 8  
to be conuerted to our Lord, and differre not from day to day.  
† For his wrath shal come sodainly, and in the time of ven- 9  
geance he wil destroy thee. † Be not careful in vniust riches: 10  
for they shal not profite thee in the day of \* obduction and  
vengeance. † Tosse not thy self into euerie winde, and goe 11  
not

\* the  
sin. or  
dea.

04.10.

4.

- not into euerie way : for so euerie sinner is proued by a duple  
 tongue. † :: Be stedfast in the way of our Lord, & in the truth :: Constancie  
 of thy vnderstanding and in knowlege, and let the :: word of in good pur-  
 13 peace and iustice accompanie thee. † Be milde to heare the pose, meriteth  
 word, thou maist vnderstand : and with wisdom vtter thou :: the promised  
 14 a true answer. † If thou haue vnderstanding, answer thy peace, and iust  
 neighbour : but if not, let thine hand be vpon thy mouth, reward.  
 lest thou be taken in an vnskilful word, and be confounded.  
 15 † Honour and glorie in the word of the wise, but the tongue  
 16 of the vnwise is his subuersion. † Be not called a whisperer  
 17 and be not taken in thy tongue, & confounded. † For vpon a  
 theefe is confusion & repentance, and a verie euil condemna-  
 tion vpon the duple tongued, but to the whisperer hatred,  
 18 and emnities, and contumelie. † Iustifie thou the litle one, and  
 the great alike.

## CHAP. VI.

*Reproch, ennie, and ferocitie hinder from louing our neighbour, 5. sweetenes  
 noriseth it. 6. A trustie freind is much worth. 18. Seeke and kepe  
 wisdom, with al diligence. 35. Frequent the companie of the wise: and  
 meditate in Gods law.*

- 1 **B**E not for a frend made anemie to thy neighbour : for  
 the euil man shal inherite reproch and contumelie, and  
 2 euerie sinner enuious and duple tongued. † Extol not thyself  
 in the cogitation of thy soule as it were a bul: lest perhaps thy  
 3 strength be quashed, † and it eate thy leaues, and destroy thy  
 4 frutes, and thou be least as a drie tree in the wildernes. † For  
 a wicked soule shal destroy him that hath it, and it geueth him  
 to be a ioy to his enemies, and shal lead him into the lot of the  
 5 impious. † :: A sweete word multiplieth frends, & appeaseth :: So Gedeon  
 enemies, and a gracious tongue in a good man aboundeth. pacified the  
 6 † Let there be manie at peace with thee, and let one of a Ephraimites,  
 7 thousand be thy counseler. † If thou possesse a frend, in ten- that were in-  
 8 tation possesse him, and not easely credite him. † For he is censured against  
 a frend according to his owne time, and wil not abide in the him. Iudic. 8.  
 9 day of tribulation. † And there is a frend that is turned to  
 emnities : and there is a frend that wil disclose hatred, and  
 10 reproches. † And there is a frend companion at the table, and  
 11 he wil not abide in the day of necessitie. † A frend if he con-  
 tinew stedfast, shal be to thee as an equal, and in them of thy  
 12 household shal deale confidently : † if he humble himself  
 against



against thee, and hide himself from thy face, thou shalt haue  
 friendshippe of one accord for good. † Be seperated from 13  
 thine enemies, & take heede of thy frends. † A faithful frend, 14  
 is a strong protection: and he that hath found him, hath found  
 a treasure. † To a saythful frend there is no compariton, and 15  
 there is no poysse of gold and siluer able to counteruaile the  
 goodnes of his fidelitie. † A saythful frend, is the medecine of 16  
 life & immortalitie: & they that feare our Lord, shal finde him.  
 † He that feareth God, shal likewise haue good friendshippe: 17  
 because according to him shal his frend be. † Sonne, from 18  
 thy youth receiue doctrine, and euen to thy hoare heares thou  
 shalt finde wisdom. † As he that plowerth, and that soweth, 19  
 goe to her, and expect her good fruites. † For in her worke 20  
 thou shalt labour a litle, and shalt quickly eate of her gene-  
 ration. † How exceding sharpe is wisdom to the vnlearned 21  
 men, and the vnwise wil not continew in her. † As the ver- 22  
 tue of a stone she shal be a probation in them, and they wil  
 not stay to cast her forth. † For :: the wisdom of doctrine is 23  
 according to her name, and she is not manifest to manie, but  
 to whom she is knowen, she contineweth euen to the sight of  
 God. † Heare my sonne, and take counsel of vnderstanding, 24  
 and cast not away my counsel. † Thrust thy foote into her 25  
 fetters, and thy necke into her cheynes: † put vnder thy 26  
 shoulder, and carie her, and be not wearie of her bands.  
 † With al thy minde goe to her, and with al thy strength keepe 27  
 her wayes. † Search her out, and she shal be made manifest 28  
 to thee, and hauing obteyned her, forsake her not: † for in 29  
 the later end, thou shalt finde rest in her, and she shal be turned  
 vnto delectation. † And her fetters shal be to thee for a pro- 30  
 tection of strength, and foundation of powre, & her cheynes  
 for a stole of glorie: † For the beautie of life is in her, and her 31  
 bands are a healthful bynding. † Thou shalt put on her a stole 32  
 of glorie, and as a crowne of gratulation thou shalt set her  
 vpon thee. † Sonne, if thou attend to me, thou shalt learne: 33  
 and if thou wilt applie thy minde, thou shalt be wise. † If 34  
 thou wilt incline thine eare, thou shalt receiue doctrine: and  
 if thou loue to heare, thou shalt be wise. † Stand in the mul- 35  
 titude of wise ancients, and be ioyned to their wisdom from  
 thy hart, that thou maist heare al the narration of God, and  
 the prayse may not escape thee. † And if thou see a wise man, 36  
 watch after him, and let thy foote weare the steppes of his  
 doores.

:: Manie pre-  
 fer elearning  
 before pietie,  
 which S. Au-  
 gustin repro-  
 ueth, prefer-  
 ring the godlie  
 before the  
 lerned that  
 are lesse vet-  
 erous: The  
 vnlearned rise  
 (sayth he) and  
 take the king-  
 dom of hea-  
 uen, and we  
 with our ler-  
 nings without  
 hart, loe how  
 we tumble in  
 the dust. li. 8.  
 c. 8. Coniess.

- 27 doores. † Haue thy cogitation in the precepts of God, and in his commandements most of al be dayly conuersant: and he wil geue thee hart, and the desire of wisdom shal be geuen thee.

## CHAP. VII.

*Flie from al euil things, 4. as ambition, presumption, scandal, pusillanimie, lying, and babling. 16. Husbandrie of the ground, 21. a good wife, and good seruantes are to be cherised, 25. kepe children in discipline. 29. Honour parents, and elders, 36. & pittie the poore. 40. Memorie of the last things preserueih from sinne.*

- 1 **D**O E :: not euils, and they shal nor apprehend thee.  
 2 † Depart from the wicked, & euil shal fayle from thee.  
 3 † Sonne, sow not euils in the furrowes of iustice, & thou shalt  
 4 not reape them seuenfold. † Seeke not of the lord chiefe  
 principallitie, nor of the king the chayre of honour. † Iustifie  
 not thyself before God, because he is the knower of the hart:  
 6 and before the king desire not to seme wise. † :: Seeke not  
 to be made a iudge, vnles thou be able by power to breake  
 iniquities: lest perhaps thou feare the face of the mightie, and  
 7 put a scandal in thyne equitie. † Sinne not against the multi-  
 8 tude of a citie, neither thrust thyself into the people, † nor  
 binde together duple sinnes: for neither in one shalt thou be  
 9 free from punishment. † Be not faynthearted in thy minde:  
 10 † despise not to pray, and to geue almes. † Say not: In the  
 11 multitude of my giftes God wil haue respect, and when I  
 12 offer to God most high, he wil receiue my giftes. † Laugh  
 not a man to scorne in the bitternes of his soule: for there is  
 13 that humbleth and exalterh, God the ouerseer of al. † Plowe  
 not a lie agaynst thy brother: neither doe thou likewise  
 14 agaynst thy frend. † Be not willing to make any lie: for the  
 15 custome therof is not good. † Be not ful of wordes in a mul-  
 titude of ancients, and :: iterate not a word in thy speach.  
 16 † Hate not laborious workes, and husbandrie created of the  
 17 Highest. † Counte not thy selfe in the multitude of men  
 18 without discipline. † Be mindeful of wrath, because it wil  
 19 not slacke. † Humble thy spirit very much: because the ven-  
 geance of the flesh of the impious, is :: fyre and the worme.  
 20 † Doe not preuaricate against thy frend differring money, nor  
 21 despise thy dearest brother for gold. † Depart not from a wise  
 and good woman, which thou hast gotten in the feare of our

:: what soeuer  
 anie soweth  
 that he shal  
 reape, and the  
 wicked shal  
 eate the frui-  
 tes of his  
 owne workes.  
 :: Great pru-  
 dence and for-  
 titude are re-  
 quired in al  
 Iudges spiri-  
 tual and tem-  
 poral.

:: In hel are  
 two punish-  
 ments: fire  
 burning, and  
 the worme of  
 conscience  
 vexing the  
 soule, & both  
 are eternal.

Lord :

Lord: for the grace of her bashfulnes is aboue gold. † Hurt 22 *Leuit. 19.*  
 not the seruant that worketh in truth, nor the hyred man that  
 geueth his soule. † Let a wise seruant be beloued of thee as 23  
 thy soule, defraude him not of libertie, nor leaue him needie.  
 † Hast thou cattel? looke wel to them: and if they be profita- 24  
 ble, let them continew with thee. † Hast thou children? 25  
 instruct them, & bowe them from their childhood. † Hast 26  
 thou daughters? keepe their bodie, and shew not thy counte-  
 nance merrie towards them. † Bestow thy daughter, and thou 27  
 shalt doe a great worke, and geue her to a wise man. † If thou 28  
 haue a wife according to thy soule, cast her not of: and to her  
 that is hateful commit not thyself. With thy whole hart  
 † honour thy father, and forget not the gronings of thy 29  
 mother: † remember that thou hadst not bene borne but by 30 *Tob. 4.*  
 them: and recompence them, as they also thee. † In al thy 31  
 soule feare our Lord, and sanctifie his priestes. † With al thy 32  
 strength loue him that made thee: & forsake not his ministers.  
 † Honour God with al thy soule, and honour the priestes, and 33 *Deut. 12.*  
 purge thyself with the armes. † Geue them the portion, as it 34  
 is commanded thee, of the first frutes and purgation: and of *Leuit. 2.*  
 thy negligence purge thy self with few. † The gift of thyne 35 *Num. 18.*  
 armes and the sacrifice of sanctification thou shalt offer to our  
 Lord, and the first of holie things: † and to the poore stretch 36  
 out thyne hand, that thy propitiation may be perfected, and  
 thy blessing. † The grace of a gift is in the sight of al the 37  
 living, :: and from the dead stay not grace. † Want not in con- 38  
 solation to them that weepe, and walke with them that *Rom. 12.*  
 moorne. † Be not loth to visite the sick: for by these things 39  
 thou shalt be confirmed in loue. † In al thy workes :: re- 40  
 member thy later ends, and thou wilt not sinne for euer. *v. 15.*

:: VVorkes of  
 mercie are  
 also profitable  
 to the dead, as  
 prayer, almes,  
 and sacrifice  
 for soules in  
 purgatorie.  
 :: A most espe-  
 cial preserua-  
 tiue from  
 sinne.

## CHAP. VIII.

*Contend not with a man of powre, rich, ful of tongue, or very ignorant. 6.  
 Despise not the penitent, nor old folke. 8. Reioyce not at an enemies death.  
 9. Lerne of the elder. 13. Obserue discreion in admonishing, lending, and  
 in being suertie. 17. Reproue not Iudges. 18. Conuerse not with the fu-  
 rious, foolish, nor with strangers.*

**S**TRIVE not with a mightie man, lest perhaps thou fal 1  
 into his handes. † Contend not with a rich man, lest 2  
 perhaps he make an action against thee. † For :: gold and 3  
 siluer hath destroyed manie, and hath reached euen to the  
 hart

:: Briberie  
 sometimes  
 corrupteth



- 4 hart of kinges, and hath turned them. † Striue not with a man  
ful of tongue, and thou shalt not heape stickes vpon his fyre.  
5 † Communicate not with the ignorant man, lest he speake  
6 il of thy progenie. † Despise not a man that turneth himself  
Gal 6. from sinne, nor vpbrayde him therwith: remember that we  
7 are al in state to be blamed. † Despise not a man in his old  
8 age: for we also shal become old. † Reioyce not of thine  
emie dead: knowing that we doe al die, and would not that  
9 others should ioy therat. † Despise not the narration of wise  
10 ancients, and in their prouerbes be thou conuersant. † For of  
11 them thou shalt lerne wisdom, and doctrine of vnderstanding,  
12 and to serue great men without blame. † Let not the narra-  
13 tion of the ancients escape thee: for they lerned of their  
14 fathers: † because of them thou shalt lerne vnderstanding, and  
15 in time of necessitie to geue answer. † Kindle not the coles of  
16 sinners rebuking them, and be not kindled with the flame of  
17 the fire of their sinnes. † Stand not against the face of a con-  
18 tumelious person, lest he sitte as a spie in wayte for thy mouth.  
19 † Lend not to a man mightier then thyself, and if thou doest  
20 lend, count it as lost. † Be not suretie about thy power: and  
21 if thou be suretie, thinke as if thou were to pay it. † Iudge  
22 not agaynst a iudge: because he iudgeth according to that  
which is iust. † With the audacious goe not on the way, lest  
perhaps he burden thee with his euils: for he goeth according  
to his owne wil, and thou shalt perish together with his  
follie. † With an angrie man make no brawle, and with the  
audacious goe not into the deserr: because bloud is as nothing  
before him, and where there is no helpe, he wil ouerthrow  
thee. † Conferre no counsel: with fooles, for they can not  
loue but such things as please them. † Before a stranger doe  
no matter of counsel: for thou knowest not what he wil  
bring forth. † Make not thy hart manifest to euerie man:  
lest perhaps he repay thee false kindnes, and speake reproch-  
fully to thee.

kinges much  
more other in-  
ferior Iudges.  
And therefore  
it is better to  
suffer damage  
then to con-  
tend by law  
against the  
rich.

∴ In al consul-  
tations con-  
ferre with the  
skilful; for the  
blinde can not  
iudge of co-  
lours, the  
deafe of mu-  
sike, the sicke  
of taist: nor  
worldlie men  
of spiritual  
things.

## CHAP. IX.

*Great prudence is required in conuersation between men and women. 14. Esteem old freindes. 16. Emulate not sinners. 18. Auoide the companie of malicious. 21. Consult with the prudent, hauing God ener before thine eyes.*

∴ Seing ielousie between man & wife is dangerous, much more vnnesseſſarie conuerſation between other men and women. eſpecially probable occasions of ſinne muſt be auoided.

∴ Conſtancie in good thinges namely in freindſhippe is very neceſſarie. ∴ A ſinner that prospereth is like to a ſomer floure in the ſilde, that is quickly cut downe, and withereth,

**B**E ∴ not ielous ouer the wife of thy boſome, leſt ſhe ſhew  
vpon thee the malice of wicked doctrine. † Geue not to  
a woman the power of thy ſoule, leſt ſhe goe in thy ſtrength,  
and thou be confounded. † Looke not vpon a woman that is  
deſirous of manie : leſt perhaps thou ſal into her ſnares.  
† With her that is a dauncer be not daily conuerſant, nor  
heare her, leſt perhaps thou periſh in her efficacie. † Behold  
not a virgin, leſt perhaps thou be ſcandalized in her beautie.  
† Geue not thy ſoule to harlottes in any poynt : leſt thou de-  
ſtroy thyſelf, and thine inheritance. † Looke not round  
about in the wayes of the citie, nor wander vp and downe in  
the ſtreates therof. † Turne away thy face from a trimmed  
woman, and gaze not about vpon an others beautie. † By the  
beautie of a woman manie haue periſhed : and hereby con-  
cupiſcence is inflamed as a fire. † Euerie woman, that is an  
harlot, ſhal be troden vpon as dung in the way. † Manie  
hauing admired the beautie of an other mans wife, haue be-  
come reprobate. for her communication burneth as fire. † Sit  
not at al with an other mans wife, nor reſpoſe vpon the bed with  
her: † and ſtrive not with her at the wine, leſt perhaps thy hart  
decline toward her, & with thy bloud thou ſal into perdition.  
† ∴ Forſake not an old friend : for the new wil not be like to  
him. † A new friend, is as new wine : it ſhal waxe old, and  
thou ſhalt drinke it with ſweetnes. † ∴ Doe not zelouſely  
deſire the glorie, and the riches of a ſinner : for thou knoweſt  
not what his ſubuerſion ſhal be. † Let not the iniurie of the  
vniuſt pleaſe thee, knowing that euen to hel the impious ſhal  
not pleaſe. † Be far from the man that hath power to kil, and  
thou ſhalt not ſuſpect the feare of death. † And if thou come  
to him, committe nothing, leſt perhaps he take away thy life.  
† Know it to be communication with death; becauſe thou  
ſhalt goe in the middes of ſnarres, and ſhalt walke vpon the  
weapons of the ſorowful. † According to thy powre beware  
thee of thy neighbour; and treat with the wiſe and prudent.  
† Let iuſt men be thy gheſts, and let thy gloriation be in the  
feare of God, † and let the cogitation of God be in thy vnder-  
ſtanding, & al thine enarration in the precepts of the Higheſt.  
† Workes ſhal be prayſed in the handes of artificers, and the  
prince of the people in the wiſdom of his ſpeech, but the word  
of the ancients in the ſenſe. † A man ful of tongue is terri-  
ble in his citie, and he that is raſh in his word ſhal be odious.

Prov. 5.



## CHAP. X.

*Wise superiors are very necessarie, because the multitude follow their example. 6. Remitte and forget iniuries, detest pride, iniustice, contumelie, and auarice. 12. Life is short. 14. Pride is the roote of al sinnes. 23. Inst pouertie is better then sinful riches. 31. Mekeness and modestie are necessarie in al men.*

Prov. 29.

1 **A** wise iudge shal iudge his people, and the principalitie  
2 of the wise shal be stable. † :: According to the Iudge :: Example of  
of the people, so also are his ministers : and what maner of rulers is of  
man the ruler of a citie is, such also are the inhabitants therein. great efficacie.

3 † An vnwise king shal destroy his people : and cities shal be  
4 inhabited by the vnderstanding of the prudent. † The powre  
of the earth is in the hand of God, and he wil rayse vp a profi-  
5 table ruler for a time ouer it. † The prosperitie of man is in  
the hand of God, & vpon the face of the scribe he wil put his

Dan. 4.

6 honour. † Anie iniurie of thy neighbour remember not, and  
7 doe nothing by workes of iniurie. † Pride is odious before  
God and men : and al the iniquitie of the nations is execrable.

8 † A :: kingdome is translated from nation vnto nation, :: The causes  
because of iniustices, and iniuries, and contumelies, and di- of translating  
uerse deceites. † But :: nothing is more wicked then the kingdomes, &  
9 couetous man. Why is earth and ashes proud? † Nothing is dominions.

10 more wicked then to loue money. For he hath his soule also :: Couetousnes is  
to sel : because in his life he hath cast forth his most inward the roote of al  
11 thinges : † Al power is of short life. Long sicknes greueth the euiles, 1. Tim.

12 Physicion. † Short sicknes the Physicion cutteth of at the 6. in that for  
first : so also the king is to day, & to morow he shal die. † For lucre manie  
13 when a man shal die, he shal inherite serpents, and beasts, and sal into al sor-  
14 worms. † The begynning of the pride of man, is to apostata- res of sinnes,

15 rate from God : † because his hart is departed from him that euen into  
made him, for :: pride is the begynning of al sinne : he that hol- schisme and  
16 deth it, shal be filled with curses, & it shal subuert him in the heresie, erring  
17 end. † Therefore hath our Lord dishonoured the congregations from the faith.

18 of the euil, & hath destroyed them euen to the end. † God hath *ibidem. v. 10.*  
destroyed the seates of proud princes, and hath made the :: Neuertheles  
19 mecke sitte in their stead. † God hath made the rootes of the pride is the  
beginning of  
al sinne, as this  
text expressely  
testifieth, and  
the reason is,  
for that mans  
inordinate  
selfloueis

18 nations themselues. † Our Lord hath subuerted the landes of  
the gentiles, and hath destroyed them euen to the fundation.



the cause of declining from Gods commandments. & they which runne on in that course, cast themselves headlong into the depth of all mischief, and of eternal miserie.

† He hath made of them to wither, and hath destroyed them, 20  
and hath made the memorie of them to cease from the earth.  
† God hath destroyed the memorie of the proud, and hath left 21  
the memorie of them that are humble in vnderstanding.  
† Pride was not created to men: nor wrath to the nation of 22  
women. † That seede of men shal be honoured, which feareth 23  
God: but that seede shal be dishonoured, which transgresseth  
the commandments of our Lord. † In the middes of brethren 24  
their ruler shal be in honour: and they that feare our Lord,  
shal be in his eyes. † The glorie of the rich, of the honou- 25  
rable, and of the poore, is the feare of God: † Despise not 26  
the iust man that is poore, and magnifie not the sinful man  
that is rich. † The great one, and the iudge, and the mightie is 27  
in honour, and there is none greater then he, that feareth  
God. † Free men wil serue a seruant, that is wise: and a man 28  
that is prudent and hath discipline, wil not murmur being re-  
buked, and the ignorant shal not be honoured. † Extol not 29  
thyself in doing thy worke, and linger not in the time of  
distresse: † better is he that worketh, and aboundeth in al 30  
things, then he that glorieth, and lacketh bread. † Sonne in 31  
mildenes keepe thy soule, and geue him honour according to  
his desert. † Him that sinneth agaynst his owne soule who 32  
shal iustifie? and who shal honour him that dishonoureth  
his owne soule? † The poore man is glorified by his discipline 33  
and feare: & there is a man that is honoured for his substance.  
† But he that is glorified in pouertie, how much more in 34  
substance? and he that is glorified in substance, let him feare  
pouertie.

Prou. 17

Prou. 12

## CHAP. XI.

*Wisdom by humilitie meriteth exaltation. 7. Iudge not before examination.  
16. Trust not in riches. 14. God sendeth both prosperitie and aduersitie,  
for the good of his seruants. 31. Take heede of the deceitful.*

THE :: wisdom of the humble shal exalt his head, & shal 1  
make him sitte in the middes of great men. † Prayse not 2  
a man in his beautie, neither despise a man by his looke. † The 3  
bee is smal among fowles, and her fruite hath the beginning of  
sweetnes. † In apparel doe not glorie at any time, nor be 4  
extolled in the day of thine honour, because the workes of  
the Highest onlie be meruelous, and his workes are glorious,  
and

A wisman  
humbling  
himself by  
penance as  
Daniel did, or  
being vnuly  
humbled by  
others, as Io-

- 5 and secrete, and not seene. † Manie tyrantes haue sitte in the throne, and he whom no man would thincke hath worne  
 6 the crowne. † Manie mightie men haue bene greatly oppressed, and the glorious haue bene deliuered into the hands of  
 7 others. † Before thou enquire, blame no man: and when  
 8 thou hast enquired, chasten iustly. † :: Before thou heare, answer not a word, and in the middes :: of ancients adde not  
 9 to speake. † Striue not for that thing, which doeth not molest thee: and consisteth not in the iudgement of sinners.  
 10 † Sonne let not thy doings be in manie thinges: and if thou be rich, thou shalt not be free from sinne. for if thou pursfew, thou shalt not attayne: and if thou runne before, thou shalt  
 11 not escape. † There is one that labourerth, and hastenerth, and is a forowful impious man, and so much the more he shall  
 12 not abound. † There is a lither man that wanteth recouerie,  
 13 more sayling in strength, and abunding in pouertie: † and the eie of God hath respected him in good, and hath erected him from his low estate, and hath exalted his head: and manie  
 14 haue merueled at him, and haue honoured God. † Good thinges and euil, life and death, pouertie and honestie are of  
 15 God. † Wisdom and discipline, and the knowlege of the law are with God. Loue, and the wayes of good thinges are  
 16 with him. † :: Errour and darkenes are created with sinners:  
 17 and they that reioyce in euils, waxe old in euil. † The gift of God is permanent to the iust, and his prospering shall haue successe for euer. † There is that is enriched by doing sparingly,  
 18 and this is the portion of his reward † in that he sayth: I haue found me rest, and now I wil eate of my goods alone:  
 19 † and he knoweth not that time passeth, & death approacheth,  
 20 and he must leaue al to others, and shall die. † Stand in thy couenant, and commen therein, and grow old in the worke  
 21 of thy commandements. † Abide not in the workes of sinners. But trust in God, and tarie in thy place. † For it is easie in the eies of God sodainly to enrich the poore man.  
 22 † The blessing of God hasteth to the reward of the iust, and  
 23 in a swift houre his prospering fructifieth. † Say not: What neede I, and what good shall I haue by this? † Say not: I am sufficient for my self: and what shall I be made worse by this?  
 24 † :: In the day of good thinges be not vnmindful of euils: and in the day of euils be not vnmindful of good thinges:  
 25 † because it is easie before God in the day of death to reward

seph was shal be exalted by God.

:: Expect the end of an other mans speach, before you beginne to answer. :: Expect also if anie that is elder, or better able wil answer first.

:: One punishment of sinne is blindness of hart. Especially where is no remorse of conscience.

:: In prosperitie is feare, and in aduersitie hope of change.

cuerie one according to his wayes. † The malice of an houre 29  
maketh obliuion of great voluptuousnes, and in the end of a  
man is the disclosing of his workes. † Before death prayse no 30  
man, because a man is known in his children. † Bring not 31  
cuerie man into thine house: for there be manie traynes of the  
deceitful man. † For as the stomakes belche of stinking brea- 32  
thes, and as the partriche is brought in the cage, and as the  
doe into the snare: so also the hart of the proude, and as a  
watche man that seeth the fal of his neighbour. † For turning 33  
good thinges into euil he lyeth in wayte, and on the elect he  
wil lay a blot. † For of one sparke fire is increased, and of a 34  
deceitful man bloud is increased: and a sinful man lyeth in  
wayte for bloud. † Take heede to thy self of the pestiferous 35  
person, for he forgeth cuils: lest perhaps he bring vpon thee  
derision for euer. † Admitte a straunger to thee, and he shal 36  
ouerthrow thee in an hurlewind, & shal make thee an aliene  
from thine owne.

## CHAP. XII.

*Use beneuolence towards good men. 10. Trust not enemies ouer much.*

∴ It is rather  
crueltie then  
mercie to nou-  
rish a wicked  
man persisting  
in sinne: for so  
he runneth stil  
into more  
wickednes,  
and into eter-  
nal damna-  
tion, ∴ but the  
penitent is to  
be comforted  
and assisted.

**I**F thou wilt doe good, ∴ know to whom thou doest it, and 1  
there shal be much thanke in thy good deedes. † Doe 2  
good to the iust, and thou shalt finde great rewarde: and if  
not of him, assuredly of our Lord. † For it is not wel with 3  
him, that is euer occupied in euil thinges, and that geueth not  
almes: because the Highest both hateth sinners, and hath  
mercie on them ∴ that are penitent. † Geue to the merciful, 4  
and receiue not the sinner: both to the impious, & to sinners  
he wil repay vengeance, keping them vnto the day of ven-  
geance. † Geue to the good, and receiue not a sinner. † Doe 5  
good to the humble, and geue not to the impious: prohibite 6  
to geue him bread, lest therin he be mightier then thou: † for 7  
thou shalt finde duble euils in al the good, whatsoeuer thou  
shalt do to him: because the Highest hateth sinners, and wil  
repay vengeance to the impious. † A freind shal not be 8  
known in prosperitie, and an enimie shal not be hid in aduer-  
sitie. † In the prosperitie of a man, his enemies are in sorow, 9  
and in affliction a freind is knowne. † ∴ Credite not thyn 10  
enemie for euer: for as a brasle potte his wickednes rusteth:  
† and if humbling himself he goe crouching, be aduised in thy 11  
mind, and beware of him. † Place him not by thee, neither 12

∴ Enemie one  
is bond to  
lose his ene-  
mie of chari-  
ties but in pri-

let



- let him sitte on thy right hand, lest perhaps turning into thy place, he seke after thy seate: and at the last thou know my  
 13 wordes, and be pricked in my sayings. † Who wil haue pittie vpon the inchanter stricking of a serpent, or of anie that come nere to beastes? so also he that kepeth companie with a  
 14 wicked man, and is wrapped in his sinnes. † For one houre he wil tarie with thee: but if thou decline, he wil not abide it.  
 15 † In his lippes the enimie speaketh sweetely, and in his hart he lyeth in wayte, that he may ouerthrow thee into the pitte.  
 16 † In his eyes the enimie weepeth: and if he may finde a time,  
 17 he wil not be satisfied with bloud: † and if euils happen to  
 18 thee, thou shalt finde him there first † In his eyes the enimie weepeth, and as it were helping thee, he wil vndermine thy  
 19 feete. † He wil shake his head, and clappe his hand, and whispering manie thinges he wil change his countenance.

dence it be  
 houeth not to  
 credite him.  
 According to  
 our Sauours  
 rule: Be wise  
 as serpents;  
 and simple as  
 dooues. *Mat. 10*

## CHAP. XIII.

*Conuersation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe, 11. Beware of pusillanimitie, & of presumption. 19. A meane is necessarie, and the companie of equals is most secure.*

- 1 **H**E that toucheth pitch, shal be defiled with it: and he that  
 2 communicateth with the proud, shal put on pride.  
 3 † He shal take a burden vpon him that communicateth with  
 4 one more honorable then himself. And be nor companion  
 5 with one richer then thyself. † What societie shal the caudron  
 6 haue with the earthen pottle? for when they shal knock one  
 7 against the other, it shal be broken. † The rich man hath done  
 8 vniustly, and he wil fume: but the poore man being hurt wil  
 9 hold his peace. † If thou geue, he wil take thee: and if thou  
 10 haue not, he wil forsake thee. † If thou haue, he wil liue  
 11 with thee, and wil emptie thee, and he wil not be sorie for  
 12 thee. † If thou be necessarie for him, he wil supplant thee,  
 13 and smiling wil put thee in hope, telling thee good thinges,  
 14 and wil say: What wantest thou? † And he wil confound  
 15 thee in his meates, til he emptie thee twise, & thrise, and at the  
 16 last he wil mocke thee: and after ward seeing he wil forsake  
 17 thee, and wil shake his head at thee. † Humble thyself to  
 18 God, and expect his handes. † Take heede lest seduced into  
 19 follie thou be humbled. † Be not humble in thy wisdom,  
 20 lest hmbled thou be seduced into follie. † Being called of the  
 21 mightier depart: for by this he wil cal thee the more. † Be

:: He that con-  
 uerseth with a  
 greater man  
 then himself  
 (except it be  
 with vertuous)  
 is forced often  
 to suffer much  
 and to yeld to  
 manie incon-  
 ueniences.

:: Pusillanimi-  
 tie in a supe-  
 rior maketh  
 him omite his

not

datie, & com  
mitte errors,  
fearing to do  
that pesty-  
neth to his of-  
fice, & which  
his auctoritie  
requireth.

not importune, lest thou be reiected: and be not farre from  
him, lest thou goe into obliuion. † Stay not to speake fellow- 14  
like with him: neither credite his manie wordes. For by much  
talke he wil proue thee, and smiling wil examine thee of thy  
secretes. † His cruel mind wil kepe thy wordes: and he wil 15  
not spare for malice, and for bandes. † Take heede to thyself, 16  
and attend diligently to thyn hearing: because thou walkest  
with thy subuersion. † But hearing those thinges see as it were 17  
in sleepe, and thou shalt watch. † Loue God al thy life, and 18  
inuocate him for thy saluation. † Euerie beast loueth the like 19  
to it self: so also euerie man the nerest to himself. † Al flesh 20  
wil match with the like to it self, and euerie man wil associate  
himself to his like. † If the woollshal at anie time communi- 21  
cate with the lambe, so the sinner with the iust. † What fellow- 22  
shippe hath an holy man with a dogge, or what part hath  
the riche with the poore? † The wilde asse in the deserte is 23  
the lyons pray: so the poore are also the pastures of the riche.  
† And as humilitie is abomination to the proude: so also the 24  
poore man is the execration of the riche. † The riche man 25  
being moued is confirmed by his frendes: but the humble  
when he is fallen, shal be thrust out euen of his familiars. † To 26  
the rich deceeued there are many recouerers: he hath spoken  
proud wordes, and they haue iustified him. † The humble 27  
was deceiued, he moreouer is rebuked also: he hath spoken  
wisely, and place was not geuen vnto him. † The rich man 28  
spake, and al helde their peace, and they wil carry his worde  
euen to the cloudes. † The poore man spake and they say: 29  
Who is this? and if he stumble, they wil ouerthrowe him.  
† Substance is good, to him that hath no sinne in his con- 30  
science: and pouertie is most wicked in the mouth of the  
impious. † The hart of a man altereth his countenance, either 31  
into good, or into euil. † The token of a good hart, and a 32  
good countenance thou shalt hardly finde, and with labour.

Acception of  
persous hin-  
dereth manie  
good counsels:  
& promoteth  
manie euil  
thinges.

### CHAP. XIII.

*Offence of the tongue is a frequent and dangerous sinne. 3. Riches are hurtful  
to a couetous, and to an enuious mind. 11. workes of mercie necessarie. 22.  
and perseverance in wisdom.*

**B**LESSED is the man that hath not offended in a worde 1 146.  
out of his mouth, and is not pricked with the sorrow  
of sinne.

- 2 of sinne. † Happie is he, that hath not had heauines of his  
 3 minde, and hath not fallen from his hope. † Substance is  
 without reason to the couetous man and niggard, and for  
 4 the spiteful enuious man to what purpose is gold? † He that  
 heapeth together from his hart vniustly, gathereth for others,  
 5 and in his goodes another wil kepe riote. † He that is wicked  
 to himselfe, to what other man wil he be good? and he shal  
 6 haue no pleasure in his goodes. † He that enuieth himselfe, :: He that can  
 nothing is worse then he; and this is the reward of his malice: not afforde  
 7 † and if he doe good, he doth y ignorantly, and not willing: nourishment  
 8 and at the last he manifesteth his malice. † The eye of the to his owne  
 enuious is wicked, and turneth away his face, and despiseth bodie by such  
 9 his owne soule. † The eye of the couetous man insatiable in meanes as he  
 a portion of iniquitie, wil not be satisfied til he consume hath, sinneth  
 10 his owne soule withering it. † An euil eye is towards euil against God,  
 thinges: & he shal haue his fil of bread, needie & in heauines abusing his  
 11 shal he be at his table. † Sonne if thou haue it, doe good to benefites, a-  
 thyselfe, and offer to God worthie oblations. † Be mindful gainst himself  
 12 that death slacketh not, and that :: the couenant of hel hath whom he vn-  
 beene shewed thee: for the couenant of this world shal dye iustly afflicteth  
 13 the death. † Before death do good to thy freind, and accord- and against  
 ing to thine abilitie stretching out thy hand, geue to the his neighbour  
 14 poore. † Be not defrauded of thy good day, and let not a litle whom he  
 15 portion of a good gift ouerpasse the. † Shalt thou not leaue scandalizeth.  
 to others thy sorrowes, & labours in the deuision of the lotte? :: In the old  
 16 † Geue and take, and iustifie thy soule. † Before thy death testament al  
 17 worke iustice: for in hel there can not meat be found. † Al descended  
 18 flesh shal waxe olde as grasse, and as the leafe fructifying on into some part  
 19 a greene tree. † Some grow, and some are shaken of: so the of hel.  
 generation of flesh and bloude, one is ended, and another is  
 20 borne. † Al corruptible worke shal faile in the end: and he  
 21 that worketh it shal goe therewith. † And :: euerie excellent :: There shal  
 worke shal be iustified: and he that worketh it, shal be be particular  
 22 honoured therein. † Blessed is the man that shal continew reward of  
 in wisdom, and that shal meditate in his iustice, and in vnder- euerie good  
 23 standing shal consider the prouidence of God. † He that worke.  
 considereth her wayes in his hart, and hath vnderstanding  
 in her secrets, going after her as a searcher, and consisting in  
 24 her wayes: † He that looketh through her windowes, and  
 25 heareth in her gates: † He that resteth by her house, & in her  
 walles fastening a stake wil set vp his cotage beside her handes,



and good things shal rest in his cottage for euer. † He shal 26  
set his children vnder her couering, and shal abide vnder her  
boughes: † he shal be protected vnder her couering from 17  
the heate, and shal rest in her glorie.

## CHAP. XV.

*The fruites of fearing God; 7. Which fooles, and liers reape not, but the  
wise only. 11. God is no way auctor of sinne, 14. but sinners themselves  
are the auctors, abusing their freewil.*

¶ VVhofoeuer  
shal resolute  
with himself  
to lue iustly,  
shal be sure to  
haue grace,  
for God pre-  
uenteth our  
weakenes and  
so continueth  
to helpe al  
that accepte  
his grace.

¶ He doth in-  
iurie to God,  
& to his word,  
that prea-  
cheth wel and  
liueth euil.

¶ Beza sayeth,  
God ordeined  
Adams fall,  
but to a good  
end: and that  
God iustly  
decreed that  
which men  
vniustly haue  
done. *in refut.*

2. *calumna, ad*  
*Castel* But this  
holie Scrip-  
ture teacheth  
the contrarie,  
that God gaue  
man both  
freewil, and  
sufficient  
grace, that he

**H**E that feareth God, shal doe good things, and he that 1  
hath: iustice shal apprehend her, † and she wil meete 2  
him as an honourable mother, and as a wife from virginitie  
she wil receiue him. † She shal fede him with the bread of 3  
life and vnderstanding, and geue him the water of wholsome  
wisdom to drinke: and she shal be made sure in him, and he  
shal not be bowed: † and she shal hold him fast, and he 4  
shal not be confounded: and she shal exalt him before his  
neighbours, † and in the middest of the Chutch she shal open 5  
his mouth, and shal fil him with the spirite of wisdom and  
vnderstanding, and shal clothe him with a stole of glorie.  
† Ioy & exultation she shal heape vpon him, & shal make him 6  
inherit an euerlasting name. † Foolish men shal not appre- 7  
hend her, & wise men shal meete her, foolish men shal not see  
her: for she is far from pride and deceite. † Lying men shal not 8  
be myndful of her: and true men shal be found in her, and shal  
haue successe, euen to the beholding of God. † ¶ Prayse is not 9  
comelie in the mouth of a sinner: † Because wisdom proceded 10  
from God. For prayse shal be with the wisdom of God, & shal  
abound in a faithful mouth, & the dominator wil giue praise  
to yt. † Say not: ¶ It is by God, that she is absent: for doe not 11  
thou the things that he hateth. † Say not: He hath made me 12  
erre: for impious men are not necessarie for him. † Our Lord 13  
hateth al abomination of error, and it shal not be amiable to  
them, that feare him. † God from the beginning made man, 14  
and left him in the hand of his owne counsel. † He added his 15  
commandmentes and precepts. † If thou wilt keepe the 16  
commandment, and keepe acceptable fidelitie for euer, they  
shal preferue thee. † He hath set before thee water and fire: 17  
to which thou wilt, stretch forth thine hande. † Before 18  
man there is life and death, good and euil: what pleaseth him  
shal be geuen him: † Because the wisdom of God is much, 19  
and

Gen. 2.

Mat. 19  
v. 17.Ier. 2. 7  
8.

- and he is strong in mighte, seing al men without inter-  
 20 mission. † The eies of our Lord are towards them that feare  
 21 him, and he knoweth al the worke of man. † He hath com-  
 manded no man to do impiously, and he hath geuen no man  
 22 space to sinne: † for he desireth not a multitude of faithlesse  
 and vnprofitable children.

might if he  
 would haue  
 kept his pre-  
 cepts. The same  
 is also clerely  
 taught. *Deut. 7.*  
*11. 30. and other*  
*places.*

## CHAP. XVI.

*A few good children, yea none at al, are better then manie wicked. 9. Gods  
 wrath falleth vpon the euil, and his mercie on the good. 14. workes  
 of mercie merite great reward. 15. Nothing is hid from God, 20. but  
 manie thinges from men.*

- 1 **R**EIOICE not in impious children, if they be multiplied:  
 2 neither be delighted vpon them, if the feare of God be  
 3 not in them. † Credite not their life, and respect not their  
 4 labours. † For better is one fearing God, then a thousand  
 5 impious children. † And it is more profitable to die without  
 6 children, rather then to leaue impious children. † By one  
 7 wise a countrie shal be inhabited, and the tribe of the impious  
 8 shal be made desolate. † Manie such thinges hath mine eie  
 9 sene, and myne eare hath heard thinges of more force then  
 10 these. † In the synagogue of sinners: a fire shal flame, and in  
 11 an incredulous nation wrath shal waxe hotte. † The old  
 12 gigantes did not obtaine for their sinnes, who were destroyed  
 13 trusting to their owne strength: † and he spared not the pere-  
 14 grination of Lot, and he detested them for the pride of their  
 15 word. † He had not pitie on them, destroying the whole  
 16 nation, and extolling themselues in their sinnes. † And as the  
 17 six hundred thousand foote men, which were gathered toge-  
 18 ther in the hardnes of their hart: and if one had bene stiffe  
 19 necked, it is meruel if he had bene vnpunished. † For there  
 20 is mercie and wrath with him. Mightie exoration, & powring  
 21 out wrath: † according to his mercie, so his chastisement  
 22 iudgeth a man according to his workes. † The sinner shal  
 not escape in robberie, and the sufferance of him that doth  
 23 mercie shal not slacke. † Al mercie shal make a place to  
 24 euerie man according to: the merite of his workes, & accor-  
 25 ding to the vnderstanding of his peregrination. † Say not; I  
 26 shal be hid from God, and from on high who shal remember  
 27 me? † In a great people I shal not be knowen: for what is  
 28 my soule among so innumerable creatures? † Behold heauen,

Fire of con-  
 cupiscence, if  
 it be not ouer-  
 come in this  
 life, wil pro-  
 cure the fire of  
 Gods wrath,  
 which shal ne-  
 uer be exting-  
 guished.

Euena dish  
 of colde water  
 geuen in almes  
 shal be reward-  
 ed *Mat. 10.*



and the heauens of heauens, the depth, and al the earth, & the things that are in them, in his sight shal be moued, † the 19  
 mountaines together, and the litle hilles, & the fundations of the earth: & when God shal behold them, they shal be shaken with trembling. † And in al these things the hart is senseles: 20  
 and euerie hart is vnderstood of him: † and his wayes who 21  
 doth vnderstand, and the storme, which neither the eie of man shal see: † For manie of his workes are in secretes: but the 22  
 workes of his iustice who shal declare? or who shal susteine? For the testament is far from some, and the examination of al is in consummation. † He that is lesse of hart, thinketh vaine 23  
 thinges: and the vnwise, and erring man, thinketh folish thinges. † Heare me my sonne, and lerne the discipline of 24  
 vnderstanding, and attend to my wordes in thy hart, † and I 25  
 wil speake discipline in equitie, and wil search to declare wisdom, and to my wordes attend in thy hart, and I speake in equitie of spirit the vertues, that God hath put vpon his workes from the beginning, and in truth I shew forth his knowlege. † In the iudgement of God are his workes from 26  
 the beginning, and from the institution of them he distinguished their partes, and their beginniges in their nations. † He adorned their workes for euer, neither haue they hun- 27  
 gred, nor laboured, and they haue not ceased from their workes. † Euerie one shal not vex his neighbour for euer. 28  
 † Be not incredulous to his word. † After this God looked 29, 30  
 vpon the earth, & filled it with his good thinges. † And :: the 31  
 soule of euerie liuing thing shal shew before the face thereof, and into it againe is their returne.

Reasonable  
 soules (if they  
 folow reason)  
 and al sensible  
 soules doe (in  
 their maner )  
 praise the pro-  
 uidence of  
 God, in vsing  
 al creatures  
 to that end  
 for which  
 they were  
 created.

### CHAP. XVII.

*God creating man to his owne image, gaue him giftes, 9. and precepts. 14.  
 chose the Israelites for his peculiar people. 18. Workes of mercie are  
 commended to al men. 20. Repentance to sinners. 28. mercie is offered  
 to al.*

Man at first  
 receiued ori-  
 ginal iustice,  
 by losing  
 wherof we al  
 fel into origi-  
 nal sinne.

**G**OD created man of the earth, and after his owne image 1  
 he made him. † And againe he turned him into it, and 2  
 conformable to himselfe clothed him :: with strength. † He 3  
 gaue him a number of daies and time, and gaue him power of those thinges, that are vpon the earth. † He put his feare ouer 4  
 al flesh, and he had dominion of beastes and fowles. † He 5  
 created of him an helper like to himselfe: he gaue them counsel,  
 and



- and tongue, and eies, & eares, and hart to deuise: and he filled  
 6 them with the discipline of vnderstanding. † He created in  
 them the knowlege of the spirit, he filled their hart with  
 7 vnderstanding, and euil and good he shewed them. † He set  
 his eie vpon their hartes to shew them the great thinges of his  
 8 workes: † that they might praise the name of sanctification:  
 and glorie in his meruelous workes, that thy might declare  
 9 the glorious thinges of his workes. † He added :: discipline  
 10 vnto them, and made them inherite the lawe of life. † He  
 made an euerlasting testament with them, & he shewed them  
 11 iustice and his iudgementes. † And their eie saw the glorious  
 thinges of his honour, and their eares heard the honour of his  
 voice, and he said to them: Beware of euerie vniust thing.  
 12 † And he gaue them commandment euerie one concerning  
 13 his neighbour. † Their wayes are before him alwaies, they  
 14 are not hid from his eies. † Ouer euerie nation he appointed  
 15 a ruler. † And Israel was made the manifest portion of God.  
 16 † And al their workes as the sunne in the sight of God: and  
 17 his eies without intermission looking on their wayes. † The  
 18 testaments were not hid by their iniquitie, and al their ini-  
 19 quities are in the sight of God. † The almes of a man is as a  
 seale with him, and shal preferue the grace of a man as the  
 20 apple of the eie: † And afterward he shal arise, and shal  
 render them reward, to euerie one vpon their head, and shal  
 21 turne into the inner partes of the earth. † But to the penitent  
 he hath geuen the way of iustice, and he hath confirmed them  
 22 that faile to susteine, and hath appointed to them the lot of  
 23 truth. † Turne to our Lord, and forsake thy sinnes: † pray  
 before the face of our Lord, and diminish offences. † Returne  
 to our Lord, and turne away from thine iniustice, and hate  
 24 excedingly abomination: † and know the iniustices and  
 iudgementes of God, and :: stand in the lot of thy purpose, and  
 25 :: of prayer of the most high God. † Goe into the partes of the  
 holie world, with the liuing, and them that geue praise to  
 26 God. † Tarie not in the errour of the impious, before death  
 confesse. From the dead as nothing, confession perisheth.  
 27 † Thou shalt confesse liuing, aliue and in health thou shalt  
 confesse, and shalt praise God, and shalt glorie in his mercies.  
 28 † How great is the mercie of our Lord, and his propitiation  
 29 to them that turne to him! † For al thinges can not be in men,  
 because the sonne of man is not immortal, and they haue

:: God gaue a  
 precept to  
 man to be ob-  
 served for ex-  
 ercise of his  
 obedience, &  
 so to be re-  
 warded, and  
 vnder paine of  
 punishment  
 if he trans-  
 gressed. Gen. 2.

:: Perseueran-  
 ce in vertue to  
 the end is ne-  
 cessarie which  
 none can me-  
 rite:

:: But must still  
 pray for it.

delighted in the vanitie of malice. † What is brighter then the  
 sunne? & it shal faile. Or what more wicked then that which  
 flesh and blood hath inuented? and this shal be reprobued.  
 † He beholdeth the powre of the height of heauen: and al  
 men be earth and ashes.

## CHAP. XVIII.

*Gods wonderful workes exceede mans capacitie. 7. Our weaknes is streng-  
 thened by grace. 15. wherto man must cooperate, 19. by purging his  
 conscience, 22. by prayer, 24. by meditating Gods iudgements, 30. and  
 by mortifying his owne concupiscence.*

¶ Al creatures  
 according to  
 their substanti-  
 al forme in  
 general, were  
 created toge-  
 ther, though  
 they were  
 afterwards  
 formed in  
 particular  
 kindes, as they  
 are distinctly  
 recited in Ge-  
 nesis, with the  
 order & orna-  
 ments of the  
 world. S. Aug.  
 li. 4. c. 33 & 34.  
 de Gen. ad litter.  
 VWhere he ex-  
 pressly affir-  
 meth that this  
 Scripture was  
 written by  
 inspiration of  
 the same spi-  
 rite of truth,  
 wherby Ge-  
 nesis was  
 written.

**H**E that liueth for euer, created al things: together. God  
 onlie shal be iustified, and remaineth an inuincible king  
 for euer. † Who is sufficient to declare his workes? † For  
 who shal search out his glorious thinges? † and who shal  
 shew forth the powre of his greatnesse? or who shal adde to  
 declare his mercie? † It is not possible to diminish, nor adde,  
 neither is it possible to finde the glorious workes of God:  
 † When a man shal haue done, then shal he beginne: and  
 when he shal rest, he shal worke. † What is man, and what is  
 his grace? and what is his good, or what his euil? † The num-  
 ber of the daies of men at the most an hundred yeares: as  
 droppes of the water of the sea they are reputed: and as the  
 grauel stone of the sand, so a few yeares in the day of eternitie.  
 † For this cause God is patient toward them, and powreth  
 out his mercie vpon them. † He hath senne the presumption  
 of their hart that it is naught, and hath knowen their subuer-  
 sion that it is euil. † Therefore hath he fulfilled his propi-  
 tiation toward them, and hath shewed them the way of equi-  
 tie. † Mans compassion is touching his neighbour: but the  
 mercie of God is vpon al flesh. † He that hath mercie, rea-  
 cheth, and instructeth, as a pastour his flocke. † He hath  
 mercie on him that receiueith the doctrine of compassion, and  
 he that hasteneth in his iudgementes. † Sonne in good deedes  
 geue no blame, and in euerie gift geue not the sadnes of an  
 euil word. † Shal not the dew coole heate? so also a word  
 better then a gift. † Is not a word about a good gift? but  
 both are with a iustified man. † A foole wil vpbraide bitterly:  
 and the gift of one vntaught maketh the eies to drie away.  
 † Before iudgement prepare thee iustice, and before thou  
 speake lerne. † Before sicknes take medicine, and before  
 iudgement

*Psal. 89:  
 7. 10.*



1. Cor. II. judgement examine thyself, and in the sight of God thou shalt  
 21 finde propitiation. † Before sickenes humble thy self, and in  
 22 time of infirmitie shew thy conuersation. † Be not hindered  
 23 :: to pray alwayes, & feare not to be iustified euen to death :  
 23 because the reward of God abideth for euer. † Before praier  
 24 prepare thy soule: and be not as a man that tempteth God.  
 25 † Remember the wrath in the day of consummation, and the  
 25 time of reward in conuersation of the face. † Remember  
 26 pouertie in the time of abundance, and the necessities of  
 26 pouertie in the day of riches. † From morning vnto euening  
 time shal be changed, & al these are sowne in the eies of God.  
 27 † A wise man in al things wil feare, & in the daies of offences  
 28 wil beware of sloth. † Euerie subtil man knoweth wisdom,  
 29 and to him that findeth her he wil geue prayse. † The wise in  
 wordes, and they also haue done wisely: and haue vnder-  
 stood truth and iustice, and haue rayned prouerbes & iudge-  
 30 mentes. † Goe not after thy concupiscences, and turne away  
 31 from thy wil. † If thou geue to thy soule her concupiscences,  
 32 she wil make thee a ioy to the enemies. † Be not delighted  
 in multitudes, nor in few: for their concertation is continual.  
 33 † Be not poore in contention of borowing, and thou hast  
 nothing in thy purse: for thou shalt be enuious to thine  
 owne life.

They pray  
 alwayes that  
 pray at cer-  
 taine conue-  
 nient times.  
 And stil haue  
 intention so  
 to frequeht  
 the same exer-  
 cise al their  
 life. S. Aug.  
 Epist. 121. c. 9.  
 ad Probam.

## CHAP. XIX.

*An admonition against drunkennes, luxurie, 4. light suspicion, 7. and  
 detraction. 13. Freindlie correction is necessarie, 23. and sincere humili-  
 tie. 27. Exterior carege is a signe of internal disposition.*

- 1 **A** workman that is a drunkard shal not be rich: and he  
 2 :: that contemneth smal thinges, shal fal by litle and litle.  
 2 † Wine and wemen make wisemen to apostatate, and shal  
 3 reprove the prudent: † and he that ioyneth himself to har-  
 lotes, shal be naught. Rottennes and wormes shal inherite  
 him, and he shal be lifted vp for a greater example, and his  
 4 life shal be taken out of the number. † He that geueth credite  
 quickly, is light of hart, and shal be lessened: and he shal more  
 ouer be counted one that sinneth against his owne soule.  
 5 † He that reioyceth in iniquitie, shal be reprehended, and he  
 that hateth chastisement, shal be diminished of life: and he  
 6 that hateth babbling, extinguisheth malice. † He that sinneth  
 against his owne soule, shal repent: and he that is delighted in  
 naughtines,

The best re-  
 medie against  
 great sinnes is  
 to anoide smal  
 ones, and not  
 to contemne  
 the least, but  
 diligently to  
 amend al.



That this document pertaineth to common conversation with worldly men, appeareth by the next verse. But to reuele secrete finnes to a spiritual father, in sacramental confession, is necessarie vnhole some and secure. It is also very commendable and most lawfull in holie religious Societies, where they willingly for their owne spiritual good submitte themselves to such a godlie rule.  
 :: False pretence of pietie is hypocrisie.  
 :: And in a Superior, to open his owne secrete fault to his subiects is pusillanimitie.  
 :: Discretion auoideth both by concealing and reuealing faultes as reason directeth and iustice requireth.

naughtinesse, shal be reprehended. † Iterate not a wicked  
 and hard word, and thou shalt not be lessened. † To freind  
 and foe tel not thy minde: and if thou haue sinne, :: disclose it  
 not. † For he wil heare thee, and wil watch thee, and as it  
 were defending the sinne he wil hate thee, and so wil he be  
 present with thee alwaies. † Hast thou heard a word against  
 thy neighbour? let it die together in thee, trusting that it wil  
 not burst thee. † At the presence of a word the foole traue-  
 leth, as the groning of the childbirth of an infant. † An arrow  
 stickt in the thigh of flesh: so is a word in the hart of a foole.  
 † Rebuke a freind, lest perhapes he hath not vnderstood, and  
 say: I did it not: or if he did it, that he doe it not againe.  
 † Rebuke thy neighbour, lest perhaps he said it not: and if  
 he said it, lest perhaps he iterate it. † Rebuke thy freind: for  
 there is often a fault committed: † And beleue not euerie  
 word. There is that offendeth with the tongue, but not from  
 his hart. † For who is there that hath not offended in his  
 tongue? Rebuke thy neighbour before thou threaten. † And  
 geue place to the feare of the Highest: because the feare of  
 God is al wisdom, and to feare God is in it, & the disposition  
 of the law is in al wisdom. † And the discipline of wickednes  
 is not wisdom: and the cogitation of sinners is not prudence.  
 † There is wickednes, and in it execration: and there is a  
 foole that hath lesse wisdom. † Better is a man that hath lesse  
 wisdom, and lacketh vnderstanding, in feare, then he that  
 aboundeth in vnderstanding, and transgresseth the law of the  
 Highest. † There is an assured subtilitie, & the same wicked.  
 † And there is that vttereth an exact word telling the truth.  
 There is that :: wickedly humbleth himselfe, and his inner  
 partes be ful of deceite: † and there is a iust man :: that sub-  
 mitteth himselfe ouermuch of great humilitie: and there is a  
 iust one :: that boweth his face, and feyneth himself not to  
 see that which is vnknown: † and if he be forbidden to sinne  
 for imbecillitie of power, if he shal finde a time to do euil, he  
 wil do euil. † A man is known by the sight, and a wiseman  
 is known by the shew of his face. † The clothing of the  
 bodie, and the laughing of the teeth, and the going of the  
 man tel of him. † There is a lying chastisement in the anger of  
 a contumelious person: and there is a iudgement, that is not  
 allowed to be good: and there is that holdeth his peace, and  
 he is wise.

Leuit. 19.

Mat. 18.

Iac. 3.

## CHAP. XX.

*Correction ought to be without passion of anger. s. much discretion is required in speech, and in silence. 14. Also in geuing, 20. & promising, 29. and in uttering knowlege, where and when it behoueth.*

- 1 **H**OW good a thing is it to rebuke, rather then to be angrie, and not to hinder him that confesseth in prayer!
- 2 † The concupiscence of an eunuch shal desfloure a young
- 3 maide: † so he that by violence doth vniust iudgement.
- 4 How good a thing is it :: being rebuked to shew repentance!
- 5 for so thou shalt auoid wilful sinne. † There is that holdeth
- 6 his peace, which is found wise: and there is that is odious, he
- 7 which is malepert to speake. † There is that holdeth his peace
- 8 hauing not vnderstanding to speake: and there is that holdeth
- 9 his peace, knowing the time of sure opportunitie. † A wise
- 10 man wil hold his peace vntil a time: but a wanton, and the
- 11 vnwise wil not obserue time. † He that vseth manie wordes,
- 12 shal hurt his owne soule: & he that taketh authoritie to him-
- 13 self vniustly, shal be hated. † There is proceeding in euils to a
- 14 man without discipline, and there is finding to losse. † There
- 15 is a gift, that is not profitable: and there is a gift, the reward
- 16 whereof is duble. † There is debasing because of glorie: and
- 17 there is that from humilitie shal lift vp the head. † There is
- 18 that redemeth manie thinges for a smale price, and restoreth
- 19 the same seuen fold. † A man wise in wordes shal make him
- 20 selfe beloued: but the graces of fooles shal be powred out.
- 21 † The gift of the vnwise shal not be profitable for thee: for
- 22 his eies are :: seuenfold. † He wil geue few thinges, and vp-
- braide manie: and the opening of his mouth is an inflamma-
- tion. † To day a man lendeth, and to morow he asketh it a-
- gain: such a man is odious. † A foole shal haue no freind,
- and there shal be no thanke to his goodes. † For they that
- eate his bread, are of a false tongue. How often, and how
- manie will laugh him to scorne? † For he doth not distribute
- with right vnderstanding, that which was to be had: in like
- manner also that which was not to be had. † The slipping
- of a false tongue, as he that falleth on the pauement: so the
- fall of the euil shal come hastily. † A man without grace
- is as a vaine fable, it shal be continual in the mouth of them
- that are without discipline. † A parable out of a fooles

:: He that taketh reprehension in good part when he is faulty meriteth pardon, and when he is not faultie he satisfieth for his other finnes and meriteth reward.

:: His intention is full of guile that flattereth by shew of loue and of praise, but he wil detract so much the more, & in the end reproch thee when he may gette profitable aduantage against thee.



mouth shal be reiected: for he doth not speake it in his time.  
 † There is that is forbid to sinne for pouertie, and in his rest 23  
 he shal be pricked. † There is thar wil destroy his soule for 24  
 shamfastnes, and by an vnwise person he wil destroy it: and by  
 acception of person he wil destroy himself. † There is that 25  
 for shamfastnes promiseth to his freind, and hath gotten an  
 enemie of him for naught. † Lying is a wicked reproch in a 26  
 man, and in the mouth of men without discipline it shal be  
 continually. † Better is a theefe, then the continual custome 27  
 of a lying man, but both shal inherite perdition. † The maners 28  
 of lying men are without honour: and their confusion is with  
 them without intermission. † A wiseman in his wordes shal 29  
 vtter himself, and a prudent man shal please great persons.  
 † He that tilleth his land, shal make an high heape of corne: 30  
 and who so worketh iustice, he shal be exalted: and he that  
 pleaseth great men, shal auoide iniquitie. † Presentes, & giftes 31  
 blind the eies of iudges, and as one dumbe in the mouth tur-  
 neth away their chastisementes. † :: Wisdom hid, and treasure 32  
 not sene: what profit is there in both? † :: Better is he that 33  
 concealeth his foolishnes, then the man that hideth his  
 wisdom.

Prov. 12.

Exo 23.  
Deut. 16.

## CHAP. XXI.

*An imectine against sinne in general, s. and diuers in particular.*

Sonne hast thou sinned? doe so no more: but for the 1  
 Sold also pray that they may be forgeuen thee. † :: As from 2  
 the face of a serpent flee from sinnes: and if thou approch to  
 them, they wil receiue thee. † The teeth of a lion the teeth 3  
 thereof, killing the soules of men. † Al iniquitie is as a two 4  
 edged sword, there is no remedie for the wound thereof.  
 † Brawling and iniuries shal bring the substance to nothing: 5  
 and the house that is verie rich, shal be made nothing by  
 pride: so the substance of the proude shal be rooted out.  
 † The prayer of the poore out of the mouth shal come to his 6  
 cares, and iudgement shal come for him spedely. † He that 7  
 hateth chastisement, is :: the trace of a sinner: and he that  
 feareth God, :: wil turne to his owne hart. † The mightie in 8  
 a bold tongue is knowen a far of, and a wiseman knoweth  
 himself to fal by him. † He that buildeth his house at other 9  
 menes charges, is as he that gathereth his stones :: in the  
 winter. † The synagogue of sinners is as tow gathered toge- 10  
 ther,

:: VVifdom is  
 to be shewed  
 in vvordes and  
 deedes vvhen  
 it may profite  
 others.

:: To conceale  
 faultes, so they  
 be amended, is  
 most conue-  
 nient.

:: As a serpent  
 deceitfully  
 approcheth &  
 stingeth the  
 bodie, so al  
 sinnes inuegle  
 and hurt the  
 soule.

:: It is a signe  
 that he is guil-  
 tie, who con-  
 remneth frein-  
 dly admoni-  
 tion.

:: He that truly  
 feareth God  
 wil diligently  
 examine his



- 11 ther, and their consummation a flame of fire. † The way of  
 12 sinners is paved with stones, & in their end, hel, & darkenes,  
 13 and paines. † He that keepeth iustice, shal conteine the  
 14 vnderstanding therof. † The consummation of the feare of  
 15 God wisdom and vnderstanding. † He shal not be taught, that  
 16 is not wise in good. † But there is wisdom that aboundeth in  
 17 euil: and there is no vnderstanding where bitterness is. † The  
 18 knowlege of the wise shal abound as an inundation, and his  
 19 counsell is permanent as a fountaine of life. † The hart of a  
 20 foole is as a broken vessel, and al wisdom it shal not hold.  
 21 † A man of knowlege wil praise whiatsoever wise word he  
 22 shal heare, and wil applie it to himself: the riotous man hath  
 23 heard it, and it shal displease him, and he wil cast it behind his  
 24 back. † The :: narration of a foole is as a burden in the way: :: Senseles, or  
 25 for in :: the lippes of the wise shal grace be found: † The bad talke is  
 26 mouth of the prudent is sought in the Church, and they wil tedious to al  
 27 thinke vpon his wordes in their hartes. † As a house destroyed, good men.  
 28 so is wisdom to a foole: & the knowlege of the vnwise inex- :: VVordes  
 29 plicable wordes. † Fetters on the feete, doctrine to a foole, that may edi-  
 30 and as manicles vpon the right hand. † A foole in laughter fic are gratful  
 31 exalterh his voice: but a wiseman wil scarfe laugh secretly. to al godlie  
 32 † Doctrine to the prudent is a golden ornament, and as it cares.  
 33 were a bracelet on the right arme. † The foote of a foole  
 goeth easely into his neighbours house: & a cunning man wil  
 be abashed at the person of the mightie. † A foole wil looke  
 from the window into the house: but the nurtured wil stand  
 without. † It is the follie of a man to harken by the dore:  
 and a wiseman wil be greued with the contumelie. † The  
 lippes of the vnwise shal tel foolish thinges: but the wordes  
 of the wise shal be pondered in balance. † The hart of foolles  
 is in their mouth: and the mouth of wisemen is in their hart.  
 † Whiles :: the impious curseth the diuel, he curseth his  
 owne soule. † The whisperer shal defile his soule, and shal be  
 hated in al: and he that shal abide with him, shal be odious:  
 the stil man and wise shal be honored.

## CHAP. XXII.

*An other admonition against sloth, 3. dissolute children, 6. and mirth out  
 of season. 7. Fooles are hardly corrected, 10. more to be bewayled then  
 the dead. 14. Much talke doth not profite them. 24. Offend not, nor feare  
 not a freind. 33. Kepe alwayes guard of thy tongue.*

:: VVicked  
 men condem-  
 ning the diuel  
 or anie other  
 wicked, do in  
 dede condemne  
 them selues.  
 And to them  
 agreeth thar  
 sentence: of  
 our Saviour.  
 By thine  
 owne mouth I  
 iudge thee,  
 naughtie ser-  
 uant, Luc. 19.

Contempt & ignominie is the worldlie punishment of the slouthful, besides his eternal damnation at the day of iudgement. *Mat. 25: 7. 30.*

**T**HE sluggard is stoned: with a durtie stone, & al men wil speake of his disgrace. † The sluggard is stoned with the dung of oxen: and euerie one, that shal touch him, wil shake his handes. † The confusion of the father is of a sonne without discipline: and the daughter shal be made of lesse account. † A wise daughter is an inheritance to her husband. for she that confoundeth, is made a contumelie to her father. † She that is bold shameth father and husband, and shal not be inferiour to the impious: but of them both she shal be dishonored. † Musike in mourning is a tale out of time: scourges and doctrine are at al time wisdom. † He that teacheth a foole, is as he that gleweth together a potshard. † He that telleth a word to him that heareth not, is as he that raiseth vp a man sleepeing out of an heauie sleepe. † He speaketh with him that sleepeth, which vttereth wisdom to a foole: and in the end of the narration he saith: Who is this? † Weepe vpon the dead, for his light hath failed: and weepe vpon: a foole, for he faileth in vnderstanding. † Weepe a little vpon the dead, because he is at rest. † For the wicked life of the very wicked, aboue the death of a foole. † The moorning of the dead is seuen daies: but of a foole and of the impious, al the daies of their life. † Speake not much with a foole, and goe not with the vnwise. † Keepe thy selfe from him, that thou haue no molestation, and thou shalt not be defiled with his sinne. † Turne aside from him, and thou shalt finde rest, and shalt not be wearied with his follie: † What shal be heauier then lead? and what other name hath it but foole. † It is easier to beare sand and salt, and a masse of yron, then an vnwise man, and a foole, and impious. † A frame of wood bound together in the fundation of a building, shal not be dissolued: so also the hart confirmed in the cogitation of counsel. † The cogitation of the wise at al time, yea by feare shal not be depraued. † As stakes in high places, and plaisteringes laid without cost, shal not abide against the face of the winde: † so also a feareful hart in the cogitation of a foole shal not resist against the violence of feare. † As a trembling hart in the cogitation of a foole, al time wil not feare, so also he that continueth alwaies in the preceptes of God. † He that pricketh the eie, bringeth forth teares: and he that pricketh the hart, bringeth forth feeling. † He that casteth a stone

In this and other places is not vnderstood a foole that by defect of natural witte is ignorant, or an ideote, but he that is voide of grace, full of malice, and wickednes. For the wicked life of such a one is worse then his death. *7. 12.*

*Gen 50.  
Prou. 23.*

*Prou. 27.*



- stone at fowles, and shal throw them downe: so he that spea-  
 26 keth reprochefully to his freind, dissolueth freindship. † :: Al  
 though thou drowest a sword at a freind, despaire not: for  
 27 there is returning to a freind. † If thou open a sad mouth,  
 feare not. for there is agreement: :: except taunt, and reproch  
 and pride, and reuealing of secret, and a traiterous wound: in  
 28 al these things a freind wil flee away. † Possesse fidelitie  
 with a freind in his prouertie, that in his goodes also thou  
 29 maist reioyce. † In the time of his tribulation continew  
 faithful to him, that in his inheritance also thou maist be heire  
 30 with him. † Before the fire the vapour of the chimney, and  
 the smoke of the fire riseth on high: so also before bloud euil  
 31 wordes, and contumelies, & threatens. † I wil not be ashamed  
 to salute a freind, from his face I wil not hide myself: and if  
 32 there chance euiles to me by him, I wil beare it. † Euerie one  
 33 that shal heare, wil beware of him. † Who wil geue a gard  
 to my mouth, and a sure seale vpon my lippes, that I fal not  
 by them, and my tongue destroy me?

Ps. 140.

CHAP. XXIII.

*A prayer against pride, 6. gluttonie, and luxurie. 7. Beware of offending  
 in speech. 9. especially of unlawful swearing 15. blasphemie, 17. irreuerent  
 and reprocheful wordes. 21. Also of auarice, 24. fornication, and adul-  
 terie, 30. al which God seeth, and wil seuerly punish. 33. With other sinnes  
 that follow therof.*

- 1 **O** Lord father, and dominatour of my life :: leaue me not  
 2 in their counsel: nor suffer me to fal in them. † Who  
 laieth on stripes in my cogitation, and in my hart the doctrine  
 of wisdom, and in their ignorances they spare me not, and  
 2 their offences appeare not, † and my ignorances increase not,  
 and my offences be multiplied, and my sinnes abound, and I  
 fal in the sight of mine aduersaries, & mine enemies reioyce.  
 4 † O Lord father, and God of my life, leaue me not in their co-  
 gitation. † Hautines of mine eies geue me not, and al desire  
 6 turne away from me. † Take from me the concupiscences of  
 the bellie, and let not the concupiscences of copulation take  
 hold of me, and geue me not ouer to a shamelesse and foolish  
 7 minde. † O children heare :: the doctrine of the mouth: and  
 he that wil keepe it, shal not perish by his lippes, nor be scan-  
 8 dalized in most wicked workes. † A sinner is taught in his  
 vanity, and his tongue.



vanitie, and the proud and the euil speaker shal he scandalized  
in them. † Let not thy mouth be accustomed :: to swearing: 9  
for there be manie falles in it. † But let not the naming of 10  
God be vsual in thy mouth, and meddle not with the names  
of Saintes, because thou shalt not scape free from them. † For 11  
as a seruant daily examined, lacketh not the marke therof:  
so euerie one that sweareth, and nameth, shal not be wholly  
purged from sinne. † A man that sweareth much shal be 12  
filled with iniquitie, and plague shal not depart from his  
house. † And if he frustrate it, his sinne shal be vpon him: 13  
and if he dissemble, he offendeth double: † and if he sweare 14  
in vaine, he shal not be iustified: for his house shal be filled  
with retribution. † There is an other :: contrarie speech, also 15  
:: to death, be it not found in the inheritance of Iacob.  
† For of the merciful al those things shal be taken away, 16  
and they wil not wallow in sinnes. † Let not thy mouth be 17  
accustomed to :: vnurtered speech: for there is in it a word  
of sinne. † :: Remember thy father and thy mother, for thou 18  
sittest in the midst of greates men: † lest perhapes God 19  
forget thee in their sight, and being sorted with thy dailie  
custome, thou suffer reproch, and hadst better not haue bene  
borne, and curse the day of thy natiuitie. † A man accustomed 20  
to the wordes of reproch, wil not be instructed in al his daies.  
† Two sortes abound in sinnes, and the third bringeth wrath 21  
and perdition. † An :: hote soule as a burning fire wil not be 22  
quenched, til it swallow somewhat. † and a wicked man in 23  
the mouth of his flesh wil not cease til he kindle a fire. † To a 24  
man that is :: a fornicatour al bread is sweete, he wil not be  
wearie transgressing vnto the end. † Euerie man that passeth 25  
:: beyond his owne bed, contemning against his owne soule,  
and saying: Who seeth me? † Darkenes compasseth me, and 26  
the walles couer me, and no man beholdeth me: whom do  
I feare? the Highest wil not be mindful of my sinnes. † And 27  
he vnderstandeth not that his eye seeth al things, for that  
such feare of man expelleth from him the feare of God, & the  
eies of men fearing him: † and he knoweth not that the eies 28  
of our Lord are much more brighter then the sunne, behol-  
ding round about al the waies of men, and the botome of the  
depth, and the hartes of men looking into the hidden partes.  
† For al things were knowen to our Lord God, before they 29  
were created: so also after it is perfected he beholdeth al  
things.

Mat. 5.

I/a. 29.

:: Against rash,  
vntrue, & vn-  
lawful swea-  
ring, Iere. 4.

:: In oathes  
God is called  
to witnes as  
he that can  
not lie, but  
blasphemie  
attributeth  
that to God  
which perrey-  
neth not him,  
or attributeth  
to some crea-  
ture that  
which only  
belongeth to  
God, and so is  
a contrarie  
sinne to vnlaw-  
ful swearing.  
:: Both are  
mortal sinnes.  
:: Admonition  
against sinnes,  
of the tongue.  
:: Reproch to  
parents, and  
other neigh-  
bours.  
:: Against co-  
uetousnes.  
:: Fornication.  
:: Adultrie.

*Leui. 20.* 30 things. † Reuenge shal be taken on this man in the streates † Seing carnal  
*Dent. 22.* of the cittie, and as an horsecolt he shal be chased: and where adulterie shal  
 31 he expected not, he shal be apprehended. † And he shal be in be seuerely  
 dishonour with al men, for that he vnderstood not the feare punished,  
 32 of our Lord. † So euerie woman also that forsaketh her much more  
 33 husband, & getteth inheritance by mariage of an other. † For schisme here-  
 first she hath bene vnfaithful in the law of the Highest: and sie, and apo-  
 secondly she hath sinned against her busband: thirdly she hath stasie from  
 fornicated in adulterie, and hath gotten her children of an Catholique  
 34 other man. † This woman shal be brought into the Church, Religion.  
 35 and vpon her children there shal be examination. † Her  
 children shal not take roote, and her boughes shal not yeld  
 36 fruite. † She shal leaue her memorie to be cursed, and her  
 37 dishonour shal not be wiped out. † And they that are least  
 shal know, that nothing is better then the feare of God: and  
 nothing sweter, then to haue regard to the commandmentes  
 38 of our Lord. † It is great glorie to folow our Lord: for length  
 of daies shal be taken of him.

## CHAP. XXIIII.

*True and laudable Wisdom 5. proceeding from God, 6. shineth in his workes:  
 12. especially in his Church; where she bringeth forth al vertues. 26. She  
 inuiceth al vnto her. 44. and lighteneth her folowers with splendore of  
 doctrine.*

1 **W**ISDOM shal praise: her soule, & shal be honoured: Diuine wis-  
 in God, and shal glorie in the middes of her people, dom the Se-  
 2 † and shal open her mouth in the churches of the Highest, and cond Person  
 3 shal glorie in the sight of his power, † and in the middes of her of the B. Tri-  
 people she shal be exalted, and in the holie assemblie she shal nitie begotten  
 4 be admired, † and in the multitude of the elect she shal haue not created  
 praise, and among the blessed, she shal be blessed, saying: praiseth it self.  
 5 † I come forth from the mouth of the Highest, the first be- According to  
 6 gotten before al creatures. † I made that in the heauens there the phraze of  
 should rise light that faileth not, and as a cloud I couered al speech Iere. xi.  
 7 the earth. † I dwelt in the highest places, and my throne is in r. 14. The Lord  
 8 the pillar of a cloude. † I alone haue gone round about the of hostes hath  
 compasse of heauen, and haue penetrated into the bottome sworne by his  
 9 of the depth, and haue walked in the waues of the sea, † and soule, that is, by  
 10 stood in al the earth: and in al people, † and in euetie nation himself.  
 11 I haue had the primacie: † and I haue by strength troden  
 downe



downe the hartes of al the excellent, and the base; and in al these thinges :: I sought rest, & I shal abide in the inheritance of our Lord. † Then the creatour of al commanded, and said 12  
to me: & he that :: created me, rested in my tabernacle, † and 13  
he said to me: Inhabite :: in Iacob, and inherite in Israel, and take roote in myne elect. † From the beginning and before 14  
the worlds was I created, and vnto the world to come I shal not cease, and in the holie habitation I haue ministred before him. † And so in Sion was I established, and in the sanctified 15  
cittie likewise I rested, and my power was in Ierusalem. † And 16  
I tooke roote in an honorable people, and in the portion of my God his inheritance, and my abiding is in the ful assemblie of saintes. † I am exalted as a cedar in Libanus, and as a cypres 17  
tree in mount Sion. † As a palme tree in Cades am I exalted, 18  
and as a rose plant in Iericho: † As a faire oliue tree in the 19  
fieldes, and as a plane tree by the water in the streates am I exalted. † I gaue an odour as cinnamon, & aromatical balme: 20  
as chosen myrrhe haue I geuen the sweetenes of odour: † and as storax, and galbanum, and onyx, and aloes, and as Li- 21  
banus not cut, haue I perfumed myne habitation, and myne odour is as baulme non mingled. † I haue spred out my 22  
boughes as the terebinth, and my boughes are of honour and grace. † I as a vine haue fructified sweetenes of odour: and 23  
my flowers are fruite of honour and honestie. † I am the mo- 24  
ther of beautiful loue, and of feare, and of knowlege, and of holie hope. † In me is al grace of way and truth, in me al 25  
hope of life and vertue. † Passe to me al ye that desire me, 26  
and be filled of my generations. † For my spirit is sweete a- 27  
boue honie, and myne inheritance aboue honie and the honie combe. † My memorie is vnto generations of worldes. 28  
† They that :: eate me, shal yet hunger: and they that drinke 29  
me, shal yet thirst. † He that heareth me, shal not be con- 30  
founded: and they that worke in me, shal not sinne. † They 31  
that explicate me, shal haue life euerlasting. † Al these thinges 32  
are the booke of life, and the testament of the Highest, & the knowlege of truth. † Moyses commanded a law in the pre- 33  
ceptes of iustices, and an inheritance to the house of Iacob, and the promises to Israel. † He appointed to Dauid his ser- 34  
uant for to raise vp a king of him most strong, and sitting in the throne of honour :: for euer. † Who filleth wisdom as 35  
Phison, and as Tigris in the daies of new fruires. † Who 36  
repleni-

P/s. 18

God offereth his grace, but forceth not anie to accept it.

Creation is nothere taken in the strict signification, but for diuine production, in that God the Father by vnderstanding begetteth God the Sonne. As likewise the Father and the Sonne by loue produce the Holie Ghost. In the Church only is effectual grace.

The more grace any hath the more he desireth and receiueth.

In Dauids progenie God preferred the



replenisheth vnderstanding as Euphrates, who multiplieth it  
 37 as Iordan in the time of haruest. † Who sendeth discipline as  
 38 the light, and assisting as Gehon in the day of vintage. † Who  
 first hath perfect knowledge of it, & a weaker shal not searche  
 39 it out. † For her cogitation shal abound aboute the sea, and  
 40 her counsels aboute the greate depth. † I wisdom haue  
 41 powred out riuers. † I as a fuisse of a mightie water out of the  
 riuier, I as the riuier Dioryx, & as a water coundite I came out  
 42 of paradise. † I said: I wil water my garden of plantes, and  
 44 wil inebriate the fruite of my medow. † And hehold my  
 fuisse was made abundant, and my riuier came neere to a sea.  
 44 † Because I illuminated doctrine to al as the morning light,  
 45 & I wil declare it far. † I wil penetrate al the inferiour partes  
 of the earth, and wil behold al that sleepe, and wil illuminate  
 46 al that hope in our Lord. † I wil yet powre out doctrine as  
 prophecie, and wil leaue it to them that seeke wisdom, and  
 47 wil not cease vnto their progenies euen to the holie age. † See  
 ye that I haue not laboured for myself only, but for al that  
 seeke out the truth.

kinglie state  
 til the captiui-  
 tie: and the  
 estimation of  
 the royal  
 bloud vnto  
 Christ But in  
 al this Dauid  
 was a figure of  
 Christ. ¶ Who  
 sitteth in the  
 Throne of  
 honour abso-  
 lutely for euer.

## CHAP. XXV.

*Concord betwen bretheren, neighboures, and man and wife, much pleaseth  
 God. 3. A poore man proud, a richman a lier, and an old man doting in  
 carnal, or worldis thinges, are very hateful. 9. He that seeth his children  
 good; and his enemies ouerthrowne; hath a good wife; offendeth not in  
 speech; consenteth not to sinne; hath a true freind; teacheth good doctrine;  
 hath sacred; and humane knowlege: hath undoubtedly nine happie  
 thinges: but to feare God conteyneth 14. and excelleth al. 17. A wicked  
 woman (heresie) is very detestable, 30. and most intolerable, if she haue  
 supreme dominion.*

1 **I**N three thinges my spirit is pleased, which are approued  
 2 before God, and men: † The concord of bretheren, and  
 the loue of neighboures, and man and wife wel agreeing  
 3 together. † Three sortes my soule hateth, and I am greatly  
 4 greeued at their life; † A poore man proud: & a rich man a  
 5 lyer: an old man a foole, and doting. † The thinges that thou  
 hast not gathered in thy youth, how shalt thou find them in  
 6 thy old age? † How beautiful is iudgement for a grey head,  
 7 and for ancientes to know counsel! † How beautiful is  
 wisdom for the aged, & vnderstanding glorious, and counsel!  
 8 † Much cunping is the crowne of old men, and the feare of

Three very  
 commendable  
 thinges.

Other three  
 detestable.

∴ Nine happie things in this life.

God is their glorie. † ∴ Nine things not to be imagined of 9  
the hart haue I magnified, and the tenth I wil tel vnto men  
with my tongue: † A man that hath ioy in his children; liuing 10  
and seeing the subuersion of his enemies. † Blessed is he that 11  
dwelleth with a wise woman; & that hath not offended with  
his tongue; and that hath not serued such as are vnworthie of  
him. † Blessed is he that findeth a true freind; and that decla- 12  
reth iustice to an eare that heareth: † How great is he, that 13  
findeth wisdom; and knowlege; but he is not aboute him ∴ that  
feareth our Lord. † The feare of God hath set it self aboute al 14  
things: † blessed is the man, to whom is geuen to haue the 15  
feare of God: he that holdeth it, to whom shal he be re-  
sembled? † The feare of God is the beginning of his loue: 16  
and the beginning of faith is to be fast ioyned vnto it. † The 17  
heauines of the hart is al plague: & al malice, ∴ the wickednes  
of a woman. † And he wil see al plague, and not the plague of 18  
the hart: † & al wickednes, & not the wickednes of a woman: 19  
† and al obduction, and not the obduction of them that hate 20  
him: † and al reuenge, and not the reuenge of the enemies. 21  
† There is no head worse then the head of a serpent: † and 22  
there is no anger aboute the anger of woman. It shal be more 23  
pleasant to abide with a lyon and dragon, then to dwel with a  
wicked woman. † The wickednes of a woman changeth her 24  
face: and darkeneth her countenance as a beare: and wil shew  
it as a sacke. In the middes of her neighbours, † her husband 25  
groued, and hearing he sighed a litle. † Al malice is short to 26  
the malice of a woman, the lot of sinners fal vpon her. † As 27  
the going vp a grauelie way in the feete of the aged, so a  
woman ful of tongue to a quiet man. † Looke not vpon a 28  
womans beautie, and desire not a woman for beautie. † A 29  
womans anger, and impudencie, and confusion is great. † A 30  
woman ∴ if she haue superioritie, is contrarie to her husband.  
† An humbled hart, and heauie countenance, and plague of 31  
hart, is a wicked woman. † Feeble handes, and disiointed 32  
knees, a woman that doth not make her husband happie.  
† From woman came the beginning of sinne, and by her we 33  
doe al die. † Geue not issue to thy water, no not a litle: nor 34  
to a wicked woman leaue, to goe forth. † If she walke not 35  
at thine hand, she wil confound thee in the sight of thyn  
enemies. † Cut her off from thy flesh, lest she alwaies abuse 36  
thee.

Iac 3.

Pro. 21

∴ The description of heresie vnder the figure of a wicked woman: whose malice is secretly couered vnder pretence of truth and pietie.

∴ Lay-headshippe in spiritual causes is so vnreasonable and absurde, that few heretikes wil indure it.



## CHAP. XXVI.

*The praises of a good woman. 5. The betraying of a citie, mutenie of people, and false accusation are terrible, but a ielous woman is more greuous.*  
 10. *Diuers it qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warier wanting liuelihood, a wiseman not regarded, and greatest griefe to see a iust man become wicked. 28. A man full of busines hardly careth for his soule: and an Inne keeper of sinners in wordes.*

- 1 **T**HE husband of a good wife is happie: for the number of  
 2 his yeares is :: duble. † A strong woman delighteth her husband, and shal accomplish the yeares of his life in peace. An vnquiece life depriueth  
 3 † A good woman is a good portion, in the good portion of them that feare God shal she be geuen to a man for good a man of much  
 4 deedes: † And the hart of rich and poore is good, at al time comforth: and  
 5 their countenance is merie. † Of three things my hart hath therfore con-  
 6 bene afraid, and at the fourth my face hath trembled: † The tinual peace is  
 7 8 † betraying of a citie, and a gethering together of the people: as a duble life.  
 9 † false calunnie, al more greuous then death. † A ielous  
 10 woman, is the sorow and moorning of the hart. † In a ielous  
 11 woman is a scourge of the tongue, communicating with al.  
 12 † As :: a yoke of oxen, that is moued, so also a wicked woman: :: As when  
 13 he that holdeth her, is as he that taketh hold of a scorpion. oxen moue,  
 14 † A woman geuen to drunkennes is great anger: & her con- the yoke on  
 15 tumelie and turpitude shal not be hid. † The fornication of a their neckes  
 16 woman shal be knowen in the lifting vp of her eies, and in doth moue  
 17 her eieliddes. † On thy daughter that turneth not away her withal: so  
 18 self, set sure watche: lest occasion found she abuse herself. a wicked wo-  
 19 † Take heede of the impudencie of her eies, and meruel not man (to witte  
 20 if she contemne thee. † As a wayfaring man that thirsteth, heresie) can  
 21 wil she open her mouth to the fountaine, and wil drinke of not rest, nor  
 22 euerie water that is next, and wil sit against euerie hedge, and let others rest.  
 23 open her quier against euerie arrow, vntil she faile. † :: The quieer.  
 24 grace of a diligent woman shal delight her husband, and shal :: The Catho-  
 25 fatte his bones. † Her discipline is the gift of God. † A wise lique faith is  
 26 and stil woman, there is no exchange for a soule instructed. the ground of  
 27 † A holie, and shamefast woman, is grace vpon grace. † And al vertues.  
 28 al weight is not worthie a continent soule. † As the sunne  
 29 rysing to the world in the highest places of God, so is the  
 30 beautie of a good woman for an ornament of her house.



† A lampe shynynge vpon the holie candlestick, & the beaurie 22  
 of the face vpon stayed age. † Pillars of gold vpon feete of 23  
 siluer, and stable feete vpon the soules of a stayed woman. 24  
 † Eternal fundations vpon a sound rocke, and the command-  
 ments of God in the hart of a holie woman. † At two thinges 25  
 my hart is greeued, and at the third anger is come vpon me:  
 † A man of warre decayynge by pouertie: and a wise man con- 26  
 demned: † and he that transgresseth from iustice to sinne, 27  
 God hath prepared him to the sword. † Two sortes haue 28  
 appeared vnto me hard and dangerous, a merchant is hardly  
 rid of negligence: and a viteler shal not be iustified from the  
 sinnes of the lippes.

Those that  
 kepe innes  
 or ailehouses  
 are alwayes  
 talking, as  
 willing to  
 please al, but  
 in much talke  
 wanteth not  
 sinne. *Pro. 10.*  
 7, 19.

## CHAP. XXVH.

*For want, and desire of riches, manie committe sinne. 4. from which the feare  
 of God preserueth. 6. Tentation proueth, Who is iust, 12. constant, and  
 modest. 17. Freindes are bond to secrecie, 25. and fidelitie.*

**T**HROUGH pouertie manie haue offended: and he that 1 *1. Tim. 1*  
 seeketh to be made rich, turneth away his eie. † As a 2  
 stake is fastened in the middes of stones compact together, so  
 also in the middes of selling and buying, sinne shal be strait-  
 ened. † Sinne shal be destroyed with the sinner. † If thou 3  
 hold not thyself instantly in the feare of our Lord, thy house 4  
 shal quickly be subuerted. † As in the shaking of a sieue the 5  
 dust wil remaine: so the perplexitie of a man in his cogita-  
 tion. † The fornace tryeth the potters vessels, and the tenta- 6 *Pro. 27*  
 tion of tribulation iust men. † As the husbandrie about a tree 7  
 sheweth the fruite thereof, so a word out of the thought of  
 the hart of man. † Praise not a man before ful discourse, for 8  
 this is the trial of men. † If thou folow iustice, thou shalt 9  
 apprehend it: and shalt put it on as a long robe of honour, and  
 thou shalt dwell with it: and it shal protect thee for euer, and  
 in the day of knowleging thou shalt finde stedfastnes. † The 10  
 foules flocke together to their like: and truth shal returne to  
 them, that worke it. † The lion alwayes lyeth in wayte for a 11  
 pray: so sinnes for them that worke iniquities. † A holie man 12  
 continueth in wisdom: as the sunne: for a foole is changed  
 as the moone. † In the middes of the vnwise keepe the word 13  
 til his time: but in the middes of deepe considerers be conti-  
 nually. † The narration of sinners is odious, & their laughter 14  
 is in the delighes of sinne. † Speach that sweareth much 15  
 shal

The soule is  
 kept in good  
 state by fea-  
 ring God.  
 After that  
 sinne is purged  
 there remaine  
 reliques in the  
 soule, as dust  
 in a siene,  
 when the  
 chaffe is cast  
 out, til it be  
 more purged  
 or washed.  
*Psal. 50. v. 4.*

Whether the  
 sunne shineth  
 forth or not, it  
 is alwayes  
 light: so is a  
 man al-

shal make the heare of the head to stand vpright: and his  
 16 lacke of reuence is the stopping of the eares. † Shedding of  
 bloud is in the bawling of the proud: and their cursing is a  
 17 greuous hearing. † He that discloseth the secrete of a freind,  
 loseth credite, and he shal not finde a freind to his minde.  
 18 † Loue thy neighbour, and be ioyned with him in fidelitie.  
 19 † But if thou discover his secrets, thou shalt not pursue after  
 20 him. † For as a man that loseth his freind, so also he that  
 21 loseth the freindshipe of his neighbour. † And as he that  
 letteth a bird goe out of his hand, so hast thou least thy  
 22 neighbour, & shalt not take him. † Follow him not, because  
 he is far absent, for he is fled, as a doe out of the snare: because  
 23 his soule is wounded. † Thou canst no more blinde him, and  
 24 of a curse there is reconciliation: † but to disclose the secrets  
 25 of a freind, is the desperation of an vnhappie soule. † He that  
 winketh with the eie, forgerh wicked thinges, and no man  
 26 wil cast him of: † in the sight of thyne eyes he wil sweete his  
 mouth, and wil be in admiration vpon thy wordes: but at the  
 last he wil peruert his mouth, and in thy wordes he wil lay a  
 27 scandal. † I haue heard manie thinges, & haue not esteemed  
 28 them equal to him, and our Lord wil hate him. † He that  
 casteth a stone on high, it wil fal vpon his head: and  
 29 deceitful stroke wil diuide the woundes of the deceitful. † He  
 that diggeth a pit, shal fal into it: and he that setteth a stone for  
 his neighbour, shal stumble on it: & he that layeth a snare for  
 30 an other, shal perish in it. † To a man that doth most wicked  
 counsell, it shal be turned vpon himself, and he shal not know  
 31 from whence it cometh to him. † Derision & reproch of the  
 proud, and vengeance as a lyon shal lie in waite for him.  
 32 † They shal perish in a snare that are delighted with the fal of  
 the iust: and sorow shal consume them before they die.  
 33 † Anger and furie, both are execrable, and the sinful man shal  
 be subiect to them.

vvayes ver-  
 tuous, vvhe-  
 ther it appeare  
 outvvardly  
 or no.

:: A foole, or  
 vvicked man,  
 hath no light  
 of vertue in  
 himself (like  
 the moone)  
 but sometimes  
 semeth to  
 haue more  
 light, some-  
 times lesse,  
 sometimes  
 none at al. S.  
 Bernard.

:: He that  
 expressly doth  
 iniurie to an  
 other is iustly  
 punished also  
 in this vvorld.  
 :: How se-  
 cretly soeuer  
 anie hurte  
 an other, he  
 vvoundeth his  
 owne con-  
 sciencce, and  
 can not escape  
 Gods iudge-  
 ment.

## CHAP. XXVIII.

*Abstaine from reuenge, 8. and strife, 15. from making debate, 28. from  
 hearing, and speaking euil.*

1 **H**E that wil be reuenged, shal finde reuenge of our  
 2 Lord, and keepinge he wil keepe his sinne. † Forgeue  
 thy neighbour hurting thee: & then shal thy sinnes be loosed

:: He that  
 seeketh re-  
 uenge contra-  
 rie to the



course of iustice, or of euil intention, or of rancor of mind, sinneth grievously.

Charitie requirerh that we remitte injuries with three conditions, if the offender be truly penitent, if the remission of punishment be not against iustice, nor against necessarie discipline.

¶ Vndiscrete reporte to one what another hath saide, is often cause of much discontentment, and of dissention.

to thee when thou prayest. † Man to man reserueth anger, 3  
and doth he seeke remedie of God? † He hath not mercie on 4  
a man like vnto himself, and doth he intreate for his owne  
sinnes? † Himself whereas he is flesh, reserueth anger, and 5  
doth he aske propitiation of God? Who by prayer shal  
obteyne for his sinne? † Remember the last thinges, & cease 6  
to be at enmitie: † for consumption and death are imminent 7  
in his commandmentes. † Remember the feare of God, and 8  
be not angrie with thy neighbour: † Remember the testa- 9  
ment of the High, & contemne the ignorance of thy neighbour.  
† Refraine thyself from strife, and thou shalt diminish thy 10  
sinnes: † for an angrie man kindleth strife, and a sinful man 11  
wil trouble his freindes, and in the middes of them that are at  
peace he wil cast in enmitie. † For according to the wood of 12  
the forest, so the fire burneth: and according to the power of  
a man, so shal his anger be, and according to his substance he  
wil increafe his anger. † Hastie contention kindleth a fire: 13  
and hastie strife shedeth blood: and an il testifying tongue  
bringeth death. † If thou blow vpon a sparck, it wil burne as 14  
a fire: and if thou spitte thereon, it shal be quenched: both  
procede out of the mouth. † The whisperer & duple tounge 15  
is accurst: for he hath troubled manie that were at peace. † A 16  
third tongue hath moued manie, and disperfed them from  
nation into nation. † It hath destroyed the walled citie of the 17  
rich, and hath digged downe the houses of great men. † It 18  
hath cut the forces of peoples, and vndone strong nations.  
† A third tongue hath cast out manlie women, and depriued 19  
them of their labours. † He that regardeth it, shal not haue rest, 20  
neither shal he haue a freind in whom he may repose. † The 21  
stroke of a whippe maketh a blew marke: but the stroke of  
the tongue wil breake the bones. † Manie haue fallen by 22  
the edge of the sword, but not so as they that haue perished by  
their tongue. † Blessed is he that is couered from a wicked 23  
tongue, that hath not passed into the anger therof, and that  
hath not drawen the yoke therof, and hath not bene tyed in  
the bandes therof: † for the yoke of it, is a yoke of yron: and 24  
the band of it is a band of brasse. † The death of it, is a most 25  
wicked death: and hel is more profitable then it. † The conti- 26  
nuance of it shal not be permanent, but it shal obteyne the  
waies of the vniust: and it shal not burne the iust in the flame  
therof. † They that forsake God, shal fal into it, and it shal 27  
burne

Prov.



burne in them, and shal not be quenched, and it shal be sent in vpon them as a lion, and as a leopard it shal hurt them.

- 28 † :: Hedge thine eares with thornes, and heare not a wicked  
 29 tongue, and make doores to thy mouth, and locks. † Lay  
 together thy siluer, and make balance to thy wordes, and right  
 30 bridles to thy mouth: † and take heede, lest perhapse thou  
 slippe in thy tongue, & fall in the sight of the enemies, that lie in  
 wayte for thee, and thy fall be vncurable vnto death.

:: To heare  
 detraction is  
 as bad as to  
 speake it.

## CHAP. XXIX.

*Lend charitably, 3. and restore faithfully. 10. For the fault of ill debtors, omitte not to helpe the honest. 12. rather geue almes where neede is. 19. Be thankful for suretiship, 28. Live frugally. 32. Goe not a ghestning for delicate chere.*

- 1 **H**E that :: lendeth to his neighbour, doth mercie: and  
 he that preuayleth with hand, keepeth the command-  
 2 ments. † Lend to thy neighbour in the time of his necessitie,  
 3 and :: againe repay thy neighbour in his time. † Confirm  
 thy word, and doe faithfully with him: & thou shalt finde at al  
 4 time, that which is necessarie for thee. † Manie haue esteemed  
 a thing lent as a thing found, and haue geuen molestation to  
 5 them that did helpe them. † Til they receiue, they kisse the  
 handes of the lender, and in promises they humble their  
 6 voice: † and in the time of repaying they wil aske a time, and  
 wil speake wordes of tediousnes and murmurings, and wil  
 7 make the time an excuse: † and if he be able to pay, he wil  
 resist, he wil pay scarce halfe of the whole, and wil account  
 8 it as a thing found: † but if not, he wil defraude him of his  
 9 money, and possesse him an enemy without cause: † and wil  
 repay him reproches and curses, and for honour and benefite  
 10 wil repay him contumelie. † Manie haue not lent, not  
 because of wickednes, but they were afraid to be defrauded  
 11 without cause. † But yet vpon the humble be stronger of  
 12 minde, & for almes differre him not. † Because of the com-  
 mandment receiue the poore: and because of his pouertie,  
 13 send him not away empty. † Lose money for thy brother and  
 14 thy freind: and hide it not vnder a stone vnto perdition. † Put  
 thy treasure in the precepts of the Highest, :: & it shal profite  
 15 thee more then gold. † Shut vp almes in the hart of the poore,  
 16 and the same shal obteyne for thee against all euil. † Aboue the  
 17 shilde of the mightie, & aboue the speare, it shal fight against  
 thine

:: Lending is a  
 worke of mer-  
 cie, & a kinde  
 of almes.

To repay that  
 is borrowed is  
 a worke of iu-  
 stice, wittingly  
 not to restore  
 is as bad as  
 theft.

:: Great fruite  
 of workes of  
 mercie.

thyne enemye. † A good man becometh suretie for his 18  
 neighbour : and he that hath lost shame, wil leaue him to  
 himself. † Forget not the kindnes of a suertie: for he hath 19  
 geuen his life for thee. † The sinner and vncleane person  
 fleeth from his suretie. † A sinner counteth the goodes of 20  
 his suretie to himself : and vnthankful in minde wil forsake  
 him that deliuered him. † A man is suretie for his neighbour: 22  
 and when he hath lost shame, he shal be forsaken of him.  
 † Naughtie suretieshippe hath vndone manie, that were 23  
 in good case, and hath tossed them as a waue of the sea.  
 † Whurling round about, it hath made mightie men to re- 24  
 moue, and they haue wandred in strange nations. † A sinner 25  
 that transgresseth the commandment of our Lord, shal fal  
 into naughtie suretieshippe : and he that endeuoureth to doe  
 manie thinges, shal fal into iudgement. † Recouer thy 26  
 neighbour according to thy power, and take heede to thy  
 self that thou fal not. † The beginning of mans life water & 27  
 bread, and garment, and house couering his turpitude.  
 † Better is the poore mans sayre vnder a roofof bordes, then 28  
 sumptuous cheere in a strange place without a house. † Let 29  
 the least thing please thee in steede of a great, and thou shalt  
 not heare the reproach of peregrination. † It is a naughtie 30  
 life to change lodging from house to house : and where he  
 shal lodge, he shal not deale boldly, nor open his mouth.  
 † He shal lodge, and feede, and make the vathankful 31  
 drinke, and beside these thinges he shal heare bitter wordes.  
 † Passe thou stranger, & furnish the table, & with the thinges 32  
 thou hast in thy hand, feede the rest. † Depart from the 33  
 presence of the honour of my freindes: for the necessitie of my  
 house my brother is to be lodged with me. † These thinges 34  
 be greuous to a man that hath vnderstanding : rebuke for the  
 house, and the reproch of the lender.

∴ Prudence  
 requireth that  
 by helping an  
 other, thou  
 doest not  
 overthrow  
 thyself.

### CHAP. XXX.

*Chastisement of children is necessarie, and indulgence very dangerous.*

14. *Health is better then riches. 17. A troublefome life is worse then death.*

22. *Be not pensie but chereful in mind.*

**H**E that loueth his soune, doth accustome him to stripes, 1  
 that he may reioyce in his later end, and not grope after  
 the doores of his neighboures. † He that teacheth his sonne, 2  
 shal be praised in him, & in the middes of them of his household  
 he shal glorie in him. † He that teacheth his sonne, doth cast 3  
 the

Pro 13.  
 24.



- the enimie into emulation, and in the middes of his freindes
- Dent. 6.* 4 he shal glorie in him. † His father is dead, & he is as it were not dead : for he hath left behind him the like to himself.
- 5 † In his life he sawe and reioyced in him : in his death he was not made sorie, neither was he confounded before the enemies. † For he left a defender of his house against the enemies,
- 6 & one that should render thanck to his freindes. † :: For the soules of his sonnes he wil binde vp his woundes, & at euerie
- 7 voice his bowels shal be troubled. † An vntamed horse becometh stubburne, and a dissolute childe wil become headie.
- 8 † Pamper thy sonne, and he wil make thee afraid : play with
- 10 him, and he wil make thee sorowful. † Laugh not with him, lest thou be sorie, and at the last :: thy teeth shal be on edge.
- 11 † Geue him not power in his youth, and contemne not his cogitations. † Curbe his necke in youth, and knock his sides whiles he is a childe, lest perhaps he be hardned, and beleeue thee not, and he shal be sorow of minde to thee.
- 12 † Teach thy sonne, and worke in him, that thou offend not
- 13 in his dishonestie. † Better is a poore man whole, and strong of force, then a rich man weake and scourged with miserie.
- 14 † The :: health of the soule in holines of iustice, is better then al gold and siluer : and a sound bodie, then infinite reuenues.
- 15 † There is no riches about the riches of the health of the bodie : and there is noe delight about the ioy of the
- 16 hart. † Better is death then a bitter life : and euerlasting rest, then continual sicknes. † Good thinges hid in a mouth that
- 17 is shut, are as messes of meates set about a graue. † Whar shal sacrifice profite an idol? for neither shal he eate, nor smel :
- 18 † so he that is chased away of our Lord, beareth the rewardes
- 19 of iniquitie : † seing with his eies, & groning, as an eunuch embracing a virgin and sighing. † :: Geue not heuines to thy
- 20 soule, & afflict not thyself in thy counsel. † Ioyfulness of the
- 21 hart, this is the life of a man, and a treasure without defect of holines : and the ioy of a man is long life. † Haue mercie on
- 22 thine owne soule, :: pleasing God, and refraine : and comfort thy hart in his holines : and expel sorow far from thee. † For
- 23 sorow hath killed manie, and there is noe profite in it.
- 24 † Enuie and anger diminish the daies, and thought wil bring
- 25 old age before the time. † A magnifical hart, is good in bankettes : for his bankettes are made diligently.
- 26
- 27

:: The eldest sonne being heyre to his father, is to haue special care of the other children, euen to the aduenturing of his owne hure for their liues. :: Teeth on edge or gnashing of teeth, is a part of hel paines. *Mat. 8. 10. 13.* & sometimes beginneth in this life.

:: Pietie is about al riches, and honour.

:: Suffer not vneccessarie penitencies to afflict thy mind, through pusillanimitie. :: But relie wholly vpon Gods wil and providence, resigning thy wil vnto his.



*By seeking vertue, and laboring for necessities, the flesh is subdued to the spirit. 8. Moderate riches are best, 12. With temperance in diette, 30. especially in drinking.*

∴ They that  
employ al  
their studie to  
gette vertues,  
shal be more  
free from ten-  
tations of the  
flesh.

∴ And from  
drawlines of  
mind: where-  
upon S Ierom  
admonisheth:  
*Loue the studie  
of holie Scrip-  
tures, and thou  
wilt not lose  
the vices of the  
flesh. Epist ad  
Rusticum Mo-  
nach.*

∴ It is in mans  
freewil to  
transgresse, &  
therfore they  
are happie,  
that through  
Gods grace  
do not breake  
his comand-  
ments.

**W**ATCHING ∴ after honestie shal pine the flesh, & 1  
the thought thereof ∴ taketh away sleepe. † The 2  
thought of foreknowlege turneth away the vnderstanding,  
& greuous infirmities maketh a sober soule. † The riche man 3  
hath laboured in gathering of substance together, & in his rest  
he shal be replenished with his goodes. † The poore man 4  
hath laboured in the diminishing of his liuing, and in the end  
he is made poore. † He that loueth gold shal not be iustified: 5  
& he that foloweth after corruption, shal be replenished of it.  
† Manie haue bene geuen into falles for gold, and theire perdi- 6  
tion hath come by the beautie thereof. † The gold of them 7  
that sacrifice is a wood of offence: wo to them, that folow  
after it, and euerie vnwise man shal perish in it. † Blessed is 8  
the rich man that is found without spot: and that hath not  
gone after gold, nor hoped in money and treasures. † Who is 9  
this, & we wil praise him, for he hath done meruelous thinges  
in his life. † Who is proued therein, & perfect, shal haue eternal 10  
glorie. He that ∴ could transgresse, and hath not transgressed:  
and doe euils, and hath not done: † therfore are his good 11  
thinges stablished in our Lord, & al the church of saintes shal  
declare his almes. † Art thou set at a great table? open not thy 12  
iawe therevpon first. † Say not this: There be manie thinges 13  
which are vpon it. † Remember that a naughtie eie is euil. 14  
† What is created worse then the eie? therefore shal it weepe 15  
at euerie face. When it shal see, † stretch not out thy hand first, 16  
and so contaminated with enuie thou be ashamed. † Be not 17  
oppressed in a feast. † Vnderstand by thyself what thy neigh- 18  
bours thinges are. † Vse as a frugal man those thinges, that 19  
are set before thee: lest thou be hated when thou eatest much.  
† Leauē of first, for maners sake, and excede not, lest thou 20  
perhaps offend. † And if thou be set in the middes of manie, 21  
stretch not forth thy hand before them: neither doe thou first  
aske to drinke. † How sufficient is a little wine for a man wel 22  
taught, and in sleeping thou shalt not be pained with it, and  
thou shalt feele no griefe. † Watching, & choler, & torment to 23  
an vnfatiable man: † sleepe of health is in a man of spare diet: 24  
he shal

he shal sleepe vntil morning, and his soule with him shal be  
 25 deliged. † And if thou hast bene forced with eating much,  
 rise from the middes, and vomite, and it shal refresh thee, and  
 16 thou shalt not bring infirmitie to thy bodie. † Heare me my  
 sonne, and despise me not: and in the end thou shalt finde my  
 27 wordes. † In al thy workes be quicke, and al infirmitie shal  
 28 not chance vnto thee. † The lippes of manie shal blesse him  
 that is magnifical in breads, and the testimonie of his truth is  
 29 faithfull. † In naughtie bread the cittie wil murmur, and the  
 30 testimonie of the naughtines thereof is true. † Prouoke not  
 them that loue wine: for wine hath destroyed very manie.  
 31 † Fire tryeth hard yron: so wine drunken in drunkennes  
 32 shal rebuke the hartes of the proud. † Equal life to al men,  
 wine in sobrietie: if thou drinke it moderatly, thou shalt be  
 33 34 sober. † What is the life that is diminished with wine? † What  
 35 defraudeth life? death. † Wine was created for ioyfulness, and  
 36 not for drunkenes from the beginning. † Wine drunken mo-  
 37 deratly is the ioy of the soule, and the hart. † Sober drink-  
 38 ing is health to soule and bodie. † Much wine drunken ma-  
 39 keth prouocation, & wrath, & manie ruines. † Much wine  
 40 drunken is bitternes of the soule. † The couragiousnes of  
 drunkennes, is offence of the vnwise, lessening the strength,  
 41 and making woundes. † In a banquet of wine rebuke not  
 thy neighbour: and despise him not in his mirth. † Speake nor  
 42 to him wordes of reproch: and presse him not in demanding  
 againe.

Prou 22.

Psa. 103.  
Prou 31.

As bread is  
 the chiefe su-  
 stenāce of the  
 bodie, so do-  
 ctine is of the  
 minde, which  
 being good  
 nourisheth,  
 & if it be bad  
 corrupteth  
 them that re-  
 ceiuie it.

## CHAP. XXXII.

*Superiors must rule with mekenes, 4. teaching those wisdom that are capable  
 thereof. 7. Be moderate in musike, and in wine. 9. Let yongmen be dili-  
 gent to heare, and sparing to speake. 13. especially before their betters. 15.  
 Be alwayes wel occupied. 17. Serue, and feare God. 21. admitte correction.  
 24. do nothing without counsel.*

Humilitie is  
 necessarie in  
 al, but most  
 especially in  
 men of aucto-  
 ritie. The grea-  
 test art in his  
 life is to con-  
 temne vaine  
 glorie in  
 the sight of au-  
 thoritie. S Greg.  
*de cura pastoralis*

1 **H**Ave they made thee Ruler? :: be not extolled: be  
 2 among them as one of them. † Haue care of them, and  
 so fitte thou stil, and al thy care being dispatched, repose.  
 3 † That thou maist reioyce for their sakes, & receiue a crowne  
 as an ornament of grace, and obteyne the dignitie of the con-  
 4 tribution. † Speake thou that art elder: for it becometh thee,  
 5 † the first word to him that loueth with knowlege, & hinder  
 6 not musike. † Where there is no heering, power not our

Eccle. 3.

speache, and extol not thyself out of time in thy wisdom.  
 † A litle pearle of the carbuncle in an ornament of gold, and 7  
 the comparifon of musicians in a bawker of wine. † As a 8  
 signet of the emerauld is in the working of gold: so the melo-  
 die of musike in ioyful and moderate wine. † Heare holding 9  
 thy peace, & for thy reuerence good grace shal come to thee.  
 † Yong man speake in thine owne cause scarcely. † If thou 10 11  
 be asked twise, let thine answer haue an head. † In manie 12  
 thinges be as it were ignorant, and heare holding thy peace  
 and withal asking. † In the middes of greate men presume 13  
 not: and where ancients are, speake not much. † Before 14  
 haile there shal goe lightning: & grace shal goe before sham-  
 fastnes, & for thy reuerence good grace shal come to thee.  
 † And at the houre of rysing slacke not thyself: but runne 15  
 before first into thy house, and there withdraw thyself, and  
 there play, † and doe thy conceites, and not in synnes and 16  
 proud word. † And aboue al these thinges blesse our Lord, 17  
 that made thee, & that doth replenish thee with al his goodes.  
 † He that feareth our Lord, shal receiue his doctrine: and 18  
 they that wil watch after him, shal finde blessing. † He that 19  
 seeketh the law, shal be replenished with it: and he that  
 doth deceitfully, shal be scandalized by it. † They that 20  
 feare our Lord, shal finde iust iudgement, and shal kindle  
 iustices as light. † A sinful man wil dee reprehension, and 21  
 according to his wil, wil finde excuse. † A man of counsel 22  
 wil not destroy vnderstanding, an aliene and proud man wil  
 not dread feare: † Yea after he hath done with feare without 23  
 counsel, he shal be controuled euen by his owne pursuities.  
 † Sonne: doe nothing without counsel, and after the fact 24  
 thou shalt not repent. † Goe not in the way of ruine, and 25  
 thou shalt not stumble at stones: committe not thyself to a  
 laborious way, lest thou set a scandal to thy soule. † And 26  
 beware of thy children, and take heede of them of thy house-  
 hold. † In al thy worke beleue thy soule: by faith: for this is 27  
 the keeping of the commandmentes. † He thal beleueth God, 28  
 attendeth to the commandmentes: and he that trusteth in  
 him, shal not be lessened.

∴ God dire-  
 ceth mens re-  
 solutions, and  
 actions, when  
 they vse the  
 meanes of con-  
 sultation, as he  
 hath appoin-  
 ted: for vwhen  
 two or three  
 are gathered  
 in his name, he  
 is in middes of  
 them. Mat. 18

∴ Do not  
 gaunst thy co-  
 science.

### CHAP. XXXIII.

*Fear of God defendeth from al aduersaries. 5. Follie is vncoustant. 8. God  
 disposeth al to the best. 13. Man is in Gods hand, as clay in the potters. 20.  
 Superiors must keepe their auctoritie: and their subiectes in discipline.*

To him



**T**O him that feareth our Lord euils shal not happen, but  
 in temptation God wil keepe him, and deliuer him from  
 euils. † A wise man hateth not the commandments and  
 iustices; and he shal not be shaken as a shippe in a storme.  
 † A man of vnderstanding beleueth the law of God, and the  
 law is sure to him. † He that repeteth an interrogation,  
 shal better prepare his answer, and so shal be heard, and  
 shal keepe discipline. † The hart of a foole is as a wheele  
 of a cart: & his cogitation as a turning axeltree. † A stalion  
 horse neyeth vnder euerie one that sitteth vpon him, so  
 a freind that is a scorner. † Why doth one day excel an other,  
 and one light an other, and one yeare an other yeare of  
 the sunne? † By the knowlege of our Lord they were sepe-  
 rated, the sunne being made, and keeping the precept. † And  
 he changed times, and the festiual daies thereof, and in the  
 same they celebrated the festiual daies at an houre. † Of  
 them God exalted and magnified, and of them he put into the  
 number of daies. And al men are of the ground, and of the  
 earth, from whence Adam was created. † In the multitude  
 of the discipline of our Lord he separated them, and changed  
 their waies. † Of them he blessed, and exalted: and of them  
 he sanctified, and applied to himself: and of them he cursed  
 and humbled, and conuerted them from their separation.  
 † As potters clay is in his hand, to fashion and dispose it.  
 † Al his wayes according to his disposition: so man in the  
 hand of him, and he wil render to him according to his iudge-  
 ment. † Against euil is good, and against death life: so also  
 against a iust man a sinner. † And so looke vpon al the workes  
 of the Higheft. Two against two, and one against one. † And  
 I awaked last, and as he that gathereth bearies after the grape  
 gatherers. † In the blessing of God, I also haue hoped: and as  
 he that gathereth grapes, haue I filled the wine presse. † See  
 that I haue not laboured for myself only, but for al that seeke  
 our discipline. † Heare me ye great men, and al peoples, and  
 ye rulers of the Church karken with your eares. † To sonne  
 and wife, brother and freind, geue not power ouer thee in thy  
 life: and geue not thy possession to an other: lest perhaps  
 thou repent thee, and thou entreate for them. † Whiles thou  
 art yet alieue and takest breath, al flesh shal not change thee.  
 † For it is better that thy children aske of thee, then that thou  
 looke toward the hands of thy children. † In al thy workes

:: Men ledde  
 with passions  
 runne from  
 one vice into  
 an other with-  
 out ceasing.  
 Especially he-  
 retikes runne  
 into manie er-  
 rors. Against  
 which S Paul  
 prescribeth  
 this rule. It is  
 best that the  
 hart be stabli-  
 shed with grace.  
 Heb. 13. v. 9.

be exquisite. † Geue no staine to thy glorie. In the day of the 24  
 consummation of the dayes of thy life, and in the time of thy  
 decease distribute thine inheritance. † Fodder, and wande, 25  
 and burden for an asse: bread, and discipline, and worke for a  
 seruant. † He worketh in discipline, and seeketh to rest: 26  
 release him his handes, and he seeketh libertie. † The yoke 27  
 and the reyne bend a stiff necke, and continual workes do  
 bowe a seruant. † For a malicious seruant torment & fetters, 28  
 send him into worke, that he be not idle. † For idlenes hath 29  
 taught much naughtines. † Set him to worke: for so it be- 30  
 cometh him. And if he be not obedient, bow him with fet-  
 ters, and exceede not ouer al flesh: but without iudgement  
 doe no greuous thing. † If thou haue a faithful seruant, let 31  
 him be vnto thee as thy soule: as a brother so entreate him: be-  
 cause in the blood of thy soule thou hast gotten him. † If 32  
 thou hurt him vniustly, he wil runne away: † if rising vp he 33  
 depart: thou knowest not whom to aske; and what way to  
 seeke him.

## CHAP. XXXIII.

*Trust not vaine dreames, southsayings, nor lies. 9. Much good is got by  
 experience: 14. and more by fearing God. 21. God reiecteth the oblations  
 of the wicked. 24. Defrauding the poore is like to manslaughter. 28.  
 Destroy not that an other buildeth. 30. Repentance without amendment  
 is nothing worth.*

:: Vaine drea-  
 mes are not to  
 be regarded:  
 but some are  
 good, & from  
 God. Gen 37.  
 40. 41. Dan. 2.  
 4. Mat. I.

**V**AINE hope, & lying is to a foolish man: & :: dreames 1  
 extol the vawife. † As he that apprehendeth a shadow, 2  
 and pursueth the winde: so is he also that attendeth to lying  
 visions. † According to this is the vision of dreames: as a 3  
 mans similitude before the face of a man. † Of the vncleane 4  
 what shal be made cleane? and of a lyer what truth shal be  
 said? † Diuination of errour, and lying southsayings, and the 5  
 dreames of them that do euil, are vanitie. † And as a woman 6  
 that traueleth thy hart suffereth phantasies: ylesse it be a  
 vision sent forth from the Highest, set not thy hart vpon them.  
 † For dreames haue made manie to erre, and they that hoped 7  
 in them haue failed. † :: The word of the law shal be fulfilled 8  
 without lying, and :: wisdom in the mouth of the faithful  
 shal be made plaine. † He that hath not bene proued, what 9  
 knoweth he? A man expert in manie thinges, shal thinck  
 manie thinges: and he that hath lerned manie thinges, shal  
 declare vnderstanding. † He that is not tryed, knoweth 10  
 few

:: Vwhatsoever  
 is written in  
 holy Scripture  
 is vndoubtedly  
 true: and no  
 iote of the law  
 shal perith.  
 :: God also  
 prouideth that  
 alwayes there  
 be some which  
 truly explicate  
 his law.



few things : and he that hath bene in manie things, multi-  
 11 plyeth wickednes: † He that hath not bene proued, what  
 maner of things knoweth he? He that is deceiued, shal  
 12 abound with wickednes. † I haue scene manie things in  
 wandring to and fro, and very manie fashions of words.  
 13 † Some times I haue bene in danger vnto death for these  
 14 things, and I was deliuered by the grace of God. † The spirit  
 of them that feare God is sought, & at his sight shal be blessed.  
 15 † For their hope is on him that saueth them, and the eies of  
 16 God vpon them that loue him. † He that feareth our Lord  
 17 shal tremble at nothing, and shal not dread: because he is his  
 18 hope. † His soule is blessed that feareth our Lord. † To  
 19 whom doth he looke, and who is his strength? † The eies of  
 our Lord are vpon them that feare him, a protectour of might,  
 a stay of strength, a couer from the heate, and shadow for the  
 20 noone time, † a sauing from offence, and helpe from falling,  
 exalting the soule, and illuminating the eies, geuing health,  
 21 and life, and blessing. † The oblation of him that immolareth  
 of an vniust thing is spotted, and the scornings of the vniust  
 22 are not acceptable. † Our Lord is onlie theirs that expect him  
 23 in the way of truth and iustice. † The Highest alloweth not  
 the giftes of the wicked: neither hath he regard to the obla-  
 tions of the vniust, neither wil he be made propitious for  
 24 sinnes by the multitude of their sacrifices. † He that offereth  
 sacrifice of poore mens substance, is as he that sacrificeth the  
 25 sonne in the presence of his father. The bread of the needie, is  
 the life of the poore: he that defraudeth it, is a man of blood.  
 26 † He that taketh away bread in swet, is as he that killeth  
 27 his neighbour. † He that sheddeth blood, and that defraudeth  
 28 the hired man, are bretheren. † :: One building, and an other  
 29 destroying: what profite haue they but the labour? † One  
 praying, and an other cursing: whethers voice wil God heare?  
 30 † He that is washed from the dead, :: and toucheth him  
 31 againe, what doth his washing profit? † so a man that  
 fasteth in his sinnes: and doing the same againe, what doth he  
 profite in humbling himself: who wil heare his prayer?

:: He that de-  
 stroyeth that  
 an other build-  
 eth bringeth  
 two mens la-  
 bours to no-  
 thing.  
 :: Recidua-  
 tion into sinne  
 maketh the  
 former repen-  
 tance frustrate.  
 Mat. 18. 7. 33.

## CHAP. XXXV.

*Observation of the commandments, 4. and sacrifice of the iust please God, 12.  
 not the sacrifice of the wicked. 14. God protecteth the poore and desolate,  
 19. heareth the prayer of the humble, and rendereth to al as they deserue.*

He



∴ Sacrifices of penance, *Psalm* 50. of iustice *Psalm* 4. and of praise, *Psalm* 49. are better then external sacrifices.

∴ Neuertheles external sacrifice is also necessary.

∴ Often times so much. *As* *Proverb* 24. *Seven times shall the iust fall, & shall rise againe.*

**H**E ∴ that keepeth the law, multiplieth oblation. † It is 1  
 an holosome sacrifice to attend to the commandments, 2  
 and to depart from al iniquitie. † To depart from iniquitie 3  
 is a thing that pleaseth our Lord wel: and to depart from in-  
 iustice is an intreating for sinnes. † ∴ Thou shalt not appeare 4  
 before the sight of our Lord emptie. † For al these thinges 5  
 are done because of the commandment of God. † The obla- 6  
 tion of the iust maketh a fatte altar, and is an odour of  
 sweetenes in the sight of the Highest. † The sacrifice of the 7  
 iust is acceptable, and our Lord wil not forget the memorie  
 thereof. † Render glorie to God with a good minde: and 8  
 diminish not the first frutes of thine handes. † In euerie gift 9  
 make thy countenance chereful, and in ioyfulness sanctifie thy  
 tithes. † Geue to the Highest according to his gift, and with 10  
 a good eie, doe according to the abilitie of thine handes:  
 † because our Lord is a rewarder, and wil repay thee ∴ seuen 11  
 times so much. † Offer not wicked giftes, for he wil not 12  
 receiue them. † And looke not vpon an vniust sacrifice, 13  
 because our Lord is iudge, and there is not with him the  
 glorie of person. † Our Lord wil not accept person against 14  
 the poore, and he wil heare the prayer of him that is hurt.  
 † He wil not despise the prayers of the pupil: nor the widow, 15  
 if she power out speech of mourning. † Do not the widows 16  
 teares runne downe to the cheeke, & her exclamation vpon  
 him that causeth them to runne? † For from the cheeke they 17  
 goe vp euen to heauen, and our Lord the hearer wil not be  
 delighted in them. † He that adoreth God in delectation, shal 18  
 be receiued, & his petition shal approach euen to the cloudes.  
 † The prayer of him that humbleth himself, shal penetrate 19  
 the cloudes: and til it approach he wil not be comforted: and  
 he wil not depart til the Highest behold. † And our Lord wil 20  
 not be long, but wil iudge the iust, and wil do iudgement: and  
 the strongest wil not haue patience in them, that he may crush  
 their backe: † and he wil repay vengeance to the Gentiles, til 21  
 he take away the multitude of the proude: & breake the scepters  
 of the vniust, † til he reward men according to their do- 22  
 ings: and according to the workes of man, and according to  
 his presumption, † til he iudge the iudgement of his people, 23  
 and shal delight the iust with his mercie: † The mercie of God 24  
 is beautiful in the time of tribulation, as a cloude of raine in  
 the time of drought.

1. R. 17  
 7. 2  
 Iere

Exo 23,  
 & 3  
 Deu 6.

2. Cor.  
 Tob.

Leuit.  
 Deut.

2. Paul.  
 19,  
 Rom.  
 Act.

## CHAP. XXXVI.

*A prayer for conuersion of al nations : 14. and for conseruation of the Israelites. 20. Discretion is necessarie in al actions, and desires.*

1 **H**A V E mercie vpon vs ô God of al, and respect vs, and  
 2 shew vs the light of thy mercies: † and send in thy feare  
 vpon :: the nations, that haue not sought after thee, that they  
 3 shewforth thy glorious thinges. † Lift vp thy hand ouer the  
 4 strange Nations, that they may see thy might. † For as in  
 their sight thou art sanctified in vs, so in our sight thou shalt  
 5 be magnified in them, † that they may know thee, as we  
 6 also haue knowen, that there is no God beside thee ô Lord.  
 7 † Renewe signes, and change meruels. † Glorifie thy hand,  
 8 and thy right arme. † Raise vp furie, and power out wrath.  
 9 † Take away the aduerfarie, and afflict the enemy. † Hasten  
 10 the time, and remember the end, that they may declare thy  
 11 meruels. † Let him that is saued be deuoured in the wrath of  
 flame: and let them that euil intreate thy people, finde perdi-  
 12 tion. † Breake the head of princes of the enemies, that saie :  
 13 There is none other beside vs. † Gather together al the tribes  
 of Iacob: and let them know that there is no God but thou,  
 that they may declare thy great workes: & thou shalt inherite  
 14 them as from the beginning. † Haue mercie on thy people,  
 vpon which thy name is inuocated: and vpon Israel, whom  
 15 thou hast made equal to thy first begotten. † Haue mercie on  
 the citie of thy sanctification Ierusalem, the citie of thy rest.  
 16 † Replenish Sion with thy wordes that can not be vttered,  
 17 & thy people with thy glorie. † Geue the testimonie to them,  
 that are thy creatures from the beginning, and raise vp the  
 prophecies, which the former prophets spake in thy name.  
 18 † Geue reward to them that patiently expect thee, that thy  
 prophets may be found faithful: and heare the prayers of thy  
 19 seruants, † according to Aarons benediction of thy people,  
 and direct vs into the way of iustice, and let al knowe that  
 inhabite the earth, that thou art God the beholder of the  
 20 worldes. † The :: bellie wil eate al meate, and one meate is  
 21 better then an other meate. † The iawes tast venison, & :: the  
 22 wise hart lying wordes, † A peruerse hart wil geue sorow, and  
 23 a cunning man wil resist it. † Some woman wil receiue euerie  
 man: and one daughter is better then an other daughter.

:: This prayer  
 implieth also  
 a prophecie  
 of the con-  
 uersion of the  
 Gentiles, as  
 the like very  
 often in the  
 Psalmes. 58. 64.  
 65. &c.

:: As there is  
 difference of  
 meates: :: so  
 there ought  
 to be discre-  
 tion in wor-  
 des, in choo-  
 sing a wife, &  
 in al actions,  
 and desires.



∴ In concord  
smal thinges  
increase, by  
discord al  
thinges goe  
to hauocke.

† The beautie of a woman chereth the face of her husband, 24  
and increaseth the desire aboue al mans concupiscence. † If 25  
there be a tongue of curing, there is also of mitigating and of  
mercie: her husband is not according to the sonnes of men.  
† He that possesseth a good woman, beginneth riches: she 26  
is an helpe like vnto him, & a piller as ∴ rest. † Where there is 27  
no hedge, the possession shal be spoiled: and where there is no  
wife, he mourneth wanting. Who doth credite him that hath  
no nest, and turning aside wherefoeuer it waxeth darke, as a  
robber girded, leaping from citie to citie.

## CHAP. XXXVII.

*Beware of a feaned, & loue à sure freind, 7. consult with the wise, trustie,  
15. and vertuous, 19. especially relying upon God. 21. The tongue is cause  
of much good, or much euil. 30. Be temperate in diet.*

∴ As freind-  
shippe is a  
most necessa-  
rie thing in  
humane life;  
so fained frēd-  
shippe is most  
dangerous.

**E**VERIE freind wil say: I also haue ioyned freindshippe: 1  
∴ but there is a freind, in name only a freind. Doth there  
not sorow remaine euen to death? † But a companion and 2  
freind wil be turned to enmitie. † O most wicked presump- 3  
tion, whence wast thou created to couer the drie land with ma-  
lice, and with the deceitfulnes thereof? † A companion is 4  
pleasant with his freind in delectations, and in the time of tri-  
bulation he wil be an aduersarie. † A companion is sorie with 5  
his freind for his bellies sake, and he wil take a shield against  
the enemye. † Forgete not thy freind in thy minde, and be 6  
not vnmindeful of him in thy riches. † Consult not with him 7  
which betraieth, and hide thy counsel from them that enuie  
thee. † Euerie counseler vttereth counsel, but there is a coun- 8  
seler in him selfe. † From such a counseler keepe thy soule. 9  
First know what his necessitie is: for he wil deuise to his owne  
minde: † lest perhaps he thrust a sharpe stake into the ground 10  
and say to thee: † Thy way is good; and stand ouer against 11  
thee to see what wil befall thee. † With an irreligious man 12  
treate not of holines, and with the vniust of iustice, and with a  
woman of the thing whereof she is ielous: with a feareful  
man of warre, with a marchant of traficke, with a byer of  
selling, with an enuious man of geuing thanks, † with the 13  
impious of pietie, with the vnhonest of honestie, with the  
field labourer of al worke, † with him that worketh by the 14  
yeare of the ending of the yeare, with a slothful seruant of  
much working: attend not to these in al counsel. † But be 15  
continual



continual with a holie man, whomsoever thou shalt know to  
 16 obserue the feare of God, † whose soule is according to thine  
 owne soule: and who when thou shalt stumble in the darke,  
 17 wil be sorie for thee. † And establish with thy self an hart of  
 good counsell: for there is none other thing more worth to  
 18 thee then it. † The soule of a holie man vttereth sometime  
 true things, more then seuen watchmen that sitte in a high  
 19 place to watch. † And in al these :: beseech the Highest, that  
 20 he direct thy way in truth. † Before al workes let a true word  
 21 goe before thee, and stable counsell before euerie act. † A  
 wicked word shal change the hart: out of which rise foure  
 partes, good, and euil, life, and death: and the tongue is a con-  
 tinual ruler of them. There is a subtil man teacher of manie,  
 22 and to his owne soule he is vnprofitable. † A cunning man  
 23 hath taught manie, and is swete to his owne soule. † He that  
 speaketh sophistically, is odious: in euerie thing he shal be  
 24 defrauded. † Grace is not geuen him of our Lord: for he is  
 25 defrauded of al wisdom. † There is a wise man, wise to his  
 owne soule: and the fruite of his vnderstanding is laudable.  
 26 † A wise man teacheth his people, and the fruites of his  
 27 vnderstanding are faithfull. † A wise man shal be filled with  
 28 blessings, and they that see wil praise him. † The life of a man  
 is in the number of dayes: but the dayes :: of Israel are in-  
 29 numerable. † A wise man in the people shal inherite honour,  
 30 and his name shal liue for euer. † Sonne in thy life :: proue  
 31 thy soule: & if it be wicked, geue it not power: † for al thinges  
 are not expedient for al, and euerie kinde pleateth not euerie  
 32 soule. † Be not greedie in al feasting, and power not out thy  
 33 self vpon al meate: † for in manie meates there shal be infir-  
 34 mitie, and greedines shal approach euen to choler. † Because  
 of surfet manie haue died: but he that is abstinent, shal adde  
 life.

:: Man is bound  
 to vse al pru-  
 dentendeavour  
 & withal most  
 especially to  
 pray for Gods  
 direction.

:: The dayes of  
 the Blessed in  
 heauen, who  
 see God, are  
 eternal.

:: The same  
 which S. Paul  
 admonisheth  
 (1. Cor. ii.) let  
 euerie one proue  
 him self, by ex-  
 amining & re-  
 cifying his  
 conscience.

## CHAP. XXXVIII.

*God hath ordained corporal, 9. and spiritual medicines. 16. Use moderate,  
 not excessive force for the dead. 26. Tradesmen and artificers are ne-  
 cessarie, much more spiritual pastors.*

1 **H**ONOUR the phisition :: for necessitie: for the Highest  
 2 hath created him. † For al medicine is of God, & it shal  
 3 receiue gift of the king. † The knowlege of the phisition shal  
 exalt his head, and in the sight of great men he shal be praised.

:: Mans bodie  
 naturally need-  
 eth sustenance  
 & sometimes  
 phisicke, and so

doth his soule;  
which as it is  
more excel-  
lent, so it  
ought to be  
more regard-  
ded.

∴ Spiritual in-  
firmities requi-  
reth spiritual  
phisike.

∴ To auoide  
euill speech,  
shew that  
thou art truly  
sorie for the  
death of thy  
freind But  
moderate thy  
sorow, lest it  
hurt thy self.

∴ VVhen pa-  
stors haue ley-  
sure from pre-  
aching they  
may then pro-  
fite others by  
writing. So S.  
Paul, not only

† The Highest hath created medicines of the earth, and a wise  
man wil not abhorre them. † Was not bitter water made  
sweete by wood? † The vertue of these thinges is come to  
the knowlege of men, and the Highest hath geuen knowlege  
to men, for to be honoured in his meruelous thinges.  
† Curing with these thinges he shal mitigate paine, and the  
apothecarie shal make confectiōs of sweetenes, and shal  
make ointments of health, and his workes shal not be con-  
summated. † For the peace of God is vpon the face of the  
earth. † Sonne ∴ in thine infirmitie contemne not thy self,  
but pray our Lord, and he wil cure thee. † Turne away from  
sinne, and direct thy handes, and from al offence cleanse thy  
hart. † Geue sweetenes and a memorial of fine flour, and  
make a fat oblation, and geue place to the phisition. † For  
our Lord created him: and let him not depart from thee,  
because his workes be necessarie. † For there is a time when  
thou maist fall into their handes: † and they shal beseech our  
Lord, that he direct their rest, and healing; for their conuer-  
sation. † He that sinneth in his sight, that made him, shal fall  
into the handes of the phisition. † Sonne vpon the dead  
shed teares, and beginne to weepe as hauing suffered doleful  
thinges, and according to iudgement couer his bodie, and  
neglect not his burial. † But ∴ for detraction beare bitterly  
the mourning of him one day, and be comforted for the  
heauines, † and make mourning according to his desert one  
day, or two, because of detraction. † For by heauines death  
hasteneth, and it couereth the strength, and sorow of the hart  
boweth the necke. † In abstraction sorow is permanent: and  
the substance of the poore is according to his hart. † Geue  
not thine hart into heauines, but expel it from thee: and re-  
member the latter endes, † and forget not: for neither is  
there returne, and him thou shalt profit nothing, and thou  
shalt hurt thy self. † Be mindful of my iudgement: for thine  
also must be so: to me yesterday, and to thee to day. † In the  
repose of the dead make the memorie of him to rest, and com-  
fort him in the departing of his spirit. † ∴ The wisdom of  
a scribe in the time of vacance: and he that is lesse in action,  
shal receiue wisdom. † With what wisdom shal he be reple-  
nished, that holdeth the plough, and glorieth in the goade,  
drieth oxen with the prickle, and conuerseth in their  
workes, and his talke is in the breede of bulles? † He wil  
geue

Exo. 15.

1sa. 38.

Prou. 15.  
& 17.

L. Reg. 12

- geue his hart to turne vp furrowes, and his watching in the  
 18 feeding of kine. † So euerie craftman and workemaster that  
 passeth the night as the day, that maketh grauen seales, and  
 his continual diligence varieth the picture: he wil geue his  
 hart to the similitude of the picture, and his watching wil  
 29 perfect the worke. † So the yronsmith sitting by the anvil and  
 considering the worke of yron. The vapour of the fire wil  
 parche his flesh, and he striueth in the heate of the founace:  
 30 † The noyse of the hammer reneweth his care, and his eye is  
 31 against the similitude of the vessel. † He wil geue his hart to  
 the finishing of the workes, and his watching wil polish to  
 32 perfection. † So the potter sitting at his worke, turning the  
 wheele with his feete, who is alwayes set in carefulnes for his  
 33 worke, and al his working is in number: † With his arme  
 he wil fashion the clay, and before his feete he wil bend  
 34 his strength: † He wil geue his hart to finish the vernishing  
 35 thereof, and his watching wil make cleane the founace. † Al  
 these haue hoped in their handes, and euerie one is wise in his  
 36 owne art. † Without these a citie is not built. † And they  
 37 shal not inhabite, nor walke therein, and they shal not leape  
 38 high into the congregation. † Vpon the iudges seate they  
 shal not sitte, and the ordinance of iudgement they shal not  
 vnderstand, neither shal they declare discipline and iudge-  
 39 ment, and in parables they shal not be found: † but they  
 shal confirme the creature of the world, and their prayer shal  
 be in the worke of their art, applying their soule, & searching  
 in the law of the Highest.

## CHAP. XXXIX.

*Godlie knowlege, 16. puritie of soule, 20. humble conceipt of our selues, 27.  
 and consideration of eternal reward, are good dispositions to spiritual  
 contemplation.*

- 1 **T**HE :: wise man wil search out the wisdom of al the :: Besides a-  
 2 **T**ancientes, and wil be occupied in the prophetes. † He **ctiue** life com-  
 wil keepe the narration of famous men, and wil enter withal **mended** in the  
 3 into the subtilities of parables. † He wil search out the hidden **former** chap.  
 senses of prouerbes, and wil conuerse in the secretes of para- **it is** necessarie  
 4 bles. † In the middes of great men he wil minister, and in the **that** vertuous  
 5 sight of the president he shal appeare. † He shal passe into the **men** vse also  
 land of strangenations: for he shal trie good and euil in men. **meditation, &**  
 6 † He wil geue his hart to watch early vnto our Lord, that **cōtemplation.**  
 vnto which **four** disposi-  
 made



zions are requi-  
site, described  
in this chapt.

1.  
True know-  
lege of holie  
Myſteries:  
without the  
which medi-  
tation wil be  
erronious.

2.  
:: Puritie of  
ſoule free fro  
griuous ſin-  
nes, and en-  
dowed with  
vertues.

3  
:: Humilitie is  
eſpecially re-  
quired in con-  
templatiue  
perſons.

4.  
:: Hope of e-  
ternal reward  
comforteth, &  
encouregeth  
the ſeruants  
of God.

:: In the meane  
time God ge-  
ueth neceſſa-  
ries for this

made him, and he wil pray in the ſight of the Higheſt. † He 7  
Wil open his mouth in prayer, and wil entreate for his ſinnes.  
† For if it ſhal pleaſe our great Lord, he wil fill him with :: the 8  
ſpirit of vnderſtanding: † and he wil power forth the wordes 9  
of his wiſdom as ſhowres, and in prayer wil confeſſe to our  
Lord. † And he wil direct his counſel, and diſcipline, and in 10  
his ſecretes he wil conſult. † He wil open the diſcipline of 11  
his doctrine, and wil glorie in the law of the teſtament of our  
Lord. † Manie wil praiſe his wiſdom, and it ſhal not be 12  
abolished for euer. † The memorie of him ſhal not depart, 13  
and his name ſhal be required from generation to generation.  
† Nations ſhal declare his wiſdom, and the church wil ſhew 14  
forth his praiſe. † If he continew, he ſhal leaue a name more 15  
then a thouſand: and if he reſt, it ſhal profite him. † I wil yet 16  
conſult that I may declare: For as with furie I am replenished.  
† In voice he ſaith: Heare me ye diuine fruites, and as the 17  
roſe planted vpon the riuers of waters fructifie ye. † As Li- 18  
banus :: haue ye the odours of ſweetnes. † Floriſh ye 19  
flowres, as the lillie, and geue forth an odour, and bring forth  
leaues in grace, and praiſe with ſongue, and bleſſe our Lord in  
his workes. † :: Geue magnificence to his name, and confeſſe 20  
vnto him in the voice of your lippes, and in ſongues of the  
lippes, and harpes, & thus ſhal ye ſay in conſeſſion: † Al the 21  
workes of our Lord are exceeding good. † At his word the 22  
water ſtood as an heape: and at the word of his mouth as it  
were receptacles of waters: † becauſe in his commandment 23  
placabilitie is made, and there is no diminiſhing of his ſalua-  
tion. † The workes of al fleſh are before him, and there is 24  
nothing hid from his eyes. † From world to world he behol- 25  
deth, and nothing is meruelous in his ſight. † It is not to be 26  
ſaied: What is this, or what is that? for al thinges ſhal be  
ſought in their time. † :: His bleſſing hath ouerflowed as a 27  
ſtreame. † And as a flood hath watered the drie land, ſo his 28  
wrath ſhal inherite the nations, that haue not ſought him:  
† euen as he turned waters into drught, and the earth was 29  
made drie: and his waies are direct to the waies of them: ſo to  
ſinners ſtumbling blockes in his wrath. † Good thinges were 30  
created for the good from the beginning, ſo for the wicked,  
good thinges and euil. † :: The beginning of the thing ne- 31  
ceſſarie for the life of men, water, ſice, and yron, ſalt, milke,  
and bread of flower, and honie, and the cluster of grape, and  
oyle,

Gen. 1.

Exo. 14.

Gen. 7.

- 32 oyle, & clothing. † Al these shal be conuerted to saintes into life. ¶ Which  
 33 good, so also to the impious and to sinners into euil. † There the good vse  
 are spirites, that were created :: for vengeance, and in their rightly to  
 34 furie they haue confirmed their tormentes: † in the time of their merite &  
 consummation they shal power out strength: and they shal the wicked vse  
 35 accomplish the furie of him, that made them. † Fire, haile, euil to their  
 36 famine, and death, al these were created for vengeance: † the damnation.  
 teeth of beastes, and scorpions, and serpentes, and sword re- :: Diuels were  
 37 uenging the impious vnto destruction: † In his command- created in  
 mentes they shal make merrie, and on the earth they shal be state of grace,  
 prepared when nede is, and in their times they shal not pre- and of their  
 38 mitte a word. † Therefore from the beginning I was con- owne wil fel  
 firmed, and I haue consulted, and thought, and least written. from God, &  
 39 † Al the workes of our Lord are good, & he wil geue euerie consequently  
 40 worke in his houre. † It is not to be said: This is worse then are eternally  
 41 that: for al shal be approued in their time. † And now with punished.  
 al hart and mouth praise ye, and blesse the name of our Lord.

## CHAP. XL.

*The first matter of spiritual meditation may be mans miserie, contracted by  
 original sinne, 4. and increased by actual, 17. relined by Gods grace:  
 22. which geneth manie benefites, 27. man adding his voluntarie  
 cooperation.*

- 1 GREAT trauel is created to al men, and an heauie yoke  
 vpon the children of Adam, from :: the day of their  
 coming forth of their mothers wombe, vntil the day of their :: The penal-  
 2 burying, into the mother of al. † Their cogitations, and ties which al  
 feares of the hart, imagination of thinges to come, and the meneuen new  
 3 day of their ending: † from him that sitteth vpon the glo- borne infants  
 4 rious seate, vnto him that is humbled in earth & ashes. † From suffer, do shew  
 him that weareth hyacinth, and beareth the crowne, euen that al in ge-  
 to him, that is couered with rude linen: furie, enuie, tumult, neral are guil-  
 5 wauering, and the feare of death, anger perseuering, and tie of original  
 6 contention, † and in the time of repose in bed, the sleepe sinne, for if  
 7 of night changeth his knowlege. † A litle is as nothing they were not  
 in rest, and afterward in sleepe, as in the day of watche. guiltie their  
 † He is trubled in the vision of his hart, as he that hath escaped punishment  
 8 merueleth at noe feare: † With al flesh, from man euen to were not iust.  
 9 beast, and vpon sinners seuenfold. † Beside these thinges, That Christ  
 death, bloud, contention, and sword, oppressions, famine, also would be  
 subiect to the  
 same penalties  
 was for the  
 sinnes of o-  
 thers. And  
 though his B.  
 and

another vvas  
preserued  
from this sinne  
yet she vvas  
not exempted  
from the ge-  
neral penaltie  
of al man-  
kinde.

and contrition, and scourges: † for the wicked al these were 10  
created, and for them the floud was made. † Al thinges that 11  
are of the earth, shal turne into the earth, and al waters shal  
returne into the sea. † Al bribing, and iniquitie shal be cleane 12  
taken away, and fidelitie shal stand for euer. † The riches of 13  
the vniust shal be dried vp as a riuer, and they shal sound as  
great thunder in rayne. † In opening his handes he shal re- 14  
ioyce: so transgressors shal pine away in consumption. † The 15  
nephewes of the impious shal not multiplie boughes, nor vn-  
cleane rootes sound vpon the toppe of a rocke. † Ouer al water 16  
grennes, and at the brincke of the riuer it shal be plucked vp  
before al grasse. † Grace is as paradise in blessings, and mercie 17  
remayneth for euer. † The life of a workeman that is suffi- 18  
cient for himself shal be sweete, and in it thou shalt finde a  
treasure. † Children, and building of a citie shal confirme the 19  
name, and an vnspotted woman shal be counted aboue this.  
† Wine and musicke make a ioyful hart: and the loue of wise- 20  
dom is aboue both. † Shalmes, and Psalterie make sweete 21  
melodie, and a sweete tongue is aboue both. † Thine eye wil 22  
desire grace and beautie, and :: greene sowed fieldes are a-  
boue this. † A freind and companion meeting together in 23  
time, and aboue them both is a woman with her husband.  
† Bretheren are an helpe in the time of tribulation, and mercie 24  
shal deliuer more then they. † Gold and siluer are the establi- 25  
shing of the feete: and counsel is wel accepted aboue them  
both. † Riches and strength exalt the hart, and aboue these is 26  
the feare of our Lord. † There is no diminution in the feare 27  
of our Lord, and in it there is no neede to seeke for helpe.  
† The feare of our Lord is as a paradise of blessing, and they 28  
haue covered it aboue al glorie. † Sonne in thy life time :: want 29  
not: for it is better to die then to want. † A man that looketh 30  
toward an other mans table, his life is as no life, thinking how  
to liue, for he feederh his soule with an other mans meates.  
† But a man nurtered, and taught wil looke to him selfe. 31  
† Pouertie wil be sweete in the mouth of the vnwise, and in 32  
his bellie a fire wil burne.

Gen. 7.

Eccle. 1.

:: The societie  
of Christs  
Church flori-  
shing in al ver-  
tues excelleth  
the benefites  
of the old Te-  
stament.

:: Euerie one  
is bound to la-  
bour that he  
want not ne-  
cessaries.

## CHAP. XLI.

*An other matter of meditation is death, 8. Wherof sinne is the cause. 15.  
Care of a good fame is necessarie. 19. Let shamfastnes be a bridle to  
auoide fornication, 22. iniquitie, 24. theft, and other sinnes.*

O DEATH



- 1 **O** DEATH how bitter is thy memorie to a man that hath  
2 peace in his riches : † to a man that is at rest, and whose  
3 wayes are prosperous in al thinges, and that is yet able to take  
4 meate ! † O death, thy iudgement is good to a needy man, and  
5 him that is diminished in strength, † and sayleth in age, and  
6 that is careful of al thinges, and to the incredulous, that loseth  
7 patience ! † Feare not the iudgement of death. Remember  
8 what thinges haue bene before thee, and what come after  
9 thee : this is the iudgement from our Lord to al flesh : † and  
10 what shal come vpon thee by the good pleasure of the  
11 Highest : whether it be ten, or an hundred, or a thousand  
12 yeares. † For in hel there is no :: accusing of life. † The :: It is to no  
13 children of sinners be come children of abominations, and purpose after  
14 they that conuerse neere the houses of the impious. † The death to ac-  
15 inheritance of the children of sinners shal perish, and with cuse the short-  
16 their seede shal be continuance of reproch. † The children nes, or length  
17 complaine of an impious father, because for him they are in of life, preten-  
18 reproch. † Woe to you ye impious men, which haue forsaken ding the same  
19 the law of our Lord the Highest. † And if ye be borne, ye to haue bene  
20 shal be borne in malediction : and if ye die, in malediction cause of sinne.  
21 shal be your portion. † Al thinges that are of the earth, shal For God doth  
22 returne into the earth : so the impious from malediction to al iustly, yea  
23 perdition. † The moorning of men is in their bodie, but the and for the  
24 name of the impious shal be cleane wyped out. † Haue care best, if men  
25 of a good name : for this shal be more permanent to thee, would so vse  
26 then a thousand treasures precious and great. † There is a his benefites.  
27 number of the daies of a good life : but a good name shal con-  
28 tinew for euer. † Children, keepe ye discipline in peace. For  
29 wisdom hid, and treasure not seene, what profite is there in  
30 them both ? † Better is the man that hideth his follie, then  
31 the man that hideth his wisdom. † But yet :: haue reue- :: It behoueth  
32 nence to these thinges, which proceede from my mouth. children, and  
33 † For it is not good to obserue al shamfastnes : & :: al thinges scholars to  
34 do not please al men in opinion. † Be ashamed before father & esteeme that  
35 before mother, of fornication : and before the president and which their  
36 before the mightie, of lying : † before the prince, and before elders teach :  
37 the iudge, of offence : before the sinagogue and the people, of :: though the  
38 iniquitie : before companion and freind, of iniustice : and same doth not  
39 before the place where thou dwellest, † of theft, of the seme reason-  
40 truth of God, and his testament : of leaning on the bread, and able in their  
41 of reproofe for the thing geuen and taken : † before them that owne opinion.

salute thee, of silence: of beholding a woman that is an harlot:  
and of turning away thy countenance from thy kinsman.  
† Turne not away thy face from thy neighbour, & of taking 26  
away part and not restoring. † Behold not an other mans 27 *Mat. 5.*  
wife, and search not his handmayde, neither stand by her bed. *v. 28.*  
† Before freindes of opprobrious wordes: and when thou 28  
hast geuen, vpbrayde not.

## CHAP. XLII.

*Further admonition to auoide sinnes in wordes, and deedes. 6. with care  
that others offend not by our negligence. 15. An other matter of medita-  
tion is Gods excellencie, appearing in his workes.*

It is not  
lawful to re-  
ueale that,  
which we  
iustly promise  
to conceale.

**R**EPEATE not the word: which thou hast heard, neither 1  
reueale thou of a secret word, & thou shalt in deede be  
without confusion, and shalt finde grace in the sight of al  
men: be not ashamed for al these thinges, and accept not per-  
son therby to sinne. † Of the law of the Highest, and his 2 *Leuit. 1*  
testament, and of iudgement to iustifie the impious, † of the 3 *Deu. 1.*  
word of companions and wayfaring men, and of the geuing *Prov. 2*  
of the inheritance of freindes, † of the equalitie of balance *Iacob.* 4  
and weightes, of the getting of manie thinges and few, † of 5  
the corruption of bying, and of marchantes, and of much  
discipline of thy children, and to make bloudie the side of a  
wicked seruant. † Ouer a naughtie woman a seale is good. 6  
† Where there are manie handes, shut vp, and what soeuer 7  
thou shalt deliuer, number, and weigh it: and write euerie  
thing geuen and receiued. † Of the discipline of the vnwife 8  
and foolish, and of ancientes, that are iudged of young men:  
and thou shalt be wel instructed in al thinges, and approued  
in the sight of al the liuing. † A daughter is the secret watch of 9  
the father, and the care of her taketh away sleepe, lest perhaps  
in her youth she become past age, & abiding with an husband  
she become odious: † lest at anie times she be corrupted in 10  
her virginie, and in her fathers house she be found with  
childe: lest perhaps abyding with her husband she transgresse,  
or at the least become barren. † Ouer a dissolute daughter 11  
keepe sure watch: lest at anie time she make thee come into  
reprooche with thine enemies, because of detraction in the  
citie, and the obiection of the people, and she confound thee  
in the multitude of the people. † Louke not on euerie bodie 12  
for



13 for beautie sake: & among women tarie not. † For out of garments cometh forth the moth, and from a woman the iniquitie of a man. † For :: better is the iniquitie of a man, then a woman doing a good turne, and a woman shaming vnto  
 14 reproche. † I therefore wil be mindeful of the workes of our Lord, and I wil shew forth which I haue seene. By the words  
 15 of our Lord are his workes. † The sunne illuminating hath looked through out al, and ful of the glorie of our Lord is his  
 16 worke. † Hath not our Lord made the sainctes to declare al his meruelous things, which our Lord the omnipotent confirmed to be established in his glorie? † He hath searched out the depth, and the hart of men: and in their subtiltie he hath  
 17 considered. † For our Lord hath knowen al knowlege, and hath beheld the signe of age, declaring what things are past, and what are to come, reueling :: the tokens of secret  
 18 things. † No cogitation escapeth him, and no word hideth  
 19 it self from him. † The glorious workes of his wisdom he hath beautified: who is before the world and world without  
 20 end, neither is there added, † nor diminished, and he needeth  
 21 not anie mans counsell. † How are al his workes to be desired, and which is as it were a sparke to consider! † Al these  
 22 liue, and remaine for euer, and in al necessitie al things obey  
 23 him. † Al things duple, one against one, and he hath made  
 24 nothing to want. † He hath confirmed the good things of euerie one. And who shal be filled seeing his glorie?

:: There is lesse danger in conuersing familiarly with a wicked man, then with a freindlie woman. In which conuersation, much prudence is required, as is before admonished. chap. 9.  
 :: The excellencie of God, which can not be seene with mortall eye (Exo. 33.) is proposed to our meditation in his workes. The like in, Iob. 38. 39. 40. 41. and in manie places of holie Scripture.

## CHAP. XLIII.

*Gods incomparable excellencie appeareth in the heauens; 2. in the sunne, 6. moone, 9. oiber starres, 12. rainebow, 14. snow, 15. cloudes, 16. hayle, 17. winde, 18. thunder, 21. frost, 22. christal, 24. dew, 26. the sea, and innumerable things therein. 29. No man is able to praise God sufficiently.*

1 **T**HE firmament of height is his beautie, the beautie of  
 2 heauen is in the vision of glorie. † The :: sunne in sight  
 3 declaring at his coming forth, a meruelous instrument, the  
 4 worke of the Highest. † At noone it burneth the earth, and  
 5 who can abide in the presence of the heate thereof: kepeing  
 a fornaice in the workes of heate: † the sunne three times so  
 much burning the mountaines, casting out fyrie beames, and  
 shining with his beames blindeth the eyes. † Great is our

:: Of al senses creatures, yea & of sensible also, that haue not reason, the sunne is most excellent. Of which al corporal crea-



tures receiue  
their light: &  
by whole in-  
fluence al ge-  
neration of  
creatures pro-  
ceedeth: wher-  
of is this  
Maxime in  
Philosophie,  
that the sunne  
and man begette  
a man, And  
Aristotel cal-  
leth the sunne  
the father of  
men and of  
goddess. li. 2.  
de anima But  
the faithful  
know it is a  
creature in-  
ferior to man,  
in respect of  
his reasonable  
soule, and in  
them both &  
in al other  
creatures,  
acknowledge  
superexcel-  
lent & infinite  
Maiestie in  
God.  
: V Which al-  
so appeareth  
euen in the  
least creatures  
whose natural  
substances &  
qualities, with  
other acci-  
dents, the  
more auie  
man confide-  
reth the more  
he shal ad-  
mire God, the  
onlie Creator  
of al.

Lord that made it, and by his wordes it hath hastened his  
course. † And the moone in al in her time, is the shewing of  
season and the signe of age. † By the moone is the signe of a  
festiual day, a light that diminisheth in consummation. † The  
moneth is according to her name, increasing meruelously in  
consummation. † An instrument of the campe on high,  
shining gloriously in the firmament of heauen. † The glorie  
of the starres is the beaurtie of heauen, our Lord illuminating  
the world on high. † In the words of the holic one they shal  
stand to iudgement, and shal not faile in their watches. † See  
the bow, and blesse him that made it: it is very beautiful in his  
brightnes. † It hath compassed heauen in the circuite of his  
glorie, the handes of the Highest haue opened it. † But by  
his commandement he hath hastened snow, & he hasteth to  
send forth the lightnings of his iudgement. † Therefore are  
the treasures opened, and the cloudes flie forth as birdes. † By  
his greatnes he hath set the cloudes, and the hailestones are  
broken. † In his sight the mountaines shal be moued, and at  
his wil the south winde hath blowen. † The noyse of his  
thunder shal beate the earth, the tempest of the northwind,  
and the gathering together of wind: † and as the bird lighting  
downe to sitte, he scatereth snow, and the falling thereof, is  
as the locust dyuing downeward. † The eye shal admire the  
beaurtie of the whitenes thereof, and the hart quaketh at the  
shower thereof. † He shal power out frost vpon the earth as  
salt: and when it freeseth, it shal be made as the toppes of a  
thistle. † The cold north winde blewe, & of water there frose  
chrystal, vpon al gathering together of waters it shal rest, & as a  
breast plate it shal put it self vpon the waters. † And it shal de-  
uoure the mountaines, & burne the desert, & extinguish that  
which is grene as fire. † The remedie of al is in the hastie co-  
ming of a cloude, and a dew meeting it by the heate that co-  
meth, shal make it quaille. † At his word the wind was stil, and  
with his thought he appeased the depth, and our Lord planted  
Ilandes therein. † They that faile on the sea, tel the perils ther  
of: & hearing with oure eares we shal meruel. † There are  
goodly workes, & meruelous: diuers kindes of beastes, & of al  
cattel, & the creature of mightie beastes. † Through him is the  
end of their iourney confirmed, and by his word al thinges are  
set in order. † We shal say manie thinges, & shal faile in wor-  
des; but the summe of our wordes is, he is in al. † Glorifying  
him

him how far shal we be able? for the omnipotent himself is  
 31 about al his workes. † Our Lord is terrible, & exceeding great,  
 32 & his might is meruelous. † Glorifying our Lord as much as  
 euer you can, he shal yet surpasse, and his magnificence is  
 33 meruelous. † Blessing our Lord, exalt him as much as you  
 34 can: for he is greater then al praise. † Exalting him beye re-  
 plenished with strength. Labour not: for you shal not com-  
 35 prehend. † Who shal see him, and shal declare him? and who  
 36 shal magnifie him as he is from the beginning? † Manie  
 things hid are greater then these: for we haue seene few of  
 37 his workes. † But our Lord made al things, and to them that  
 liue piously he hath geuen wisdom.

CHAP. XLIIII.

*Praises of holie fathers in general: 16. and in particular of Enoch, 17. Noe,  
 20. Abraham, 24. Isaac, and Iacob.*

The 2. part.  
 Examples and  
 praises of  
 holie men:  
 with praise &  
 thanks to  
 God.

1 **L**ET vs praise glorious men, and our fathers in their gene-  
 2 ration. † Much glorie hath our Lord made by his magni-  
 3 fidence from the beginning of the world. † Ruling in their  
 :: dominions, men great for force, and endued with their  
 wisdom, declaring in the prophetes the dignitie of prophetes,  
 4 † and ruling in the people that was present, and by the vertue  
 5 of wisdom most holie wordes to the peoples. † In their kil  
 seeking out musical melodies, & vttering songnes of scriptures.  
 6 † Rich men in force studying beautifulnes: liuing at peace in  
 7 their houses. † Al these in the generations of their nation  
 8 haue obteyned glorie, and in their daies are praised. † They  
 that were borne of them haue least a name to tel their praises:  
 9 † and there are some of whom there is no memorie: they are  
 perished, as they that neuer were; & are borne, as not borne at  
 10 al, & their children with them. † But they are men of mercie,  
 11 whose godlie deedes haue not failed: † good things con-  
 12 tinew with their seede, † their nephewes are an holie inheri-  
 13 tance, and their seede hath stooode in the testaments: † and  
 their children because of them abide for euer: their seede and  
 14 their glorie shal not be forsaken. † Their bodies are buried  
 in peace, and their name liueth vnto generation and genera-  
 15 tion. † :: Let peoples tel their wisdom, and the Church de-  
 16 clare their praise. † Henoch pleased God, and was translated  
 into paradise, that he may :: geue repentance to the nations.

:: Vertuous  
 men are  
 rightly called  
 Lordes, and  
 Princes; so the  
 children of  
 Heth sayde  
 to Abraham.  
*My Lord, thou  
 art a prince of  
 God among vs.*  
 Gen. 23.

:: Enoch shal  
 preach pe-  
 nance in the  
 time of Anti-  
 christ.



:: Noe was perfect.

† Noe was found :: perfect, iust, and in the time of wrath he 17 *Gen. 9.*  
 was made a reconciliation. † Therefore was there a remnant 18  
 least to the earth, when the flood was made. † The testaments 19  
 of the world were made with him, that al flesh should no  
 more be destroyed with the flood. † Abraham the great 20 *Gen. 12.*  
 :: father of the multitude of the nations, and there was not  
 found the like to him in glorie, who kept the law of the  
 Highest, and was in couenant with him. † In his flesh he 21 *Gen. 22.*  
 made the couenant to stand, and in tentation he was found *Heb. 11.*  
 faithful. † Therefore by an oath he gaue him glorie in his 22  
 nation, that he should encrease as an heape of earth, † and 23  
 that he would exalt his seede as the starres, and they should  
 inherite from sea to sea, and from the riuer to the endes of the  
 earth. † And he did in like manner in Isaac for Abraham his 24  
 father. † Our Lord gaue him the :: blessing of al nations, and 25  
 confirmed his couenant vpon the head of Iacob. † He knew 26  
 him in his blessinges, and gaue him an inheritance, & diuided  
 him his portion in twelue tribes. † And he preserued vnto 27  
 him men of mercie, and found grace in the eies of al flesh.

:: Abraham  
 father of al  
 the beleuers  
 in Christi.

:: Isaac, and  
 Iacob were  
 blessed in A-  
 braham.

#### CHAP. XLV.

*Praises of Moyse, 7. Aaron, 16. and his priestlie progenie. 22. Against  
 whom Chore with his complices rebelling, were destroyed.*

**M**OYSES beloued of God, and men: whose memorie is 1 *Exo. 3.*  
 in benediction. † He made him like in the glorie of 2  
 faintes, and magnified him in the feare of his enemies. And  
 with his wordes he appealed monsters. † He glorified him in 3  
 the sight of kinges, and gaue him commandment before his  
 people, & shewed him his glorie. † In his faith and meekenes 4 *Num. 1*  
 he made him holie, and chose him of al flesh. † For he heard 5  
 him, and his voice, and brought him into a cloude. † And 6  
 he gaue him precepts :: face to face, and a law of life and disci-  
 pline, to teach Iacob his testament, and Israel his iudgements.  
 † He exalted Aaron his brother high, and like to himself of the 7  
 tribe of Leui. † He established vnto him :: an everlasting 8 *Exo. 28*  
 testament, and gaue him the priesthood of the nation, and  
 made him blessed in glorie, † and he girded him about with a 9  
 girdle, and put vpon him a robe of glorie, and crowned him in  
 furniture of power. † Garments to the feete, and breches, 10  
 and an Ephod he put vpon him, and compassed him with litle  
 belles

:: Moyse saw  
 Gods workes  
 more clerely  
 then other  
 Prophets, yet  
 saw not his  
 substance, as is  
 noted. *Exo. 33.*  
 :: Aarons  
 priesthood  
 continued so  
 long as Moy-  
 ses law: that  
 was til Christ.  
 And now the  
 priesthood ac-



according to  
the order of;  
Melchisedech  
continueth to  
the end of the  
world.

- 11 belles of gold very manie round about, † to geue a sound in  
his going, to make sound heard in the temple for a memorie  
12 to the children of his nation. † An holie robe, of gold, and  
hyacinthe, and purple, a wouen worke, of a wiseman,  
13 indued with iudgement and truth: † Of twisted scarlet the  
worke of an artificer, with precious stones figured in the clo-  
sure of gold, and grauen by the worke of a lapidarie for a me-  
14 morial, according to the number of the tribes of Israel. † A  
crowne of gold vpon his miter grauen with a seale of holines,  
and the glorie of honour: a worke of power, and the adorned  
15 desires of the eies. † There were none such so faire before  
16 him, euen from the beginning. † No stranger was clothed  
with them, but only his children alone, and his nephewes for  
*Leuit. 8.* 17 euer. † His sacrifices were consumed with fire euerie day.  
18 † Moyse filled his handes, & anoynted him with holie oile.  
19 † It was made vnto him for an euerlasting testament, and to  
his seede as the daies of heauen, to doe the function of  
priesthood, and to haue praise and to glorifie his people in his  
20 name. † He chose him of al that liued, to offer sacrifice to  
God, incense, and good odour, for a memorial to pacifie for  
21 his people: † and he gaue them power in his preceptes, in the  
testaments of his iudgements, to teach Iacob his testimo-  
*Num. 16.* 22 nies, and in his law to geue light to Israel. † Because strangers  
stood against him, and for enuie men compassed him about in  
the desert, they that were with Dathan and Abiron, and the  
23 congregation of Core in anger. † Our Lord God saw, and it  
pleased him not, and they were consumed in the violence of  
24 wrath. † He did prodigious things vnto them, and consu-  
25 med them in flame of fire. † And he added glorie to Aaron,  
and gaue him an inheritance, and diuided vnto him the  
26 first frutes of the increase of the earth. † He prepared them  
bread in the first vnto satietie: for the sacrifices also of our  
Lord they shal eate, which he gaue to him, and to his seede.  
27 † But :: he shal not inherite the nations in the land, and he  
hath no part in the nation: for himself is his portion & inhe-  
*Num. 25.* 28 ritage. † Phinees the sonne of Eleazar is the thirde in glorie,  
29 in imitating him in the feare of our Lord: † and to stand in  
the reuerence of the nation: in the goodnes and alacritie of  
30 his soule he pacified God for Israel. † Therefore did he esta-  
blish vnto him a couenant of peace, to be the prince of the  
holies, and of his nation, that the dignitie of priesthood should  
be to

‡ The tribe of  
Leui had not a  
portion of in-  
heritance se-  
parate from  
the rest, but  
had tithes, first  
frutes, and  
oblations for  
their tempo-  
ral provision.

∴ King David  
gaue special  
assistance to  
the Priestes,  
and greatly  
advanced  
Gods seruice  
1. Paral. 13. &c.

be to him and to his seede for euer. † And the testament to 31  
∴ Dauid king, the sonne of Iesse of the tribe of Iuda, and inhe-  
ritance to him and to his seede, that he might geue wisdom  
into our hart to iudge his nation in iustice, that their good  
things might not be abolished, & their glorie in their nation  
he made euerlasting.

## CHAP. XLVI.

*Praises of Iosue, 9. Caleb, 13. the Iudges of Israel, 16. Namely of Samuel  
Iudge and Propheet.*

∴ Iosue succe-  
ded in the  
temporal go-  
uernment: for  
the spiritual  
pertheyned to  
the successors  
of Aaron.  
Num. 27.

**S**T R O N G in battel was Iesus the sonne of Naue, ∴ succe- 1  
four of Moyse among the prophets, who was great accor-  
ding to his name, † most great in the saluation of Gods elect, 2  
to ouerthrow the enemies rising vp, that he might get the in-  
heritanc of Israel. † What glorie obteyned he in lifting vp his 3  
handes, and casting swordes against the cities? † Who before 4  
him did so resist? for our Lord himself brought the enemies.  
† Whether was not the sunne hindered in his anger, and one 5  
day was made as two? † He inuocated the mightie soueraine 6  
in assaulting of the enemies on euerie side, and the great and  
holie God heard him in haile stones of exceeding great force.  
† He made violent assault against the nation of his enemies, 7  
and in the going downe he destroyed the aduersaries, † that 8  
the nations might know his might, that it is not easie to fight  
against God. And he folowed at the back of the mightie.  
† And in the daies of Moyse did mercie, and Caleb the sonne 9  
of Iephone, did stand against theemie, and stayed the nation  
from sinnes, and appeased the murmuring of malice. † And 10  
they two being appointed, were deliuered out of danger from  
among the number of six hundred thousand footemen, to bring  
them into their inheritance, into the land that yeldeth milke  
and honie. † And our Lord gaue strength to Caleb himself, 11  
and his strength continued even vntil old age, so that he went  
vp into the high place of the land, & his seede obteyned inhe-  
ritance. † That al the children of Israel might see, that it is 12  
good to obey the holie God. † And ∴ al the iudges by their 13  
name, whose hart was not corrupted: which were not turned  
away from our Lord, † that their memorie might be blessed, 14  
and their bones spring out of their place, † and their name 15  
continew for euer, the glorie of the holie men remayning  
vnto their children. † The beloued of our Lord his God 16

Samuel

∴ Only Iosue  
and Caleb re-  
mained of  
those which  
came out of  
Ægypt, al the  
rest dyed in  
the desert, and  
their children  
entered into  
Chanaan.  
Num 14.

∴ Though  
some of the  
Iudges were  
sometimes  
great sinners,  
yet they were  
finally iust &

Iosu. 10.

Num. 14.

Iosu. 14.

1. Reg. 1.



Samuel the pphofet of our Lord, renewed the empire, and  
 17 anoynted princes in his nation. † By the law of our Lord  
 he iudged the congregation, and the God of Iacob ſaw, and  
 18 in his fidelitie was proued a prophet, † And he was known  
 19 faithfull in his wordes, becauſe he ſaw the God of light: † and  
 inuocated our Lord omnipotent, in aſſaulting the enemies  
 beſetting him on euerie ſide, in the oblation of an immaculate  
 20 lambe: † And our Lord thundered from heauen, and in great  
 21 ſound he made his voice heard, † and he deſcomfired the  
 22 princes of the Tyrians, and al the dukes of the Philiftinims:  
 † and before the time of the end of his life, and the world, he  
 gaue teſtimonie before our Lord, and his Chriſt, money and  
 23 what ſoeuer beſides vnto the velle ſhops he tooke not of al  
 24 fleſh, and no man accuſed him. † And after this he ſlept, and  
 he notified to the king, and ſhewed him the end of his  
 life, and he exalted his voice out of the earth in prophecie to  
 take cleane away the impietie of the nation.

for their good  
 aſſes much  
 renowned.  
 Samuel an-  
 noynted Saul  
 and David  
 kinges.

¶ If Samuel  
 himſelf had  
 not appeared,  
 (but ſome o-  
 ther ſpittie) it  
 could not  
 haue bene no-  
 ted in his  
 praifes. See. I.  
 Reg. 28.

## CHAP. XLVII.

*Praifes of Nathan, 2. Dauid, 14. and Salomon; in whoſe progenie ( 21. not-  
 withſtanding his fal ) 27. the royal ſcepter remained for Dauids ſake,  
 though for his and the peoples finnes, teane tribes were cut of, and ſet into  
 ſchiſme.*

1 **A**FTER theſe things aroſe Nathan the Prophet in the  
 2 daies of Dauid. † And as the fatte ſeparated from the  
 3 fleſh, ſo was Dauid from the children of Iſrael. † He plaid  
 with lyons as it were with lambes: and with beares he did in  
 4 like maner as with lambes of ſheepe in his youth. † Did not  
 he kil the giant, and tooke away reproch from his nation?  
 5 † In liſting vp his hand, with a ſtone of the ſling he ouerthrew  
 6 the boaiſting of Goliath: for he inuocated our Lord the omni-  
 potent, and he gaue in his right hand, to take away the man  
 7 ſtrong in battel, and to exalt the horne of his nation. † So  
 in ten thouſand did he gloriſie him, and praized him in the  
 bleſſinges of our Lord, in offering to him a crowne of glorie:  
 8 † for he deſtroyed the enemies on euerie ſide, and rooted out  
 the Philiftinims the aduerſaries euen vntil this preſent day:  
 9 he brake their horne for euer. † In euerie worke he gaue  
 confeſſion to the Holie one, and to the Higheſt, in the word  
 10 of glorie. † From al his hart he praized our Lord, & loued

¶ Amongſt al  
 the renowned



actes of Dauid  
his pure and  
sincere hart  
most pleased  
God.

God that made him : and gaue him might against his enemies :  
† and he made singers to stand before the altar , and by their  
found he made sweete tunes . † And in the solennities he gaue  
honour , and adorned the times euen to the end of his life , that  
they should praise the holie name of our Lord , and magnifie  
the holines of God in the morning . † Our Lord purged his  
sinnes , and exalted his horne for euer : and he gaue him a testa-  
ment of the kingdom , and the seate of glorie in Israel . † After  
him arose a wise sonne , and for him did he ouerthrowe al  
the might of the enemies . † Salomon reigned in dayes of  
peace , to whom God subdewed al his enemies , that he might  
build an house in his name , and prepare holines for euer : as  
thou art instructed in thy youth . † And thou art replenished  
as a riuier with wisdom , and thy soule discouered the earth .  
† And thou didst multiplie darke sayinges in comparisons :  
thy name was bruted to the ilandes far of , and thou wast  
beloued in thy peace . † The landes merueled at the songes  
and prouerbes , and comparisons , and interpretations , † and  
at the name of our Lord God , whose name is , God of Israel .  
† Thou didst gather gold as copper , and filledst siluer as lead ,  
† and bowdest thy thighes to women : thou hast had power  
on thy bodie , † thou hast made a blotte in thy glorie , and  
profaned thy seede to bring wrath to thy children , and thy  
follie to be kindled , † to make the kingdom diuided , and a  
stubburne kingdom to reigne of Ephraim . † But God wil not  
leauie his mercie , and he wil not corrupt , nor abolish his  
owne workes , neither wil he destroy from the stocke the  
nephewes of his cleft : and he wil not corrupt the seede of  
him , that loueth our Lord . † But he gaue a remnant to Iacob ,  
and to Dauid of the same stocke . † And Salomon had an end  
with his fathers . † And he leaft after him of his seede , the follie  
of the nation , † and Roboam hauing litle wisdom , who  
turned away the nation by his counsel , † and Ieroboam the  
sonne of Nabat , who made Israel to sinne , and made a way  
of sinning to Ephraim , and their sinnes did abound very  
manie . † They remoued them away from their land very far .  
† And he sought al iniquities , til there came defense vnto  
them , and he rid them from al sinnes .

2. Par. 29

2. Reg. 1

3. Reg. 3.

3. Reg. 4

3. Reg. 10

3. Reg. 11

Psal. 88  
7. 34.

3. Reg. 11

For Dauids  
sake God gaue  
wisdom to  
Salomon , and  
peace in his  
kingdom .  
By Apoltro-  
phe the auctor  
turneth his  
speech to Sa-  
lomon .

Salomons  
sinnes were  
punished , but  
Gods mercie  
continued in  
conseruing  
his posteritie .  
Psal. 88.

## CHAP. XLVIII.

*Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaias.*

And

Reg. 17

Reg. 19

Reg. 1.

Reg. 13

Reg. 20

Reg. 18

- 1 **A**ND there arose Elias the prophet, as it were fire, and  
 2 his word burnt as a litle torche. † Who brought famine  
 vpon them, and they prouoking him in their enuie, were  
 made fewe. for they could not abide the preceptes of our  
 3 Lord. † By the word of our Lord he stayed heauen, and he  
 brought downe fire from heauen :: thirse. † So was Elias  
 4 magnified in his meruelous workes. And who can so glo-  
 5 rie like vnto thee? † Who didst rayse vp the dead from hel,  
 from the lotte of death, in the word of our Lord God.  
 6 † Who didst cast downe kinges to destruction, and didst  
 easily breake their might, and the glorious from their bed.  
 7 † Who hearest iudgement in Sina, and in Horeb iudgementes  
 8 of defence. † Who anoyntest kinges to repentance, and  
 9 makest prophetes successiours after thee. † Who wast re-  
 ceiuied in a whirlewind of fire, in a chariot of fierie horses.  
 10 † Who art written in the iudgements of times, to appeale  
 the wrath of our Lord, to reconcile the hart of the father to  
 11 the sonne, and to restore the tribes of Iacob. † Blessed are  
 they, that saw thee, and were honored in thy freindshipec.  
 12 † For we liue by life only, but after death our name shal not  
 13 be such. † Elias was in dede hid in the whirlewind, & his spirit  
 was complete in Eliseus: in his daies he feared not the prince,  
 14 and no man ouercame him by might. † Neither did any word  
 15 ouercome him, and his bodie :: prophesied being dead. † In  
 his life he did wonders, and in death he wrought meruelous  
 16 thinges. † In al these thinges the people repented not, and  
 they departed not from their sinnes, til they were cast out of  
 17 their land, and were dispersed into al the earth. † And there  
 was leaft a verie smal nation, and a prince in the house of  
 18 David. † Some of them did that which pleased God: but  
 19 others committed manie sinnes. † Ezechias fenced his citie,  
 and brough in water into the middes thereof, and digged a  
 20 rocke with yron, and built a wel for water. † In his daies  
 came vp Sennacherib, and sent Rablaces, and lifted vp his  
 hand against them, and put forth his hand vpon Sion, and  
 21 became proude by his mightines. † Then were their harts,  
 and hands moued: and they were in sorow as traouiling  
 22 women. † And they inuocated our merciful Lord, and spread-  
 ding their handes, they lifted them vp to heauen: and the  
 23 holie Lord God :: quickly heard their voice. † He was not  
 mindful of their sinnes, neither did he geue them to their

:: Elias proce-  
 red fire from  
 heauen to  
 burne his sa-  
 crifice, 3. Reg.  
 18 and twice  
 more to burne  
 an hundred  
 men which  
 persecuted  
 him. 4. Reg. 1.

:: The miracle  
 wrought by  
 his dead bodie  
 shewed that  
 he was an  
 holie prophet.  
 4. Reg. 13.  
 See the mira-  
 cles of Elias,  
 and Eliseus.  
 Te. i. pag. 940.

:: Prayer pre-  
 uailed, when  
 forces were  
 not sufficient.  
 See, 4. Reg. 19.



enemies, but purged them by the hand of Isaie the holic prophete. † He ouerthrew the campe of the Assirians, and the Angel of our Lord destroyed them. † For Ezechias did that which pleased God, and went strongly in the way of Dauid his father, which Isaie commanded him, the great prophet, and faithfull in the sight of God. † In his daies the sunne returned back ward, & added life to the king. † By a great spirit he saw the last thinges, and comforted the mourners in Sion. † For euer he shewed the thinges to come, & secret thinges before they came to passe.

4 Reg. 1  
I/4. 37.4 Reg.  
I/4. 38.

## ANNOTATIONS. CHAP. XLVIII.

Not only this booke but also other holic scriptures witnes that Elias shal returne and preach before the end of the world.

S. Chrysostom Ateras, and other Docters testifie the same. See.

Annot. Gen. 5.

IO *Who art written.* Amongst other quarels, Protestantes except against the authentical auctoritie of this booke, because the auctor saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to restore the tribes of Iacob. But that this is no iust exception, is cleare by other holic Scriptures, where the same vniforme doctrine of the whole Church, is no lesse euident, then in this booke. For God himselfe saith the same also by the mouth of his prophet Malachie: Behold I will send you Elias the prophet, before the day of our Lord come, the great and dreadful. Christ also sayth: Elias in deede shal come, and restore all thinges. VVherupon S. Chrysostom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal powtie, crueltie, and wicked lawes, he addeth: Feare thou not; He shal only haue force in the reprobate, that perish. For then also Elias shal come, to forrifie the faithfull. Likewise the wordes in the Apocalips, I will geue to my two witnesses, & they shal prophesie a thousand two hundred and thre score dayes, were euer inuariably vnderstood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shal come; & admonish al, not to geue credite to the deceitful wonders of Antichrist: and that they shal trauel in this testimonie the space of three yeares and a half. For 1260. dayes come very nere to that space of time.

Mal.

Mat.  
In 2. T.  
2.

Apoc.

## CHAP. XLIX.

*Praises of Iosias, who (like to Dauid, and Ezechias,) tooke away occasions of idolatrie. 8. Praises of Ieremie, 10. Ezechiel, 11. and the inline Prophetes. 13. Also of Zorobabel, Iesus the sonne of Iosedech, Nehemias, Enoch, Ioseph, Seth, Sem, and Adam.*

THE memorie of Iosias is according to the confession of perfume made by the worke of an apothecarie. † His remembrance shal be sweete as honie in euerie mouth, and as musick in banket of wine. † He was directed by God into the repentance of the nation, and he tooke away the abominations of impietie. † And he gouerned his hart toward our Lord, and in the daies of sinners he strengthened pietie.

† Except

4 Reg.

2. Pa 14. (claps)

4. R. 12.



- 5 † Except David, and Ezechias, and Iosias, :: al committed sinne. † For the kinges of Iuda forsooke the law of the Highest, and contemned the feare of God. † For they gaue their kingdom to others, and their glorie to a strange nation.
- 6 † They burnt the chosen citie of holines, and made the waies thereof desolate in the hand of Ieremic. † For they euil intreated him; who was consecrated a prophet from his mothers wombe, to ouerthrow, and pluck vp, and destroy, and to build againe, and renewe. † Ezechiel who saw the sight of glorie, which he shewed him in the chariote of Cherubs.
- 7 † For he made mention of the enemies in rayne, to doe good vnto them, that haue shewed right waies. † And the bones of the twelue prophets wel may they spring out of their place: for they haue strengthened Iacob, and haue redeemed themselves in the fidelitie of power. † How may we magnifie Zorobabel, for he also was as a signet on the right hand, † and so Iesus the sonne of Iosedec, who in their daies built the house, and erected the holie temple to our Lord, prepared to euerlasting glorie. † And Nehemias in the memorie of much time, who erected vs our walles ouerthrowen, and set vp the gates and lockes, who built our houses. † No man hath bene borne in the earth like to Henoch: for :: he also was taken vp from the earth. † Neither as Ioseph who was a man borne prince of his bretheren, the stay of the nation, the ruler of his bretheren, the stay of the people: † and his bones were visited, and after death :: they prophécied. † Seth, and Sem obteyned glorie with men: and aboue euerie soule, in the beginning Adam.

Manie other kinges of Iuda refrained alwayes from committing idolatrie, but these three destroyed al places of idolatrie in their kingdom, which the others did not.

See the Annotation. ch. 38 v. 10. Ioseph prophécying that the people should depart from Ægypt, willed them to carie his bones with them. Gen. 50. So by carying his bones they professed, that he had truly prophécied.

CHAP. L.

*Praises of Simon the High Priest. 27. Detestation of certaine persecuting aduersaries. 29. With conclusion that the obseruers of this doctrine shall be wise and happy,*

- 1 **S**IMON :: the sonne of Onias, the high priest, who in his life held vp the house, and in his daies strengthened the temple.
- 2 † The height also of the temple was founded by him, the double building and high walles of the temple. † In his daies the welles of waters flowed out, and they were filled as the sea about measure. † Who had care of his nation, and delineated it from perdition. † Who preuailed to amplifie the citie,
- 3 This Simon called Iudas, and Priscus, was high priest when this booke was written (in the time of Ptolomie the

first, king of  
Ægypt) a very  
holie man, and  
dead before it  
was translated  
into Greke.  
about the  
time of Ptolome the third.  
called Euergetes, nere  
300. yeares  
before Christ.

who obteyned glorie in conuersing with the nation : and  
amplified the entrance of the house, and the court. † As the 6  
morning starre in the middes of a cloude, and as the ful moone  
he shineth in his dayes. † And as the sunne shining, so did 7  
he shine in the temple of God. † As the rainbow that shineth 8  
among the cloudes of glorie, and as a flower of roses in the  
daies of the spring, and as the lilies that are in the passage of  
water, and as frankensence smelling in summer daies. † As 9  
fire glistering, and frankensence burning in the fire. † As 10  
a massie vessel of gold, adorned with euerie precious stone.  
† As an oliue tree budding, and a cypresse tree aduancing it 11  
self on high, when he tooke the robe of glorie, and was re-  
quested to the consummation of strength. † In going vp to the 12  
holie altar, he made the vesture of holines, glorie. † And in 13  
receiuing the portions out of the hand of the priestes, himself  
also standing by the altar. About him was the ring of his  
bretheren : and as the ceder plant in mount Libanus, † so 14  
stode they about him as boughes of the palme tree, & al the  
children of Aaron in their glorie. † And the oblation of our 15  
Lord in their handes, before al the synagogue of Israel: and  
executing the consummation on the altar, to amplifie the  
oblation of the high king, † he stretched forth his hand 16  
in \* oblation of moist sacrifice, and offered of the blood of  
the grape. † He powred out on the fundation of the altar a 17  
diuine odour to the high prince. † Then cried out the chil- 18  
dren of Aaron, they sounded with beaten trumpets, and made  
a great voice to be heard for a remembrance before God.  
† Then al the people together made hast, and fel on their face 19  
vpon the earth, to adore our Lord their God, and to make  
prayers to God omnipotent the Highest. † And the singers 20  
amplified in their voices, and in the great house the sound was  
encreased ful of sweetenes. † And the people in prayer desired 21  
our Lord the Highest, vntil the honour of our Lord was per-  
fected, and they finished their office. † Then coming downe, 22  
he lifted vp his handes ouer al the congregation of the chil-  
dren of Israel, to geue glorie to God from his lippes, and to  
glorie in his name, † and he repeated his prayer, willing to 23  
shew the power of God. † And now pray ye the God of al, 24  
who hath done great thinges in al the land, who hath encrea-  
sed our daies from our mothers wombe, and hath done with  
vs according to his mercie: † geue he vnto vs ioyfulness of 25  
hart

\* Three na-  
tions; the Idu-  
means, Phi-  
listijmes, and  
Samaritanes,  
did most per-  
secute the  
Israelites: the  
Samaritanes  
were no. one  
pure nation,  
but mixt of  
Assirians and

\* Lil  
stone

Nam.  
v. 2



- 26 euerlasting: † that Israel may beleue that the mercie of God  
 27 is with vs, to deliuer vs in his dayes. † Two nations my soule  
 28 hateth: and the third is: no nation, which I hate: † they that  
 sitte in mount Seir, and the Philistijms, and the foolish  
 29 people that dwel in Sichem. † Iesus the sonne of Sirach, a  
 man of Ierusalem, wrote the doctrine of wisdom and disci-  
 pline in this booke, who renewed wisdom from his hart.  
 30 † Blessed is he, that conuerseth in these good things: and  
 31 he that layeth them in his hart, shal be wise always. † For  
 if he doe them, he shal be able to doe al thinges: because his  
 steppes are in the light of God.

Jewes: and  
 so here called  
 no nation.  
 :: They are  
 also called a  
 foolish people,  
 because they  
 knowing true  
 religion,  
 mixed idolatry  
 therewith,  
 according to  
 diuers sectes,  
 as appeareth  
 4. Reg. 17. v. 29.

## CHAP. LI.

*The author rendereth praises and thanks to God; 18. and inuiceth others  
 to do the same, by his owne example, 31. and by earnest exhortation.*

- 1 **T**HE prayer of Iesus the sonne of Sirach. :: I wil confesse  
 to thee ô Lord king, and wil praise thee God my sauiour.  
 2 † I wil confesse to thy name: because thou art become my  
 3 helper and protectour, † and hast deliuered my bodie from  
 perdition, from the snare of an vniust tongue, and from the  
 lippes of them that worke lying, and in the sight of them that  
 4 stood vp thou art become my helper. † And thou hast deli-  
 uered me according to the multitude of the mercie of thy  
 5 name from them that did roare, prepared to deuoure, † out  
 of the handes of them that seeke my soule, and from the gates  
 6 of tribulations which haue compassed me: † from the op-  
 pression of the flame, which hath compassed me, and in the  
 7 middes of fire I was not burnt. † From the depth of the bellie  
 of hel, and from a defiled tongue, and from the word of lying,  
 8 from a wicked king, and from an vniust tongue: † my soule  
 9 shal praise our Lord euen to death, † and my life was appro-  
 10 ching to hel beneth. † They haue compassed me on euerie  
 side, & there was none that would helpe. I looked toward the  
 11 helpe of men, & there was none. † I remembred thy mercie  
 ô Lord, and thy operation, which are from the beginning of  
 12 the world. † Because thou deliuerest them that patiently  
 expect thee ô Lord, and sauest them out of the handes of the  
 13 nations. † Thou hast exalted my habitation vpon the earth,  
 14 and I haue prayed for death to passe away. † I haue inuocated  
 our Lord the father of my Lord, that he leaue me not in the  
 day

:: VWhere we  
 are not able  
 to render re-  
 compence to  
 benefactors;  
 especially to  
 God, we are  
 the more bond  
 to acknow-  
 ledge his manie  
 great benefi-  
 tes, altogether  
 vnderferued by  
 vs.



day of my tribulation, and in the time of the proude without  
 helpe. † I wil praise thy name continually, and wil collaude 15  
 it in confession, and my prayer was heard. † And thou hast 16  
 deliuered me from perdition, and hast rescued me from the  
 wicked time. † Therefore wil I confesse, & say praise to thee, 17  
 and blesse the name of our Lord. † When I was yet young, 18  
 before I erred, I sought for wisdom openly in my prayer.  
 † Before the temple I prayed for it, and vnto the later end I 19  
 wil seeke after it, and it shal flourish as the grape timely ripe,  
 † my hart hath reioyced in it, my foote hath walked the right 20  
 way, from my youth I searched after it. † I bowed mine eare 21  
 a litle, and receiued it. † I found much wisdom in myself, & 22  
 I haue much profited therein. † To him that geueth me 23  
 wisdom, wil I geue glorie. † For I haue consulted to doe it: 24  
 I haue had a zeale to good, and shal not be confounded. † My 25  
 soule hath wrestled in it, and in doing it I was confirmed. † I 26  
 stretched forth my handes on high, & I lamented foolishnes.  
 † I directed my soule to wisdom, and in knowlege I found 27  
 it. † I possessed with it an hart from the beginning: for this 28  
 cause I shal not be forsaken. † My bellie was trubled in see- 29  
 king it: therefore shal I possesse a good possession. † Our 30  
 Lord hath geuen me a tongue for my reward: and with the  
 same I wil praise him. † Approch vnto me ye vnlearned, and 31  
 gather yourselues together into the house of discipline. † Why 32  
 slacke ye yet? and what say you herein? your soules are excee-  
 ding thirstie. † I haue opened my mouth, and haue spoken: 33  
 Bye it for you without siluer, † and submit your necke to the 34  
 yoke, and let your soule receiue discipline: for it is very neere  
 to finde it. † See with your eyes that I haue laboured a litle, 35  
 and haue found much rest to myself. † Take ye discipline: in 36  
 a great summe of siluer, and possesse abundance of gold in it.  
 † Let your soule reioyce in his mercie, and you shal not be 37  
 confounded in praise. † Worke your worke: before the 38  
 time, and he wil geue you your reward in his time.

:: VVhen sen-  
 ses are most  
 ripe, and the  
 soule most free  
 from great  
 sinnes, is the  
 aptest time to  
 serue God, &  
 to get al ver-  
 tues and true  
 knowlege.  
 Eccl. 12.

:: In stead of  
 riches labour  
 to get wisdom  
 for it is much  
 better then al  
 gold & siluer.  
 :: Merite is in  
 this life, and  
 reward in the  
 next.

*The end of the Sapiential Bookes.*



# THE FOVRT PART OF THE OLD TESTAMENT CONTEINING PROPHETICAL BOOKES.

## The argument of Prophetical bookes in general.

**A**mongst manie great benefites, which God bestowed vpon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinarie Pastors, and gouerners in spiritual causes, the Priestes of Aarons progenie, and other clergie men of the same tribe of Leui, in Ierarchical subordination of one chief, with other superiors and subiectes, disposed in sacred functions; he also gaue them other extraordinary Prophetes of sundrie tribes, as admonitors and guides, to reduce them from errors of sinne, into the right way of vertue. Which office the same Prophetes performed, as wel by threatening the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercie, that he would geue them better times, and reliefe from their miseries. But most especially these holie Prophetes did foresee, and foretel the happie times of Grace in the New Testament. The coming of Messias, Christ our Redemer and Sauour: With the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the Holie Ghost, Foundation, Propagation, perpetual Stabilitie of his Church; and finally the General Iudgement, Eternal Glorie of the blessed, and Euerlasting paine of the damned. For albeit they preached and prophesied manie thinges, properly and immediatly perteyning to the particular state, and people of the Iewes, and other nations, Where they conuersed, yet the principal summe of al the prophetical bookes, is of Christ and his Church. Tea al the old Testament is a general prophesie, and forshewing of the New. Which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuertheles speaking more distinctly of the proper arguments, or contents of the foure partes of the old

Gods special benefite of sending Prophetes to the people.

The function of Prophetes, to exhorte to repentance with hope of Gods mercie by Christ.



*Testament, the former three more peculiarly serf forth the Law, the Historie, and Sapiential precepts: and this last part chiefly conteyneth Prophecies of thinges to come. Of which the greatest part is now come to passe, or dayly fulfilled, and the rest shal likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential bookes, folow the Prophetical: and are these, according to the names of the Prophetes that writte them. Isaie, Ieremie with Baruch, Ezechiel, and Daniel, commonly called the greater Prophetes: and the twelue lesser are Osee, Ioel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie: and Malachie. Who were al singularly inspired, and gouerned in their preachings and writings, by the Holie Ghost, that they could not erre. Yea they were so illuminated in their understanding, that they clerly saw that, which they uttered. And therfore their Prophecies are called Visions, for the assured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowlege then that, which we see with our corporal eyes, and therfore of al witnesses the eye witnes is esteemed the surest: and as in al natural knowlege, that is most certaine, which is sene by discourse of reason: so in supernatural knowlege nothing is more assured then that, which is sene by supernatural light. Whereof there be three sortes: the light of Faith, of Prophecie, and of Glorie. Al three certaine, and undoubted; but most clere and manifest is the vision by light of glorie: wherby God is sene in himself, and al thinges in him, that pertaine to the state of euerie glorious Sainct. Next thereto is the vision by light of prophecie, wherwith God illuminateth the understanding of the Prophet by a special, extraordinarie, and transitorie light of grace, that either he clerly seeth the reueled truthes, or at least perfectly knoweth, that he is moued by the Holie Ghost, though he understand not al, that the Holie Ghost intendeth; and so when, and where it is Gods wil, he uttereth the same, for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowlege, which al Catholique Christians haue by light of faith, assuredly beleuing al thinges which God reueleth by his Church.*

*Concerning therfore this excellent diuine gift of Prophecie, granted to few, for the benefite of al Gods seruants, we are here to informe the vulgar reader, that wheras these prophecies are for most part hard to be understood, and as S. Peter teacheth, not known by priuate interpretation, but must be interpreted by the same Spirite, wherwith they were written, our purpose is not to explicate them, nor yet to produce large explications of the godlie lerned Fathers, but rather fewer and briffer notes then hertofore. and for the rest we remitte the more lerned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositors: wishing others to content themselues, with the more easie partes*

of

Four great-  
ter Prophecies,  
and twelue  
lesser were  
auctors of the  
prophetical  
bookes folow-  
ing. Baruchs  
booke being  
inserted in  
Jeremies.

Prophecies  
are called vi-  
sions, for their  
certaintie.

Light of pro-  
phetic is next  
to the light of  
glorie, and  
more clere  
then the light  
of faith.

Prophecies  
are hard to be  
vnderstood  
for diuers  
causes.

2. Pet.



of holie Scriptures, and other godlie bookes, and daylie instructions of spiritual teachers. And such as do also read these, may obserue with vs, these (amongst other) special causes of the hardnes of the Prophetes. One cause is the frequent interruption of sentences, with suddaine change from one person, or matter to an other, without apparent coherence. Which S. Ierom noteth in sundrie places. As Isaie. 7. after that the Prophet hath severally reprehended king Achab, for his distrust of Gods assistance against his temporal enemies (v. 13.) in the next wordes he prophecieth, that a Virgin shal conceiue, and beare a sonne, Christ our Sauour, and the like in other places. An other cause is, that the Prophetes speake thinges of some persons, which are to be fulfilled in others, either of their progenie, or persecuted by them. As the prophecie of the Iewes and Gentiles, comprised in the historie of Esau & Iacob. Likewise that which Iacob prophecied (Gen. 49.) of Simeon an Leui, not fulfilled in themselves but in the Scribes, and Priestes descending of their stock. Also much of that which David semeth to speake of Salomon, Psal. 88. can only be understood of Christ. Other examples will occurre in the Prophetes ensuing. Briefly, for we can not here expresse all the causes in few wordes, prophecies are often times uttered in figuratiue speeches, and often not in wordes, but in factes; other times so mixed with histories, and temporal thinges with spiritual, againe some thinges pertaining to the old Testament, so ioyned with mysteries of the new, and the like, that most hard it is to discerne, nay not possible without special reuelation, or instruction of others to know, to what purpose or thing euerie part pertaineth, or is to be applied: for some thinges are spoken only of the historie, some thinges of mysteries, manie thinges of both. And the reason why the Holie Ghost doth so utter these prophecies is noted by S. Ierom (in Nahum. 3.) that the proud and malicious enemies of Religion may not understand them: lest (sayth he) a holie thing should be geuen to dogges, pearles cast to swine, most sacred mysteries laide open before prophane persons. S. Gregorie also alleageth an other reason (ho. 17. in Ezech.) that occasion of humilitie may be geuen vs by those thinges, which are hidden in holie Scriptures. And increase also of merite by beleuing more then we understand, because faith hath not merite, where reason geueth experiment.

Suddaine transition from one thing to another.

That which is spoken of certaine persons is ment of others

Prophecies are often uttered in figuratiue speeches. Some consist in thinges done, others are mixt with histories, and temporal thinges with spiritual.

VVhy God would haue them obscure.

## THE ARGUMENT OF THE PROPHECIE OF ISAIE.

I Saie the sonne of Amos, and nephew (as S. Ierom insinuateth) to king Iffai of noble lineage and a marir prophced a long

Is called the  
Euangelical  
Prophet.  
How write in a  
high stile

Lived in the  
kingdom of  
Iuda.

The contents,  
diuided into  
two general  
partes.  
and into eight  
particular.

1.

2.

3.

4.

5.

6.

7.

8.

yeares and was cruelly put to death, sawed into partes by commandment of Manasses. He is commonly called the Euangelical Prophet, for his ample and particular speeches of Christ, more large and more plaine then in any other of the old Prophetes. His stile is high and eloquent, according to his liberal education being of the royal bloud. For so it pleaseth the Holie Ghost, to utter his diuine prophecies diuersly according to the qualities, and conditions of the persons, by whom he speaketh: by Isaie in a loftie, and by Amos in a meane stile: as a musitian soundeth the same songue, by a simple pipe, & by a cornet, trumpet or other musical instrument. Which S. Paul also witnesseth, saying, Diuersly and by diuers meanes, God spake to the fathers in the Prophetes. Isaie therefore conuersing in the kingdom of Iuda, especially in the Emperial and Metropolitan citie of Ierusalem, preached & prophesied manie thinges perteyning to the Tribes of Iuda and Benjamin, as also to the tribe of Leui. Which after the schisme of Ieroboam, repayred in maner al to the kingdom of Iuda, where God was rightly serued. He prophesied also of the tenne Tribes, the kingdom of Israel: & of the future captiuities of them both, and of the reduction of Iuda. Also he prophesied of other nations, and peoples, with whom the Iewes had either enmitie, or freindlie conuersation: and of al the world. But most especially of the coming of Christ, to redeme, and deliuer mankind from captiuitie of sinne.

The whole prophecie conteyneth two general partes. First more principally the Prophet admonisheth, and threatneth the people, that they shal be punished for their manifold sinnes. in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercie, wil after chastisement, & their repentance, deliuer them from their aduersaries. Yet so that ech part participateth of the principal contents with the other. More particularly the whole booke may be diuided into eight partes. In the twelue first chapters, the Prophet admonisheth al sortes in the kingdom of Iuda, of their ingratitude towards God, with manie other sinnes and of iust punishment, but mixt with consolation of Gods mercie, and thanksegeuing for the same. In eleyen chapters folowing, he directeth his speech to other Nations, aduersaries to the Iewes. In foure more he extendeth his admonitions to al the world, stil intermixing some consolations. In other foure he reprehendeth both the kingdoms, of Israel and Iuda, for seeking helpe of strange nations. In the next eight chapters he prophesieth of diuers dangers imminent to the kingdom of Iuda, of their captiuitie in Babylon, of Gods benignitie deliuering them, & very much in euerie part of Christ, and his Church. Then in fine chapters he prophesieth very particularly of the comfortable deliuerie from sinne by Christ. In other foure from temporal captiuitie by Cyrus King of Assirians. And finally in the last eightene chapters, he prophesieth largely of the perfect deliuerie by Christ, conuersion of al Nations, reiection of the Iewes, til nere the end of the world, when they shal also returne to Christ.

S. Ier  
Epist.  
Paulin  
Et m  
Isai. 5  
Aug.  
18. c. 1  
crist.  
lib 9. c.  
confes  
Heb. 1



# THE PROPHECIE OF ISAIE

## CHAP. I.

*Isaie prophecying in the dayes of foure kinges of Iuda, 2. admonisheth both princes and people of their ingratitude, and other sinnes against God. 7. for which they shal be led captiue. 11. Neither shal sacrifices nor prayers saue them, 16. except they cleanse their soules from sinnes. 20. which they not doing shal be severely punished. 26. Wherby the reliques shal be purged, and the Church shal flourish.*

The first part. The kingdom of Iuda shal be captiue in Babylon, for their ingratitude towards Gods, and other sinnes.

Not Amos the third of the lesse prophetes, for this name is written in other letters in Hebrew: but one of the royal bloud as s. Ierom. testifieth.

Prince, Priest, and people are all sicke of ingratitude against God, & other iniquities.

Ierusalem defaced and destroyed.

God continually preferueth some holie seede, that his Church neuer faileth.

- 1 **T**HE vision of Isaie the sonne of: Amos, which he sawe concerning Iuda and Ierusalem in the dayes of Ozias,
- 2 Ioathan, Achaz, and Ezechias kinges of Iuda. † Heare ye heauens, & geue care ô earth, because our Lord hath spoken. I haue brought vp children, and exalted them: but they haue
- 3 despised me. † The ox hath knowen his owner, and the asse his masters crib: but Israel hath not knowen me, and my
- 4 people hath not vnderstood. † Woe to the sinful nation, the people loden with greuous iniquitie, the wicked seede, vngenerous children: they haue forsaken our Lord, they haue blasphemed the holie one of Israel, they are reuolted backward.
- 5 † For what shal I strike you anie more, which adde preuatication? euerie head is sicke, & euerie hart in heauines.
- 6 † From the sole of the foote vnto the toppe of the head, there is no health therein: wound, and wayle, and swelling stroke: it is not bound vp, nor cured with medicine, nor mollified
- 7 with oile. † Your land is desolate, your cities burnt with fire: your countrie strangers deuoure before your face, and it
- 8 shal be made desolare as in the spoile of enemies. † And: the daughter of Sion shal be left as a vineyard, and as a cottage in
- 9 a place of cucumbers, and as a citie that is wasted. †: Vnlesse the Lord of hostes had lefte vs seed, we had beene as Sodom,
- 10 and we should be like to Gomorrha. † Heare the word of our Lord ye princes of Sodom, geue care to the law of our God ye
- 11 people of Gomorrha. † To what purpose do you offer me the multitude of your victimes, saith our Lord? I am ful. the holocaust of frammes, and the fatte of fatlings, and the bloud of calves, and lambes, and buck goates I haue not desired.
- 12 † When you should haue come before my sight, who sought



for these things at your handes, that you should walke in my  
 courtes: † Offer sacrifice no more in vaine: incense is abo- 13  
 mination to me. The Newe moone, and the Sabbath, and  
 other festiuities I wil not abide, your assemblies are wicked.  
 † My soule hateth your Calendes, and your solemnities: they 14  
 are become tedious to me, I haue laboured in susteyning.  
 † And when you shal streach forth your hands, I wil turne 15  
 away mine eies from you: & when you shal multiplie prayer,  
 I wil not heare: for your handes are ful of bloud: † Wash 16  
 you, be cleane, take away the euil of your cogitations from  
 mine eies: cease to doe peruersely. † Lerne to doe good: 17  
 seeke iudgement, succour the oppressed, iudge for the pupil,  
 defend the widow. † And come, and accuse me, sayth our 18  
 Lord: if your sinnes shal be as scarlet, they shal be made  
 white as snow: and if they be red as vermillion, they shal be  
 white as wooll. † If you be willing, and wil heare me, you 19  
 shal eate the good things of the earth. † But if you wil not, 20  
 and wil prouoke me to wrath: the sword shal deuoure  
 you, because the mouth of our Lord hath spoken. † How is 21  
 the saythful citie, ful of iudgement, become an harlot?  
 iustice hath dwelled in it, but now mankillers. † Thy siluer is 22  
 turned into drosse: thy wine is mingled with water. † Thy 23  
 princes are vnfaithful, companions of theues: al loue gifts,  
 folow rewardes. They iudge not for the pupil: and the wi-  
 dows cause goeth not in to them. † For this cause sayth our 24  
 Lord the God of hostes the mightie one of Israel: Alas, I wil  
 comfort my selfe vpon mine aduersaries: and wil be reuenged  
 of mine enemies. † And I wil turne mine hand to thee, and 25  
 I wil boyle out thy drosse til it be pure, & wil take away al thy  
 tinne. † And I wil restore: thy iudges as they haue beene 26  
 before, and thy counsellers as of old. After these things thou  
 shalt be called the iust, a faithful citie. † Sion shal be redemed 27  
 in iudgement, and they shal bring her backe in iustice. † And 28  
 he shal destroy the wicked, and the sinners together: and they  
 that haue forsaken our Lord, shal be consumed. † For they shal 29  
 be confounded for the idols, to which they haue sacrificed:  
 and you shal be ashamed of the gardens, which you chose.  
 † When you shal be as an oke the leaues falling of, and as a 30  
 garden without water. † And your strength shal be, as the 31  
 isles of towe, and your worke as a sparke: and both shal be  
 set on fire together, and there shal be none to quench it.

:: Much wickednes reigned in Ierusalem before their captiuitie in Babylon: but much more at Christs passion, when they persecuted him euen to the Crosse: and his disciples, and al christians, til their citie was taken by the Romanes and the whole nation dispersed.  
 :: The Rabbinis vnderstand those Iudges and Priestes that gouerned the people after their deliuerie from captiuitie: but S. Ierom expoundeth this and the like places of the Apostles and their successors.

## CHAP. II.

*All nations shall come to the Church of Christ; which shall beginne in Ierusalem. 6. And the Iewes shall be reiected for their idolatrie, auarice, and other sinnes. 11. Proud men shall be humbled, & Gods glorie shall increase, 18. Idolatrie shall be destroyed.*

1 **T**HE word, that Isaie the sonne of Amos saw vpon Iuda  
 2 and Ierusalem. † And in :: the later dayes the mountaine  
 of the house of our Lord shall be prepared, in the toppe of  
 3 mountaines, and it shall be eleuated aboue the little hilles : and  
 all nations shall flowe vnto it. † And manie peoples shall goe,  
 & shall say, come and let vs goe vp to the mount of our Lord,  
 and to the house of the God of Iacob, and he wil teach vs his  
 wayes, and we shall walke in his pathes : because the law shall  
 4 come forth from Sion, and the word of our Lord from Ieru-  
 salem. † And he shall iudge the Gentiles, and rebuke manie  
 peoples : and they shall turne their swordes into culters, and  
 their speares into siethes : nation shall not lift vp sword against  
 nation, neither shall they be exercised any more to battel.  
 5 † House of Iacob come ye, and let vs walke in the light of our  
 6 Lord. † For thou hast :: reiected thy people, the house of  
 Iacob : because they are filled as in times past, and haue had  
 southsayers as the Philistijms, and haue stucke fast to strange  
 7 children. † The land is replenished with siluer and gold : and  
 8 there is no end of their treasures. † And their land is reple-  
 nished with horses : and their chariotes are innumerable. And  
 their land is full of idoles : they haue adored the worke of their  
 9 handes, which their fingers made. † And man bowed himself,  
 10 and man was humbled : therefore forgeue them not. † Enter  
 thou into the rocke, and be hid in a pitte, in the ground from  
 the face of the feare of our Lord, & from the glorie of his ma-  
 11 iestie. † The loftie eies of man are humbled, and the height of  
 men shall be made to stoupe : & our Lord onlie shall be exalted  
 12 in that day. † Because the day of the Lord of hostes shall be  
 vpon all the proude and loftie, and vpon euerie one that is  
 13 arrogant, and he shall be humbled. † And vpon all the ceders of  
 14 Libanus high, & eleuated, & vpon all the oaks of Basan. † And  
 vpon all the high mountaines, and vpon all little hilles eleuated.  
 15 † And vpon euerie high towre, and euerie fenced wal. † And  
 16 vpon all the shippes of Tharsis, and vpon all, that is sayre to  
 behold.

:: It is not only certain, but also euident that the prophet speaketh here, and in innumerable other places, of the Church of Christ, which is the citie set vpon a mountaine. Mat 5. vnto which all nations are gathered, and at the time of the new Testament is called the last hour, 1. Ioan. 2. because no time shall follow after this, but al eternitie. :: The Iewes were reiected after Christs death : before which they were still conserued : though often seuerely punished. And so now the Church of Christ shall neuer be reiectd, nor



∴ It is most  
absurde, and  
contrarie to  
this and other  
Scriptures,  
that Prote-  
stants feyne  
of great ido-  
latric in the  
Christian  
world, for a  
thousand or  
more yeares  
together, pro-  
fessing Christs  
name & Reli-  
gion, and yet  
continually  
committing  
(as these new  
masters ima-  
gine) grosse  
idolatric.

behold. † And the loftines of men shal be bowed, and the height of men shal be humbled, and our Lord onlie shal be exalted in that day. † And idols shal ∴ vtterly be destroyed. † And they shal enter into the caues of rockes, and into the pittes of the earth from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † In that day shal a man cast away the idols of his siluer, and the idols of his gold, which he had made him to adore, mowles and battes. † And he shal goe into the clefts of rockes, and into the caues of stones from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † Cease therefore from the man, whose spirit is in his nostrils, because he is reputed high.

## CHAP. III.

*The Iewes shal be deprived of wise men, 4. and be subiect to childish, and effeminate gouerners, 8. for their greuous sinnes. 16. The proud, curious, and lasciuious attyre of their women, 24. shal be turned into ignominie, and forrow.*

∴ This was  
fulfilled first  
in the captiui-  
tie of Babylon  
and more no-  
toriously after  
Christspassion,  
in the destru-  
ction of Ieru-  
salem, and  
dispersion of  
the Iewes:  
euen to this  
day: and yet  
forward, til  
here the end  
of this world.

**F**OR behold the dominatour the Lord of hostes ∴ shal take away from Ierusalem, and from Iuda the valiant and the strong, al strength of bread, and al strength of water. † The strong, and the man of warre, the iudge, and the prophete, and southsayer, and the ancient. † The prince ouer fiftie, and the honorable of countenance, and the counseler, and the wise of workemasters, and the skilful of mystical speach. † And I wil geue children to be their princes, and the effeminate shal rule ouer them. † And the people shal rush violently, man against man, and euerie one against his neighbour: the childe shal make tumult against the ancient, and the base against the noble. † For a man shal take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruine be vnder thy hand. † He shal answer in that day, saying: I am no physicion, & in my house there is no bread, nor garment: do not appoint me prince of the people. † For Ierusalem is gone to ruine, and Iuda is fallen: because their tongue, & their inuentions were against our Lord, to prouoke the eyes of his maiestie. † The knowlege of their face hath answered them: and they haue proclaimed their sinne as Sodom, neither haue they hid it: woe to their soule,



10 soule, because euils are rendered to them. † Say to the iust  
that it is wel, because he shal eate the fruite of his inuentions.  
11 † Woe to the impious vnto euil: for the reward of his handes  
12 shal be made to him. † My people their exactours haue spoy-  
led, & women haue ruled ouer them. My people, :: they that cal  
thee blessed, the same deceiue thee, and dissipate the way  
13 of thy steppes. † Our Lord standeth to iudge, and he standeth  
14 to iudge peoples: † Our Lord shal come to iudgement with  
the ancients of his people, and his princes: for you haue  
denoured the vineyard, and the spoile of the poore is in your  
15 house. † Why do you consume my people, and grinde the  
16 faces of the poore, sayth our Lord the God of hostes? † And  
our Lord sayd: for that :: the daughters of Sion are haughtie,  
and haue walked with stretched out necke, and went with  
twinglings of eies, and clapped their handes, walked on their  
17 feete, and ietted in a set pace. † Our Lord shal make balde the  
crowne of the daughters of Sion, and our Lord shal discover  
18 their haire. † In that day shal our Lord take away the orna-  
19 ment of shoes, and litle moones. † And cheynes, and ouches,  
20 and bracelettes, and bonnettes. † And the sheading combes,  
and soppes, and tablettes, and sweete balles, and earlers.  
21 † And ringes, and pearles hanging on the forehead. † And  
22 changes of apparel, and shorte clokes, and the fine linen, and  
23 nedles, † and loking glasses, and launes, and headbands, and  
24 bonegraces. † And for swete sauour there shal be stinke, and  
for a girdle a corde, and for frised haire baldnes, and for  
25 stomacher hairecloth. † Thy fayrest men also shal fal by the  
26 sworde, and thy strong ones in battle. † And her gates shal  
lament and moorne, and she shal sit desolate on the ground.

:: An Eccle-  
siastical prea-  
cher must  
not flatter the  
people. He  
must moue  
teares (*sayth*  
*s. Ierom*) not  
laughter.

:: By the me-  
taphor of  
women, S.  
Ierom vnder-  
standeth the  
cities of Iurie,  
of which Ie-  
rusalem was  
the head, and  
Sion the  
chiefe place  
thereof, al  
which were  
defaced, by  
the Babylo-  
nians, but  
more fully de-  
stroyed by  
Titus and  
Vespasian,  
fourtie yeares  
after Christs  
Passion.

## CHAP. .IIII.

*After the destruction of the Iewes, manie women shal seeke to marie with  
one man, .2. but the reliques, repenting of their sinnes, shal returne to God,  
.5. and flourish vnder his protection.*

1 **A**ND :: seuen women shal take hold of one man in that  
day, saying: We wil eate our owne bread, and be co-  
uered with our garments: only let thy name be called vpon  
2 vs, take away our reproch. † In that day the bud of our Lord  
shal be in magnificence, and glorie, and the fruite of the  
earth high, and exultation to them, that shal be saued of  
3 Israel. † And it shal be: Euerie one that shal be least in Sion,

:: After the  
reduction of  
heathnith or  
heretical  
people to ca-  
tholique reli-  
gion, there  
will be great  
want of spiri-  
tual pastors.

∴ Not al the Iewes that escaped temporal death in the destruction of Ierusalem, but those only shal be eternally saved, that beleuing shal be baptized and liue wel.

and ∴ shal remaine in Ierusalem, shal be called holie, euerie one that is written in life in Ierusalem. † If our Lord shal cleanse the filth of the daughters of Sion, and shal wash the bloud of Ierusalem out of the middes thereof in the spirit of iudgement, and spirit of heate. † And our Lord shal create vpon euerie place of mount Sion, and where he is inuocated, a clowde by day, and smoke, and the brightnes of flaming fyre in the night: for vpon al glorie protection. † And there shal be a tabernacle for a place of shadow in the day from the heate, and for securitie, and couert from the whyrlewind, and from rayne.

## CHAP. V.

*Vnder the figure of a barren vineyard, is prophecied the reiection of the Iewes, 7. for their sinnes of auarice, 11. intemperance, & other wickednes, 18. one iniquitie drawing an other, 20. iudging good to be euil, and euil good. 25. for which the Gentiles of diuers nations shal afflict them.*

∴ I saie of the tribe of Iuda here prophecietieth the doleful songue which Christ wittered weeping ouer Ierusalem, fore seeing & foretelling their destruction.

Luc. 19. 41.

∴ Al this sheweth that God only subtracting his protection, no man nor people is able to stand; of whose ruine God is not the auctor, but only permitteeth that they fall into sinnes, and so into other miseries.

I wil sing to my beloued ∴ the canticle of my cosin concerning his vinyard. A vineyard was made to my beloued in horne the sonne of oile. † And he hedged it, and chose stones out of it, and planted it elect, and built a towre in the middes thereof, and set vp a presse therein: and looked that it should yeld grapes, and it yelded wilde grapes. † Now therefore ye inhabitants of Ierusalem, and men of Iuda, iudge between me and my vineyard. † What is there that I ought to doe more to my vineyard, and haue not done to it? Whether that I looked, it should yeld grapes, and it hath yelded wilde grapes? † And now I wil shew you what I wil doe to my vineyard. ∴ I wil take away the hedge therof, and it shal be into spoile: I wil throw downe the wal thereof, and it shal be to be troden vpon. † And I wil lay it waiste: it shal not be pruned, and it shal not be digged: and bryers and thornes shal ouergrowe it: and I wil command the cloudes that they rayne no shower vpon it. † For the vineyarde of the Lord of hostes, is the house of Israel: and the man of Iuda, his delectable bud: & I looked that it should doe iudgement, and behold iniquitie: and iustice, and behold clamour. † Woe to you that ioyned house to house, and lay filde to filde, euen to the end of the place: why shal you alone dwel in the middes of the earth? † These things are in my eares, sayth the Lord of

Mat. 1



- of hostes : vnles manie great and sayre houses become desolate, without an inhabiter. † For ten acres of the vineyards shal yeld one litle flagon, and thirtie busheles of seede shal yeld three busheles. † Woe to you that rise vp earely to folow drunkennes, and to drinke euen vntil euening, that you may be inflamed with wine. † Harpe, and viole, & timbrel, and shalme, and wine in your feastes : and :: the worke of our Lord you regard not, nor consider the workes of his handes. † Therefore is my people led away captiue, because they had not knowlege, and their nobles died with famine, and the multitude thereof dried away with thirst. † Therefore hath hel dilated his soule, and opened his mouth without anie limite, and their strong ones, and their people, and their high and glorious ones shal descend into it. † And man shal be bowed, and man shal be humbled, and the eies of the lostie shal be brought low. † And the Lord of hostes shal be exalted in iudgement, and the holie God shal be sanctified in iustice. † And the lambes shal feede according to their order, and strangers shal eate the deserts turned into frutesfulness. † Woe to you that draw iniquitie in cordes of vanitie, & sinne as the linke of a wayne. † Which say: let him make hast, & let his worke come quickly, that we may see it: & let the counsel of the holie one of Israel come, and we shal know it. † Woe vnto you that cal euil good, and good euil : putting darknes light, and light darknes: putting bitter for swete, & swete for bitter. † Woe to you that are wise in your owne eies, and prudent before yourselues. † Woe to you that are mightie to drinke wine, & stout men in drunkennes. † Which iustifie the impious for giftes, and take away the iustice of the iust from them. † For this, euen as the tongue of fire deuoureth stuble, and the heate of the flame burneth it vp : so shal their roote be as isles, and their bud shal rise vp as dust, for they haue cast away the law of the Lord of hostes, and haue blasphemed the word of the holie one of Israel. † Therefore is the furie of our Lord wrath against his people, and he hath stretched out his hand vpon them, and stricken them : and the mountaines were troubled, and their carcasses were made as dung in the middes of the streates. In al these thinges his furie is not turned away, :: but yet is his hand stretched forth. † And he shal lift vp a signe in the nations a farre, and shal whistle to him of the ends of the earth: and behold he shal come in hast spedely. † There

An admonition to celebrate festiual dayes with holy religious exercises, and not to folow drunkennes nor other wicked or vaine thinges.

Greuous sinnes must be greuously punished. Such



as was the  
sinne of the  
Ievves perse-  
cuting Christ.

:: Neither  
Isaie, nor  
Moyfes, nor  
any other  
mortal man  
did euer see  
God in him-  
selfe but only  
shadowed. Yet

the wicked  
calumniously  
accused, con-  
demned, and  
put Isaie to  
cruel death,

vpon pretence  
of blasphemie,  
for saying  
that he saw  
God. VVhich  
he otherwise  
said not, but

covered by the  
wings of the  
Seraphims.  
Origen in hunc  
locum. & S.  
Ierom. Tradi.  
Hebraicis in  
Paral.

:: Isaie was  
not only an  
Euangelical  
but also an  
Apostolical  
prophet, with  
whom God  
here treateth  
and proce-  
deth, as with  
an Apostle,  
saying :  
VVhom shal  
I send? and the  
prophet

is none that saynteth, nor that laboreth in them, he wil not  
slumber, nor sleepe, neither shal the girdle of his reines be  
loosed, neither shal the latcher of his shoe be broken. † His  
arrowes sharpe, and al his bowes bent. The hooves of his  
horses as the flint, & his wheelles as the violence of a tempest.  
† His roaring as a lions, he shal roare as lions whelpes : and  
he wil gnash, and hold the praye, and claspe it, and there shal  
be none to plucke it away. † And it shal found vpon him in  
that day, as the sound of the sea : we shal looke towards the  
earth, and behold darkenes of tribulation, and the light is  
darkened in the mist therof.

# CHAP. VI.

*The prophet after a glorious vision, 5. lamenteth his former silence; 6. his  
lippes being purified by an Angel, with a hote coal, 8. he is willingly sent  
& so prophesieth that the peoples hart wil be hardned; their cities shal be  
destroyed, but good reliques shal be conserued.*

**I**N the yeare that king Ozias died, I saw our Lord sitting  
vpon an high throne and eleuated : and those thinges that  
were vnder him filled the temple. † Seraphims stode vpon  
the same : six winges to one, and six winges to the other : with  
two :: they couered his face, and with two they couered his  
feete, and with two they flewe. † And they cried one to an  
other, and sayd : Holie, holie, holie, the Lord God of hostes, al  
the earth is ful of his glorie. † And the lintels of the dores  
were moued at the voice of him that cried, and the house was  
filled with smoke. † And I said : Woe is me because I haue  
held my peace, because I am a man of polluted lippes, and  
I dwell in the middes of a people that hath polluted lippes, and  
the king the Lord of hostes I haue sene with mine eies. † And  
one of the Seraphims flewe to me, and in his hand an hote  
cole, which he had taken with tonges from the altar. † And  
he touched my mouth, and said : Behold this hath touched  
thy lippes, and thine iniquitie shal be taken away, & thy sinne  
shal be cleansed. † And I heard the voice of our Lord saying :  
Whom :: shal I send? and who shal goe for vs? And I sayd : Loe  
I am here, send me. † And he sayd : Goe, and thou shalt say  
to this people : Heare ye that heare, and vnderstand not : and  
see vision, and knowe it not. † Blinde the hart of this people,  
and make their eares beaueie, and shut their eies : lest perhaps  
they may see with their eies, and heare with their eares, and  
vnderstand

4. Reg.  
2. Par. 2

Apoc.

Rom. 1

Mat. 2

- vnderstand with their hart, and be conuerted and I heale  
 11 them. † And I said: How long Lord? And he said: Vntil the  
 cities be made desolate without inhabiter, and the houses  
 12 without man, and the land shal be least desert. † And our  
 Lord shal make men goe farre of, and he shal be multiplied  
 13 that was least in the middes of the earth. † And yet there  
 shal be tithing in it, and she shal be conuerted, and shal be to  
 the shew as a terebinth, and as an oke, that spreadeth his  
 boughes: that which shal stand in it, shal be an holie feede.

answering:  
*Send me. God*  
*sent him, say-*  
*ing: Goe. &c.*  
*S. Ierom in*  
*Proemio Isaie.*

## CHAP. VII.

*Ierusalem being beseege, 3. the prophet telleth the king, that the enemies  
 shal not preuaile (8. but the kingdome of Israel shal be destroyed) 10.  
 geueth for a signe that a Virgin shal conceive and bare a Sonne. 17. pro-*  
*phecieth also the captiuitie, and desolation of the kingdom of Iuda.*

∴ Before this,  
 the kinges of  
 Syria and of  
 Israel had  
 taken king  
 Achaz in bat-  
 tel and ca-  
 ried avay  
 great spoyles,  
 2. Paral. 28.  
 But presu-  
 ming, to do  
 the like  
 againe, God  
 suffered them  
 not to pre-  
 uaile.  
 Mystically  
 this signified  
 that heretikes  
 of diuers  
 sectes conspire  
 together, to  
 impugne the  
 Catholike  
 Church.  
 VVhich they  
 do much  
 afflict, and  
 terrific, but  
 can neuer  
 ouerthrow it.  
*S. Ierom in*  
*hunc locum.*

4. Reg. 16

- 1 **A**Nd it came to passe ∴ in the dayes of Achaz the sonne of  
 Ioathan, the sonne of Ozias king of Iuda, there came  
 vp Rasin the king of Syria, and Phacee the sonne of Romelia  
 the king of Israel to Ierusalem, to fight against it: and they  
 2 could not ouercome it. † And they told the house of David,  
 saying: Syria hath rested vpon Ephraim, & his hart was moued,  
 and the hart of his people, as the trees of the wooddes are  
 3 moued at the face of the winde. † And our Lord sayd to  
 Isaie: Goe forth to meete Achaz, thou, and Iasub thy sonne  
 that is least, to the conduite of the vpper poole, in the  
 4 way of the Fullers silde. † And thou shalt say to him: See  
 thou be stil: feare not, and let not thine hart be afraid of the  
 two tailles of these smoking fyrebrands, in the wrath of the  
 furie of Rasin the king of Syria, and of the sonne of Romelia.  
 5 † For that Syria hath taken counsel against thee, vnto the euil  
 6 of Ephraim, and the sonne of Romelia, saying: † Let vs goe  
 vp to Iuda, and rayse it vp, and plucke it away to vs, and make  
 7 the sonne of Tabeel king in the middes therof. † Thus sayth  
 8 our Lord God: It shal not stand, & this shal not be. † But the  
 head of Syria Damascus, & the head of Damascus Rasin: and  
 yet threescore and fiue yeares, and Ephraim shal cease to be a  
 9 people: † And the head of Ephraim Samaria, and the head  
 of Samaria the sonne of Romelia. If you wil not beleue, you  
 10 shal not be permanent. † And our Lord added to speake to  
 11 Achaz, saying: † Aske a signe for thee of the Lord thy God  
 12 vnto the depth of hel, or vnto the height aboue. † And Achaz



∴ Though Achaz was very wicked and committed idolatry, 4. Reg. 16. 2. Par. 28. yet he believed in God Almighty, knowing that he ought not to tempt him. ∴ Vpon occasion of Gods mercie promised without mans desert, which king Achaz hardly beleued, to confirme the same with a farre greater example, God inspired the Prophet also to shew the greater myserie of Christs Incarnation, his conception & birth of a virgin, for the redemption of all mankind.

said: I wil not aske, and ∴ I wil not tempt our Lord. † And he said: Heare ye therefore o house of David: Is it a smal thing for you, to be greuous to men, that you are greuous to my God also? † Therefore shal our Lord himselfe ∴ geue you a signe. Behold a virgin shal conceiue, and beare a sonne, & his name shal be called Emmanuel. † He shal eate butter and honie, that he may know to refuse euil, and choose the good. † For before the childe know to refuse euil, and choose good, the land which thou doest detest shal be forsaken of the face of her two kinges. † Our Lord wil bring vpon thee, & vpon thy people, and vpon the house of thy father, daies that came not since the daies of the separation of Ephraim from Iuda, with the king of the Assirians. † And it shal be in that day: our Lord shal hille to the flie, that is in the vtter most part of the riuers of Egypt, and to the bee, that is in the land of Assur. † And they shal come, and shal rest al in the torrentes of valleys, and in the caues of rockes, and in al shrubbe places, and in al holes. † In that day our Lord shal shaue with a raser, hyred by them, that are beyond the riuier, by the king of the Assirians, the head, and the haire of the feete, and the whole beard. † And it shal be in that day: a man shal nourish a young cowe, and two ewes. † And for the abundance of milke he shal eate butter: for butter and honie shal euerie one eate, that shal be least in the middes of the land. † And it shal be in that day: euerie place where there shal be a thousand vines, for a thousand peeces of siluer, they shal be into thornes and bryers. † With arrowes and bow they shal goe in thither: for bryers and thornes shal be in al the land. † And al mountaines, that shal be weeded with a weeding hooke, the terrour of thornes and bryers shal not come thither, and it shal be for the ox to feede on, and cattle to treade vpon.

## CHAP. VIII.

*Vnder the figure of a new name, Christs birth of a virgin is againe prophesied. 4. but first the kingdomes of Syria, and Israel shal be destroyed: and Iuda sore afflicted: 8. yet conserued with losse of manie. 16. Which is a myserie hidden from the Iewes. 21. Great euils hang ouer them, that depart from the law.*

∴ The myserie here prophesied is of

**A**Nd our Lord sayd to me: Take thee ∴ a great booke, & write in it with the pen of man. Take away the spoiles spedely, quickly take prayes. † And I tooke to me faithful witnesses,



witnesses, Vrias the priest, & Zacharias the sonne of Barachias.

- 3 † And I went to the prophetesse, and she conceiued, and bare  
a sonne. And our Lord sayd to me: Cal his name, :: Hasten to  
4 take away the spoiles: make hast to take prayes. † For before  
the childe know to cal his father and his mother, the strength  
of Damascus shal be taken away, and the spoiles of Samaria  
5 before the king of the Assirians. † And our Lord added yet  
6 to speake vnto me, saying: † For that :: this people hath cast  
away the waters of Siloe, that runne with silence, and rather  
7 taken Rasin, and the sonne of Romelia: † for this cause  
behold our Lord wil bring vpon them the waters of the riuer  
strong and manie, the king of the Assirians, and al his glorie:  
and he wil ascend ouer al their riuers, and wil flowe ouer  
8 al their bankes. † And wil goe through Iuda, ouerflowing,  
and passing through shal come euen to the necke. And the  
stretching out of his winges shal fil the bredth of thy land ô  
Emmanuel. † Gather ye together ô peoples, and be ouer-  
come, and heare al ye landes far of: Take courege, and be  
10 ouercome, gird yourselues, & be ouercome. † Take counsel  
and it shal be defeated: speake a word, and it shal not be  
11 done: because God is with vs. † For thus sayth our Lord to  
me: As in a strong arme he hath taught me, that I should not  
12 walke in the way of this people, saying: † Say not: Conspi-  
racie: for al thinges that this people speaketh, is conspiracie:  
13 and feare ye not their feare, neither dread ye. † The Lord of  
hostes him sanctifie ye: be he your dread, and he your terrour.  
14 † And he shal be a sanctification to you. But for a stone of  
offence, and for a rocke of scandal to the two houses of Israel,  
15 for a snare and a ruine to the inhabitants of Ierusalem. † And  
verie manie of them shal stumble and fal, and shal be broken  
16 in peeces, and shal be snared, and taken. † Binde the testimo-  
nie, seale the law in my disciples. † And I wil expect our  
17 Lord, who hath hid his face from the house of Iacob, and I  
18 wil wayte for him. † Behold I and my children, whom our  
Lord hath geuen me for a signe, and for a wonder in Israel  
from the Lord of hostes, which dwelleth in mount Sion.  
19 † And when they shal say to you: Aske of Pythones, and of  
diuiners, which whisper in their inchantments: shal not the  
people aske vision of their God, for the liuing of the dead?  
20 † To the law rather, and to the testimonie. And if they speake  
not according to this word, they shal not haue the morning  
light.

so great im-  
portance, as  
would require  
a very great  
booke for ful  
explication  
therof.

:: Christ the  
Sonne of God  
and virgins  
child quickly  
taketh the  
pray from the  
diuel, who be-  
fore possessed  
almost al the  
world.

:: The prophet  
speaketh of  
the tennetri-  
bes, vvhich  
ioyned forces  
with the king  
of Syria a-  
gainst Ierusa-  
lem, but them  
selues vv ere  
first brought  
into captiuitie  
by the Assyri-  
ans, God pro-  
tecting Ieru-  
salem for that  
time, and long  
after.

∴ VVhether they seke to God in their extreme distresse, not sincerely, but coasted, ∴ or seke worldlie helpe, they shal not escape miserie.

light. † And he shal passe by it, shal fall, and be hungrie : and 21  
when he shal be hungrie, he wil be angrie, and curse his king,  
and his God, and ∴ wil looke vpwards. † And he wil looke 22  
∴ to the earth, and behold tribulation and darknes, dissolution  
and distresse, and mist persecuting, and he can not flie  
away from his distresse.

## CHAP. IX.

*The glath Phalasar carieith some Israelites captiue, and Salmanasar manie mores, in figure of a few disciples conuerted to Christ in Gallilee, and al Iewrie, but manie more in the whole world. 7. Whose Impyre shal be great, and durable : 8. but the Iewes glorie, especially of the tenne tribes, shal be obscured, for their pride, hypocrisie, and other sinnes.*

∴ S. Mathew expoundeth this prophetic of Christ, first preaching in Galilee.

VVhere his disciples beleued in him & folowed him. ∴ But after his passion few Iewes beleued in him, in comparison of the Gentiles.

∴ He that is great, yea omnipotent God, is borne a litle one in this world, and vvithout violence conquereth & ruleth al the vvorld.

**A**T ∴ the first time was the land of Zabulon alleuiated: 1  
and the land of Nephtali: and at ∴ the last was aggravated the way of the sea beyond Iordan of Galilee of the Gentiles. † The people that walked in darknes, hath sene great 2  
light: to them that dwelt in the countrie of the shadow of death, light is risen. † Thou hast multiplied the nation, 3  
and not magnified the ioy. They shal reioyce before thee, as they that reioyce in haruest, as conquerors reioyce after a pray is taken, when they diuide the spoiles. † For the yoke of 4  
their burden, and the rod of their shoulder, and the scepter of their exactour thou hast ouercome, as in the day of Madian. † Because al violent taking of pray with tumult, and garment 5  
mingled with bloud, shal be to be burnt, and foode for the fyre. † For ∴ A LITTLE CHILD IS BORNE TO VS, and a 6  
sonne is geuen to vs, and principalitie is made vpon his shoulder: and his name shal be called, Meruelous, Counseler, God, Strong, Father of the world to come, the Prince of peace. † His empire shal be multiplied, and there shal be no end of 7  
peace: he shal sit vpon the throne of Dauid, and vpon his kingdom: that he may confirme it, and strengthen it in iudgement and justice, from this time & for euer: the zeale of the Lord of hostes shal doe this. † Our Lord hath sent a word into Iacob, 8  
and it is fallen in Israel. † And al the people of Ephraim shal 9  
know, & the inhabitants of Samaria, saying in pride & greatness of hart: † Brickes are fallen, but we wil build with square 10  
stones: they haue cut downe sycomores, but we wil change them into ceders. † And our Lord shal lifte vp the enemies 11  
of Rafin

Mat.

Iudic

Luc.



- of Rafin ouer him, and shal turne his enemies into tumult.
- 12 † Syria from the East, and the Philisthims from the West: and they shal deuoure Israel with ful mouth. In al these things his: furie is not turned away, but his hand is yet stretched forth. † And the people is not returned to him; who hath strooken them, and haue not sought after the Lord of hostes.
- 13 † And our Lord shal destroy from Israel the head & the tayle, the peruerter and restrayner in one day. † The aged and honorable, he is the head, & the prophet that teacheth a lie, he is the tayle. † And they that cal this people blessed, seducing them: and that are called blessed, shal be throwen headlong. † For this cause our Lord shal not reioyce vpon their yong men: and on their pupilles, and widowes he shal not haue mercie: because euerie one is an hypocrite & wicked, and euerie mouth hath spoken follie. In al these things his furie is not turned
- 14 away; but his hand is yet stretched forth. † For impietie is kindled as a fyre, it shal deuoure bryer and thorne: and it shal be kindled in the thicket of the forest, and it shal be wrapped
- 15 vp together in the pride of smoke. † In the wrath of the Lord of hostes the earth is trubled; and the people shal be
- 16 foode for the fyre: man shal not spare his brother. † And he shal decline to the right hand, and shal be hungrie: and shal
- 17 eate on the left hand, and shal not be filled: euerie one shal eate the flesh of his arme: Manasses Ephraim, and Ephraim
- 18 Manasses, they together against Iuda. † In al these things his furie is not turned away, but his hand is yet stretched forth.

God punishing sinners, and they not repenting, his iust furie stil increaseth: punishing eternally al those that neuer repent.

VVhere is no repentance, there can be no remission. As 7. 12. 17. & ch. 10. 7. 4. 66.

## CHAP. X.

*Makers of wicked lawes are cursed. 3. For which the Israelites shal be afflicted by the Assirians. 5. The Assirians ouerthrowne by extraordinary means sent from God: 21. and the Iewes deliuered from imminent danger: with diuers mysteries of Christ intermixed.*

- 1 **VV**O E to them that make: wicked lawes: and writing, haue written iniustice: † That they might oppresse the poore in iudgement, & doe violence to the cause of the humble of my people: that widowes might be their
- 2 praye, and they might spoile pupilles. † What wil you doe in the day of visitation, and of calamitie coming from farre: to whose helpe wil ye flee? and where wil ye leaue your glorie?
- 3 † That you be not bowed vnder the bond, and fal with the flaine? In al these things his furie is not turned away, but his

VVheras good lawes are the stabilitie of the commonwealth wicked are the ruine thereof. Such as Ieroboam made forbidding to goe to Ierusalem.



lem and setting vp golden calves in Bethel and Dan: causing the people to serue them as the goddesses of Israel. 3. Reg. 12. v. 16. Such also as the Scribes and Pharises made deaifing wicked traditions, contrarie to Gods commandments. Mat. 15. v. 5. The Iewes are called a deceitful nation because they broke their promise made to God, that they would serue him and kepe his commandments. Exo. 19. 7. 8. Senacharib not by his owne powre but as Gods instrument & minister afflicted the Israelites. Neuertheles he persecuted them of his owne free wil, which God vsed for the punishment of his people. In general therefore euil

hand is yet stretched forth. † Woeto Assur, he is the rod of my furie, and the staffe, myne indignation is in their handes. † I wil send him to: a deceitful nation, & I wil geue him commandment against the people of my furie, that he take away spoiles, and catche the praye, and put them to be troden vpon, as the mire of the streates. † But he shal not so thinke, and his hart shal not esteeme it so: but his hart shal be set to destroy, and to the destruction of no few nations. † For he shal say: † Are not my princes with al kinges? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? † Euen as my hand hath found the kingdomes of the idol, so also their idols of Ierusalem, & of Samaria. † Shal I not as I haue done to Samaria and her idols, so do to Ierusalem and her idols? † And it shal be: when the Lord shal haue accomplished al his workes in mount Sion, and in Ierusalem, I wil visite ouer the fruite of the magnifical hart of the king of Assur, and ouer the glorie of the hautines of his eyes. † For he hath said: In the strength of mine owne hand haue I done it, and in mine owne wisdom haue I vnderstood: and I haue taken away the borders of peoples, and haue spoiled their princes, and haue pulled downe as a mightie man, them that sate on high. † And my hand hath found the strength of peoples as a nest: and as egges be gathered, that are least, so haue I gathered together al the earth: and there was none that moued wing, and opened mouth, and once muttered. † Shal the axe glorie against him, that cutteth with it? or shal the saw exalt itselfe against him, by whom it is drawen? As if a rod should lift vp itselfe agaynst him, that listeth it vp, and a staffe exalt itself which is certes but wood. † For this cause the Dominatour the Lord of hostes shal send leannes in his far ones: and vnder his glorie shal burne as it were the burning of fyre kindled. † And the light of Israel shal be in fyre, and the Holie one therof in flame: and his thorne shal be kindled, and be deuoured, and the briars in one day. † And the glorie of his forest, and of his carmelus shal be consumed, from the soule euen to the flesh, and he shal be a fugitiue for feare. † And the remaynes of the woode of his forest, for the fewnes shal be numbred, and a child shal write them. † And it shal be in that day, the residue of Israel, and they that shal escape of the house of Iacob, shal not adde to leane vpon him, that striketh them: but they shal leane vpon our Lord the holie

- 21 holie one of Israel in truth. † The remnant shal be conuer-  
 22 red, the remnant I say of Iacob, to the strong God. † For if thy people ô Israel shal be as the sand of the sea, the remnant therof shal be conuerted, consummation abridged shal make  
 23 iustice ouerflow. † For our Lord the God of hostes shal make consummation, and abridgement in the middes of al the  
 24 earth. † For this cause, thus sayth our Lord the God of hostes: O my people inhatiter of Sion, be not afrayd of Assur: he shal strike thee with his rod, and shal lift vp his staffe ouer thee in  
 25 the way of Egypt. † For yet a litle and a very litle, and mine indignation and furie vpon their wickednes shal be consum-  
 26 mate. † And the Lord of hostes shal rayse vp a scourge vpon him, according to the plague of Madian in the Rocke Oreb, and his rod vpon the sea, and he shal lift it vp in the way of  
 27 Egypt. † And it shal be in that day: his burden shal be taken away from of thy shoulder, and his yoke from of thy necke,  
 28 and the yoke shal putrifie at the face of oile. † He shal come into :: Aiath, he shal passe into Magron: at Machmas he  
 29 shal commend his vessels. † They haue passed in hast, Gaba is  
 30 our seate: Ramia was astonied, Gabaath of Saul fled. † Neay with thy voice ô daughter of Gallim, attend Laifa, seelie  
 31 poore Anathoth. † Medemena is remoued: ye inhabitants of Gabin take courege. † Yet there is day, to stand in Nobe:  
 32 he shal shake his hand ouer the mountaine of the daughter of  
 33 Sion, the litle hil of Ierusalem. † Behold the dominatour the Lord of hostes shal breake the litle flagon in terrour, and the high of stature shal be cut downe, and the loftie shal be  
 34 humbled. † And the thicke places of the forest shal be ouerthrowen with iron, and Libanus with the high ones shal fal.

men are like  
 instruments  
 without senses  
 but differ in  
 that mens  
 actions are  
 voluntarie, &  
 vnrasonable,  
 and sentles  
 creatures haue  
 no wil at al,  
 but only na-  
 tural aptnes,  
 and inclina-  
 tion.

:: By these  
 places Sena-  
 cherib passed  
 with his armie  
 from Egypt  
 to Ierusalem.

## CHAP. XI.

*Christ borne of the stock of Iesse, replenished with seuen gistes of the Holie Ghost, 4. shal haue a spiritual kindom, most iust, and potent. 10. Wherto al nations wil repaie.*

- 1 A ND a :: rod shal come forth of the roote of Iesse, and a :: The blessed  
 2 :: flowre shal rise vp out of his roote. † And the Spirite of our Lord shal rest vpon him: the spirit of wildom, and vn-  
 derstanding, the spirit of counsel, and strength, the spirit of  
 3 knowlege, and pietie, † and the spirit of the feare of our Lord shal repleinsh him. He shal not iudge according to  
 the sight of the eies, nor rebuke according to the hearing of

virgin.  
 :: Christ our  
 Sauour reple-  
 nished with  
 the seuen  
 gistes of the  
 Holie Ghost,



of whose infinite plenitude his seruantes participate as it pleaseth his diuine spirit to impart.

:: Christ after his death, which to the world was ignominious, would be gloriously buried, by very honorable persons, Ioseph and Nicodemus, with abundance of most precious spices, wrapped in fine linnen, and laide in a new monument: to shew that the glorie of the iust beginneth from their death: where the glorie of the vicked endeth. Christs sepulchre stil also remaineth glorious, honored euen by the Turkes: much more by Catholique Christians.

the cares. † But he shall iudge the poore in iustice, and shall rebuke in equitie for the milde of the earth: and he shall strike the earth with the rod of his mouth, and with the spirit of his lippes he shall kil the impious. † And iustice shall be the girdle of his loynes: and sayth the girdle of his reines. † The wolfe shall dwel with the lambe: and the leopard shall lie with the kid: the calfe, and lion, and sheepe shall abide together, a litle child shall leade them. † The calfe, and the beare shall feede: their yong ones shall rest together: and the lion shall eate strawe as it were an ox. † And the infant from the brest shall be delighted vpon the hole of the aspe: & he that is weyned, shall thrust his hand into the hole of the cockatrice. † They shall not hurt, and they shall not kil in al my holie mountayne, because the earth is replenished with the knowlege of our Lord, as the couering waters of the sea. † In that day the roote of Iesse, that standeth for a signe of peoples, him the nations shall besech, & his sepulchre shall be glorious. † And it shall be in that day: our Lord shall put to his hand the second time to possesse the remnant of his people, which shall be leaft of the Assirians, and of Egypt, and of Phethros, and of Ethiopia, and of Elam, and of Sennaar, and of Emath, and of the islands of the sea. † And he shall lift vp a signe vnto the nations, and shall assemble together the fugitiues of Israel, and shall gather the disperfed of Iuda from the foure quarters of the earth. † And the emulation of Ephraim shall be taken away, and the enemies of Iuda shall perish: Ephraim shall not enuie Iuda, & Iuda shall not fight against Ephraim. † And they shall lie vpon the shoulders of the Philisthims by the sea, they together shall spoile the children of the East: Idumea, and Moab the precept of their hand, and the children of Ammon shall be obedient. † And our Lord shall make desolate the tongue of the sea of Egypt, and shall lift vp his hand ouer the riuier in the strength of his spirit: and he shall strike him in his seuen streames, so that they may passe through it with shewes. † And there shall be a way to the remnant of my people, which shall be leaft of the Assirians: as there was to Israel in the day, that he came vp out of the Land of Egypt.

2. Thes.

Rom. 1

## CHAP. XII.

*A Canticle of thanks for the benefites of Christ.*

AND



∴ The Iewes gaue thanks for their deliuerie from captiuitie of Babylon; & much more the Church of Christ rendereth thanks for her deliuerie from all finnes.

The 2 part.  
Tenne propheticall combinations,

against to manie peoples  
The 1. against Babylon.

∴ Nemrod began the kingdom of Babylon (Gen. 10.) his sonne Belus did much augment it: and his sonne Ninus brought it to be a very great Empire, & Monarchie. But at last, after 1240. yeares, it was overcome by Cyrus king of Persia.

∴ Medes and Persians were called sanctified, in that they were the ministers of Gods iustice, in the ruine

1 **A**N D thou shalt say in that day: I wil confesse to thee **ô** Lord, because thou wast angrie with me: thy furie is turned away, and thou hast comforted me.

2 † Behold God is my sauour, I wil doe confidently, and wil not feare: because our Lord is my strength, and my praise, and he is become my saluation.

3 † You shal drawe waters in ioy out of the sauours fountaines.

4 † And you shal say in that day: Confesse ye to our Lord, and inuocate his name: make his inuentions knownen among the peoples: remember that his name is high.

5 † Sing ye to our Lord because he hath done magnifically: shew this forth in al the earth.

6 † Reioyce, and prayse **ô** habitation of Sion: because great in the middes of thee, is the holie one of Israel.

## CHAP. XIII.

*The Prophet foretelleth the calamitie, and ruine of Babylon.*

1 **T**H E ∴ burden of Babylon, which Isaie the sonne of

2 Amos saw. † Vpon the darke mountaine lift vp a signe, exalt the voice, lift vp the hand, and let the dukes enter the

3 gates. † I haue commanded my ∴ sanctified, and haue called my strong ones in my wrath, them that reioce in my glorie.

4 † The voice of a multitude in the mountaines, as it were of manie peoples, a voice of the sound of kinges, nations gathered together: The Lord of hostes hath commanded the

5 host of battel. † Coming from a countrie far of, from the end of heauen: our Lord, and the instruments of his furie, to

6 destroy the whole land. † Howle ye, because the day of our

7 Lord is nere: it shal come as destruction from our Lord. † For this cause shal al handes be dissolued, and euerie hart of man

8 shal melt, † and be broken. Gripings and paines shal hold them, they shal be in paine as she that trauaileth. Euerie one

9 shal be astonied at his neighbour, their countenances as faces burnt. † Behold the day of our Lord shal come, cruel, and ful

10 of indignation, and of wrath, and furie to bring the land to a wilderness, and to destroy the sinners therof out of it. † Because

11 the startes of heauen, and their brightnes shal not display their light: the sunne is darkened in his rysing, and the moone

12 shal not shine in her light. † And I wil visite ouer the euiles of the world, and against the impious their iniquitie, and I wil

make the pride of infidels to cease, and wil humble the arrogance of the strong. † A man shal be more precious then

of Babylon :  
which the  
Prophet fore-  
telling calleth  
it *The burden  
of Babylon.*  
: After the  
slaughter  
there shal be  
so few Baby-  
lonians, or  
Chaldeans  
left alieue, that  
one man shal  
be more rare  
and precious  
then much  
fine gold.

: An other  
cite was built  
by the same  
name, but  
much lesse, &  
in an other  
place of Chal-  
dea.

gold, &:: man then pure fine gold. † For this I shal truble hea- 13  
uen : & the earth shal be moued out of her place, for the indi-  
gnation of the Lord of hostes, & for the day of the wrath of his  
furie. † And it shal be as a yong doe fleeing, and as a sheepe : 14  
and there shal be none to gather them together : euerie man  
shal turne to his owne people, and euerie one shal flee to his  
owne land. † Euerie one that shal be found, shal be slaine : 15  
and euerie one that shal come to ayde, shal fal by the sword.  
† Their infants shal be dashed in peeces before their eies : 16  
their houses shal be spoiled, and their wiues shal be rauished.  
† Behold I wil rayse vpon them the Medes, which shal not 17  
seeke siluer, nor desire gold. † But with arrowes they shal kil 18  
the litle ones, and shal haue no pitie vpon the sucklings of the  
wombe, and vpon the children their eie shal not spare. † And 19  
that Babylon glorious in Kingdoms, noble in the pride of the  
Chaldees, shal be euen as our Lord subuerted Sodom and Go-  
morrha. † It shal not be inhabited for euer, & it:: shal not be 20  
founded vnto generation & generation : neither shal the Ara-  
bian pitch his tents there, nor shepehardes rest there. † But 21  
beastes shal rest there, and their houses shal be filled with dra-  
gons, and ostreches shal dwel there, and Satyrs shal daunce  
there : † And the Syrach owles shal answer there in the 22  
houses therof, and mermaides in the temples of pleasure.

2/41 136

Gen. 19.

## CHAP. XIII.

*The Iewes shal be released from the captiuitie of Babylon. 12. Nabuchodo-  
no for most proud and mightie, shal be throwne into extreme miserie. 24.  
In the meane time the Asirians beseging Ierusalem shal be defeated. 28.  
Neither shal the Philistims preuaile against the Iewes, as they presume.*

: Isaie pro-  
phesied the  
destruction  
of Babylon  
about 100.  
yeares before  
the Iewes  
were caried  
thither capti-  
ue, and their  
captiuitie in-  
dured 70.  
yeares.  
VWhich was  
released by

**I**T :: is neere that the time therof shal come, and the daies 1  
therof shal not be prolonged. For our Lord wil haue mer-  
cie on Iacob, and wil yet choose out of Israel, and wil make  
them rest vpon their owne ground: the stranger shal be ioyned  
to them, & shal sticke to the house of Iacob. † And peoples 2  
shal hold them, and bring them into their place : and the  
house of Israel shal possesse them vpon the land of our Lord  
for seruants and handmaides : and they shal lead captiue those  
that had taken them, & shal subdewe their exactours. † And 3  
it shal be in that day, when God shal geue thee rest from thy  
labour, and from thy vexation, and from the sore seruitude,  
which thou didst serue before. † Thou shalt take this parable 4  
against



against the king of Babylon, and shalt say: **How** hath the ex-  
 5 tour ceased, the tribute rested: † Our Lord hath broken the  
 6 staffe of the impious, the rodde of the rulers, † that did beate  
 peoples in indignation with vncurable wound, subdewing na-  
 7 tions in furie, persecuting cruelly. † Al earth is quiet and still, is  
 8 glad & hath reioyced. † The firre trees also haue reioyeed ouer  
 thee, and the ceders of Libanus: since thou hast slept, there  
 9 hath none come vp to hewe vs. † Hel beneath is troubled to  
 meete thy coming, it hath rayfed vp the giants for thee. Al  
 the princes of the earth are risen vp from their thrones, al the  
 10 princes of nations. † Alshal answere, and say to thee: Thou  
 11 also art wounded euen as we, made like vnto vs. † Thy  
 pride is drawen downe to hel, thy carcasfe is fallen: vnder  
 thee shal the mothe be strawed, and wormes shal be thy coue-  
 12 ring. † :: **How** art thou fallen from heauen Lucifer, which  
 didst rise in the morning? art thou fallen to the earth, that  
 13 didst wound nations? † Which didst say in thy hart: I wil  
 ascend into heauen, aboue the starres of God wil I exalt my  
 throne, I wil sitte in the mount of the testament, in the sides  
 14 of the North. † I wil ascend aboue the height of the cloudes;  
 15 I wil be like to the Highest. † But yet thou shalt be drawen  
 16 downe to hel, into the depth oh the lake. † They that shal see  
 thee, shal turne toward thee, & behold thee: Is this the man,  
 17 that troubled the earth, that shaken kingdomes, † that made  
 the world a desert, & destroyed the cities therof, opened not  
 18 the prison to his prisoners? † Al the kinges of the nations  
 euerie one haue slept in glorie, eche man in his owne house.  
 19 † But thou art cast forth out of thy sepulchre, as an vnprofi-  
 table branche polluted, and wrapped vp with them that were  
 slaine by the sword, and are gone downe to the fundations of  
 20 the lake, as a rotten carcasfe. † Thou shalt not keepe com-  
 panie with them, neither in burial, for thou hast destroyed thy  
 land, thou hast slaine thy people: the seede of the wicked shal  
 21 not be named for euer. † Prepare his children to slaughter in  
 the iniquitie of their fathers: they shal not rise vp, nor inherite  
 22 the land, nor fil the world with cities. † And I wil rise ouer  
 them, sayth the Lord of hostes: & I wil destroy the name of Ba-  
 23 bylon, and the remaynes, and bud, and progenie: sayth our  
 Lord. † And I wil make it the possession of the hedgehog, &  
 marriees of waters, & I wil sweepe it with besome wearing it,  
 24 sayth the Lord of hostes. † The Lord of hostes hath sworne,

Cyrus, after  
 he had ouer-  
 come the Ba-  
 bylonians. Yet  
 this space of  
 nere 200.  
 yeares, is  
 counted a  
 short time in  
 respect of so  
 great a Mo-  
 narchie as  
 this was,  
 which had  
 now contin-  
 ued aboue  
 a thousand  
 yeares, from  
 the time of  
 Ninus, yea  
 was begunne  
 by Nemrod.  
 Gen. 10. 9. ¶  
 :: As Lucifer  
 the greatest  
 diuel, so Na-  
 buchodonoso-  
 r king of  
 Babylon fel  
 through pride  
 into extreme  
 miserie.

saying;



∴ The miraculous destruction of the Assyrians armie besieging Ierusalem is recorded. 4.  
Reg. 19.

∴ The second commination is against the Philistians.  
∴ Though Achaz was dead whom the Philistims feared, yet Ezechias a better king did assist them more then the other had done. 4.  
Reg. 18. v 8.  
Much more Ozias. 2. Par. 26

∴ From Ierusalem which is situated on the north of Philistea.  
∴ The third commination was against the Moabites.  
∴ Destruction made in the night, preuented that they feared not the imminent danger, but so much the more they were afflicted, being suddenly oppressed with extreme misery.  
∴ Miserable euen of times,

laying: If it shal not be, as I haue thought: and so sal out, as I haue in mind consulted: † That I ∴ destroy the Assyrian in my land, and in my mountaines tread vpon him: and his yoke shal be taken away from them, and his burden taken of from their shoulder. † This is the counsel, that I haue deuised vpon al the earth, and this is the hand stretched forth vpon al nations. † For the Lord of hostes hath decreed, and who can weaken it? and his hand is stretched out: and who shal turne it away? † ∴ In the yeare, that king Achaz died, was this burden made. † Reioyce not thou whole Philistea, that ∴ the rod of thy striker is broken in peeces: for from the roote of the serpent shal issue forth a cockatrice, and his seede swallowing the bird. † And the first borne of the poore shal be fed, & the poore shal rest confidently: and I wil make thy roote to perish in famine, and wil kil thy remnant. † Howle thou gate, crie out ô citie: al Philistea is throwen downe: for a smoke shal come from ∴ the North, and there is none that shal escape his troupe. † And what shal be answered to the messengers of nations? That our Lord hath founded Sion, and the poore of his people shal hope in him.

## CHAP. XV.

*Unexpected ruine shal fall vpon the Moabites: 5. Wherof the Prophet bath compassion.*

**T**HE burden ∴ of Moab. Because Ar-Moab was wasted in the night, ∴ he hath held his peace: because the wal of Moab is destroyed in the night, he hath held his peace. † The house is gone vp, & Dibon to the high places to moorne vpon Nabo, and vpon Medaba shal Moab howle: on al the heades therof baldnes, and euerie beard shal be shauen. † In the high wayes therof they are girded with sackcloth: vpon the roofes therof, and in the streates therof al howling, goeth downe to weepe. † Hesebon shal crie, & Eleale, their voice is heard euen to Iasa. For this shal the wel appoynted of Moab howle, his soule shal howle to himself. † ∴ My hart shal crie to Moab, the barres therof vnto Segor an heifer astonishing: for by the ascent of Loith he shal goe vp weeping: & in the way of Oronaim they shal lift vp a crie of contrition. † For the waters of Nemrim shal be made desolate, because the grasse is withered, the spring is faded, al grennes is perished. † According to the greatnes of the worke, is also their visitation:

they

4 R II

Iere.  
Ezech

- 8 they shal lead them to the torrent of willowes. † Because the  
 crie shal goe round about the border of Moab: vnto Gallim  
 the howling therof, and vnto the Pit-Elīm the crie therof.  
 9 † Because the waters of Dibon are replenished with blood:  
 for I wil put additions vpon Dibon: the lion for them that  
 shal flee of Moab, and for the remmant of the land.

moneth a cha-  
 ritable hart to  
 compassion.  
 So the Pro-  
 phet lamen-  
 tet the Moa-  
 bites afflictio.

## CHAP. XVI.

*The prophet prayeth for, and prophesieth Christs coming: 6. adding more of  
 the affliction of the Moabites for their pride.*

- 1 **S**END forth ô Lord :: the lambe the dominatour of the  
 earth, from the :: Rocke of the desert, to the mount of the  
 2 daughter of Sion. † And he shal be as a bird fleing, and the  
 yong flying out of the nest, so shal the daughters of Moab be  
 3 in the passage of Arnon. † Take counsel, gather a council:  
 set thy shadow in the midday as it were night: hide them that  
 4 flee, and them that wander bewray not. † My fugitiues shal  
 dwell with thee: Moab be thou their couert from the face of  
 the destroyer: for the dust is ended, the wretch is come to  
 5 naught: he hath failed, that trode downe the earth. † And  
 a throne shal be prepared in mercie, and there shal sit vpon it;  
 in truth in the tabernacle of Dauid, he that iudgeth and seketh  
 6 iudgement, and quickly rendereth that which is iust. † We  
 haue heard the pride of Moab, he is proud exceedingly: his  
 pride and his arrogancie, and his indignation is more then his  
 7 strength. † Therefore shal Moab howle to Moab, al shal howle:  
 to them, that reioyce vpon the walles of baqued bricke,  
 8 relye their plagues. † Because the suburbs of Hesebon are  
 desolate, and the vineyard of Sabama the lords of the Nations  
 haue cut of: the branches therof haue reached to Iazer: they  
 wandered in the desert, the branches therof are least, they  
 9 passed ouer the sea. † For this I wil lament in the weeping of  
 Iazer the vineyard of Sabama: I wil inebriate thee with my  
 teare ô Hesebon, and Elealé: because the voice of the treaders  
 10 is rusht in vpon thy vintage, and vpon thy haruest. † And  
 gladnes and ioy shal be taken away from Carmelus, and it  
 shal not reioyce nor make iubilation in vineyards. He shal not  
 treade wine in the presse that was wonte to treade: the voice  
 11 of the treaders I haue taken away. † For this my bellie shal  
 sound as an harpe to Moab, & my bowels to the wal of baqued  
 12 bricke. † And it shal be: when it shal appeare that Moab  
 hath

:: In the great  
 miserie of the  
 Moabites, the  
 Prophet saw  
 one special  
 cause of con-  
 solation, that  
 Christ the  
 lambe of God  
 which taketh  
 away the sin-  
 nes of the  
 world, should  
 be borne of  
 their lineage,  
 by one of  
 thier proge-  
 nie.

:: Of Ruth a  
 Moabite, who  
 was married to  
 Booz, and so  
 was Dauids  
 great grand-  
 mother. *Ruth.*  
 4. See the argu-  
 ment of *Ruth.*



∴ The vvarres  
against Moab  
continued  
three yeares,  
∴ In vvhich it  
was brought  
into seruitude.

hath laboured for his excellēs, he shal goe in to his sanctuaries to pray, & shal not preuaile. † This is the word, that our Lord spake to Moab from that time : † and now our Lord spoken, saying : ∴ In three yeares, as the yeares of ∴ an hired seruant, the glorie of Moab shal be taken away vpon al the multitude of people, and it shal be leaft litle and smal, nor much.

CHAP. XVII.

*Damascus with other Syrians shal be afflicted, 4. likewise the tenne tribes of Israel. 7. Of which some few persons wil returne to God. 12. And finally their enemies the Assirians shal be ouertrowne.*

The fourth  
prophetical  
commination  
vvas against  
the Syrians.

THE burden of Damascus. Behold Damascus shal cease to be a citie, and shal be as an heape of stones in ruine. † The forsaken cities of Aroer shal be for flockes, and they shal rest there, and there shal be none to terrifie them. † And ayde shal cease from Ephraim, and the kingdom from Damascus : and the remnant of Syria shal be as the glorie of the children of Israel : sayth the Lord of hostes. † And it shal be in that day : the glorie of Iacob shal be diminished, and the farnes of his flesh shal become leane. † And it shal be as one gathering in haruest that which remayneth, and his arme shal gather the eares of corne : and it shal be as he that seketh eares in the vale of Raphaim. † And the fruite therof shal be leaft, as it were a cluster of grapes in it, and as the shaking of the oliue tree, of two or three oliues in the toppe of a bough, or foure or fiue in the toppes therof, sayth our Lord the God of Israel. † In that day man shal incline himselfe to his maker, and his eies shal looke to the holie one of Israel. † And he shal not incline to the altars, which his handes made : and the things that his fingers wrought he shal not regard, as groues and temples. † In that day the cities of his strength shal be leaft, as the ploughes, and the corne that were leaft before the face of the children of Israel, and thou shalt be desolate. † Because thou hast forgotten God thy sauour, and hast not remembred thy strong helper : therfore shalt thou plant a faythful plant, & shalt sow a strange seede. † In the day of thy planting shal be the wilde grape, & in the morning thy seede shal florish : the haruest is taken away in the day of inheritance, and he shal be vehemently sorie. † Woe to ∴ the multitude of

∴ After that  
the Assirians

10/10  
11. 11

manie



manie peoples, being as the multitude of the sounding sea: & the tumult of multitudes, as the sound of manie waters.

- 13; † Peoples shal sound as the sound of waters ouerflowing, and he shal rebuke him, and shal flee far of: and he shal be violently taken away as the dust of the mountaines at the face of the wind, and as a whirlewind before a tempest. † In the euentide, and behold trouble: in the morning, and he shal not be. this is the portion of them, that haue wasted vs, & the lot of them that spoiled vs.

## CHAP. XVIII.

*The Egyptians, for alluring the two tribes to their confederacie, shal be afflicted, 7. and the Iewes returne to more sincere seruice of God.*

- 1 **V**VOE to the land the cymbal of winges, which is beyond the riuers of Æthiopia, † which sendeth legates into the sea, and in the vessels of \* bulrushes vpon the waters. Goe ye swift :: angels to a nation shaken a sunder, and torne in peeces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floodes haue spoiled:
- 3 † :: Al ye inhabitants of the world, which abide in the earth, where the signe shal be lifted vp in the mountaines, you shal see, and shal heare the sound of the trumpeter: † because thus sayth ourd Lord to me: I wil rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of haruest. † For before haruest it hath wholly florished, and vnripe perfection shal spring forth, and the boughes therof shal be cut of with hookes: and the thinges that are leaft, shal be cut of, and shaken out. † And they shal be left together to the birdes of the mountaynes, and beastes of the earth: and the foules shal be vpon it the whole summer, and al the beastes of the earth shal winter vpon it. † In that time shal a gift be brought to the Lord of hostes, of a people plucked a sunder and rent in peeces: of a terrible people, after which there hath bene none other, of a nation expecting, expecting and troden vnder foote, whose land the floodes haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

The first was against the Æthiopians and Egyptians.

:: The Egyptians bid their messengers goe swiftly, & tel the Iewes that they shal haue present helpe according as they require & expect.

:: But the prophet sheweth that the Egyptians them selues shal be ouerthrowne by the Assirians.

## CHAP. XIX.

*Further description of the Egyptians punishment, 17. With their conuersion to Christ in the new Testament.*

¶ When our  
B Sauour  
was caried in  
his infancie by  
his mother  
into Egypt  
the idoles of  
that countrie  
lost their  
powre. And  
the inhabitan-  
tes were spe-  
cially blessed,  
& afterwards  
very manie  
beleued in  
Christ, and  
sincerely ser-  
ued him.

**T**He burden of Egypt. Behold: our Lord wil ascend vpon  
a swift cloude, and wil enter into Egypt, and the idols  
of Egypt shal be moued at his presence, & the hart of Egypt  
shal melt in the middes therof. † And I wil make the Egyp-  
tians to runne together against the Egyptians: and a man shal  
fight against his brother, and euerie man against his freind,  
citie again't citie, hingdom against kingdom. † And the spirit  
of Egypt shal be broken in the bowels therof, and I wil  
ouerthrow their counsel headlong: and they shal aske their  
idols, and their diuiners, and Pythons, and Southsayers.  
† And I wil deliuer Egypt into the hand of cruel masters, and  
a strong king shal rule ouer them, sayth our Lord the God of  
hostes. † And the water of the sea shal be dried vp, and the  
riuer shal be made desolate, and drie. † And the riuers shal  
faile: the riuers of the ramppiers shal be diminished, & dried  
vp. The reede and bulrush shal wither: † the chanel of the  
riuer shal be spoiled of his fountayne, and al sowne corne filde  
that is watered shal be dried vp, it shal wither, and shal not  
be. † And the fishers shal lament, and al that cast angle into  
the riuer shal moorne, and they that sprede net vpon the face  
of the water shal pine away. † They shal be confounded that  
wrought twisting flaxe, kombing and weauing fine thinges.  
† And the wated places therof shal be drie, al they that made  
pooles to take fishes. † The princes of Tanis are fooles, the  
wise counselors of Pharaο haue geuen vnwise counsel: how  
say ye vnto Pharaο: I am the sonne of the wise, the sonne of  
the ancient kinges? † Where are now thy wise men? let them  
tel thee, and shew what the Lord of hostes hath thought con-  
cerning Egypt. † The princes of Tanis are become fooles,  
the princes of Nemphis are withered away, they haue decei-  
ued Egypt, the corner of the peoples therof. † Our Lord  
hath mingled in the middes therof the spirit of gladnes: and  
they haue made Egypt to erre in euerie worke therof, as he  
erreth that is drunke and vomiteth. † And Egypt shal haue  
no worke, to make the head and the taile the peruerter, and  
restrayner. † In that day Egypt shal be as women, and they  
shal be astonied, and shal be afrayd at the face of the mouing  
of the hand of the Lord of hostes, which he shal moue ouer it.  
† And the land of Iuda shal be a feare to Egypt: euerie one,  
that shal remember it shal quake at the face of the counsel of  
the Lord of hostes, which he hath thought concerning it.

† In



- 18 † In that day there shall be six cities in the land of Egypt, :: Both Jewes speaking tongue the of Chanaan, and swearing by the Lord of and Christians  
 19 hostes: one shall be called the citie of the sunne. † In that day vnderstand  
 there shall be :: an altar of our Lord in the middes of the land this prophetic  
 20 of Egypt, and a title of our Lord by the border thereof † it shall of the conuer-  
 be for a signe, and for a testimony to the Lord of hostes in the sion of the E-  
 land of Egypt. For they shall cry to our Lord at the presence gyptians to  
 of the afflicter, and he shall send them a saviour and defender Christ. But the  
 21 to deliuer them. † And our Lord shall be knowne of Egypt, Iewes expect  
 and the Egyptians shall knowe our Lord in that day, and shall it as yet to  
 worshipe him in hostes and in giftes: and they shall vow come, we  
 22 vowes to our Lord, and pay them. † And our Lord shall smite know that it  
 Egypt with a stroke, and heale it, and they shall returne is already ful-  
 our Lord, and he shall be pacified towards them, and heale filled. At least  
 23 them. † In that day there shall be a way from Egypt to the in part. For  
 Assirians, and the Assirian shall enter into Egypt, and the there were  
 Egyptians to the Assirians, and the Egyptians shall serue sometimes  
 24 Assur. † In that day shall Israel be a third to the Egyptian and manie Christi-  
 25 the Assirian: a blessing in the middes of the earth, † which ans in that  
 the Lord of hostes hath blessed, saying: Blessed be my people countrie, yea  
 of Egypt, and the worke of my hands to the Assirian: but manie most  
 Israel is mine inheritance. excellent Sain-  
 ctes. S. Paul. S.  
 Antonie. S. Hil-  
 lation, and in-  
 numerable o-  
 thers.

## CHAP. XX.

*The ignominious captiuitie of Egyptians, and Ethiopians is againe fore-  
 shewed by the Prophet going naked. 5. wherat the Iewes are astonied and  
 asfeard, seeing their confederates so confounded.*

- 1 I N the yeare, that Tharthan entred into Azotus, when Sar-  
 2 gon the king of the Assirians had sent him, and he had :: The holie  
 fought against Azotus, and had taken it: † at that time our prophet, of  
 Lord spake in the hand of Isaie the sonne of Amos, saying: noble bloud,  
 Goe, and loose the sackcloth from of thy loynes, and take of was not diso-  
 thy shooes from thy feete. And he did so :: going naked, and bed ent, nor  
 3 barefoote. † And our Lord said: As my seruant Isaie hath wal- ashamed to  
 ked, naked & barefoote, it shall be a signe & a wonder of three goe naked, be-  
 4 heres vpon Aeghpt, and vpon Ethiopia, † so shall the king cause nothing  
 of the Assirians leade the captiuitie of Egypt, and the trans is more honest  
 migration of Ethiopia, yong and old, naked and vnshod, then to obey  
 their buttockes vncovered to the ignominie of Egypt. Gods com-  
 5 † And they shall feare, & be ashamed of Ethiopia their hope, mandment. S.  
 Ieron. in burne  
 locum.



and of Ægypt their glorie. † And the inhabitant of this ile 6  
shal say in that day: "Loe this was our hope, to whom we fled  
for helpe, that they should deliuer vs from the face of the king  
of the Assyrians: and how shal we be able to escape?

### ANNOTATIONS. CHAP. XX.

**Gods prouidence in punishing al that trust in men & not in him.**

**Examples of mutations in kingdoms.**

6. *Loe this was our hope.* ] God to shew the vanitie of al hope, that is reposed in men, or in wordlie things, layeth the meruelous and miserable mutations of temporal great kingdoms, before the eyes of his people. That we may see, and admire his merciful prouidence, and our owne follie, when we trust in the helpe of our selues, or of other men, who can not defend them selues from ruine and ignominie: and much lesse can they saue vs, or we our selues. As these examples make manifest. The kingdom of Israel (or tenne tribes) trusted in Damascus, which could not defend it self, but was ouerthrowne. The kingdom of Iuda (or two tribes) trusted in Ægypt. The Ægyptians trusted in the Ethiopians, and both were ouerthrowne by the Assyrians. The Assyrians glorying in their victories and triumphes, attributing al to their owne strenght, were ouercome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. VWho was shortly taken away in his youth by poyson; and his great Monarchie diuided amongst his seruantes. And so other peoples, and kingdoms, much more particular persons, and families are turned like a whele. And therefore our only refuge must be to God: in whom is al true hope, helpe, safetie, and happines, temporal and eternal.

### CHAP. XXI.

*The destruction of Babylon by the Medes and Persians is againe prophecied,  
11. The like of the Idumeans; 13. and of Arabians.*

**T**HE burden of the desert sea. As whirlewinds come 1  
from the South, it cometh from the desert, from an hor-  
rible land. † A fore vision was told me: he that is incred- 2  
ulous doth vnfaithfully: & he that is a spoiler, wasteth. Come  
vp Aelam, besiege ô Mede: I haue made al the moorning therof  
to cease. † Therefore are my loines filled with sorow, anguish 3  
hath possessed me, as the anguish of a woman that trauaileth:  
I fel downe when I heard it, I was trubled when I saw it.  
† Mine hart fayled, darkenes made me astonied: Babylon my 4  
beloued is made a miracle vnto me. † Lay the table, looke 5  
about in the watch towre the eaters and drinkers: arise ye  
princes, take shield. † For thus hath our Lord sayd to me: 6  
Goe, and set a watchman: and what soeuer he shal see, let  
him tel. † And he saw a chariote of two horsemen, a rider 7  
vpon an asse, and a rider vpon a camel: and he beheld them  
diligently

:: Cyrus king  
of the Persians

a people of  
smal powre,  
& of the Me-  
des, of great  
streingth.

- 8 diligently with much looking. † And a lion cried: I am vpon  
the watch towre of our Lord, standing continually by day:  
9 and I am vpon my watch, standing whole nights. † Behold  
this man cometh, the rider vpon the chariot of two horsemen,  
and he answered, and said: Fallen, fallen is Babylon, and al the  
10 sculptsils of the gods therof are broken to the ground. † O  
my threshing, and children of my flore, the thinges that I haue  
heard of the Lord of hostes the God of Israel, I haue shewed  
11 vnto you. † :: The burden of Duma crieth to me out of Seir: :: The seuenth  
Watchman what of the night? watchman what of the night? propheticall  
12 † The watchman said: morning is come & night: if you seeke, commination  
13 seeke: returne, come. † :: The burden in Arabia. In the was against  
forest at euen you shal sleepe, in the pathes of Dedanim. the Idumeans.  
14 † Meeting the thirstie bring water, you that inhabite the land :: The eight a-  
15 of the South, with bread meete him that fleeth. † For they gainst the  
are fled from the face of the swordes, from the face of the Ismaelires A-  
sword hanging ouer, from the face of the bow bent, from the rabiam.  
16 face of a greuous battel. † Because thus sayth our Lord to  
me: Yet in one yeare, as in the yeare of an hyred man, and al  
17 the glorie of Cedar shal be taken away. † And the remnant  
of the number of the strong archers of the children of Cedar  
shal be diminished: for our Lord the God of Israel hath  
spoken it.

## CHAP. XXII.

*For the sinnes especially of chiefe officers, sion and the temple shal be destroyed. 15. Sobna a wicked ruler shal be remoued, 20. and Eliacim put in his place.*

- 1 **T**H E :: burden of the :: vale of vision. What aileth thee, :: The ninth  
that thou art also wholly gone vp into the house against the  
2 toppes: † ful of clamour, a populous citie, reioycing: thy cheefe rulers  
3 slaine are not slaine by the sword, nor dead in battel. † Al of Ierusalem.  
thy princes are fled together, and are bound hard: al that were :: Sion situated  
4 found, are bound together, they are fled far of. † Therefore on a hil, and  
haue I sayd: Depart from me, I wil weepe bitterly: labour not often called  
to comforte me, for the destruction of the daughter of my a mountaine  
5 people. † For it is a day of slaughter, and conculcation, and is here called  
weepings to our Lord the God of hostes in the vale of visita- a vale, for the  
tion, searching the wal, and magnifical vpon the mountaine. afflicted state  
6 † And Aelam tooke quiuer, chariote of the horsman, and the wherin it was  
shielde in the captiui- tie.



shilde hath made the wal naked. † And thy principal valles 7  
 shal be ful of chariots, and the horsmen shal place them selues  
 in the gate. † And the couering of Iuda shal be discouered, 8  
 and thou shalt see in that day the armourie of the house of the  
 forest. † And you shal see the breaches of the citie of David, 9  
 because they are multiplied: and you haue gathered together  
 the waters of the lower poole, † and haue numbred the houses 10  
 of Ierusalem, and destroyed houses to fortifie the wal. † And 11  
 you haue made a lake betwen the two walles to the water of  
 old poole: and you looked not vp to him, that made it, and  
 the worker therof long before you saw not. † And our Lord 12  
 the God of hostes shal cal in that day to weeping, and to  
 moorning, to baldnes, and to girdle of sackcloth: † and 13  
 behold ioy and gladnes, to kil calves, and to slea rammes, to  
 cate flesh, and to drinke wine: Let vs eate, and drinke: for  
 to morow we shal die. † And the voice of the Lord of hostes 14  
 was reuealed in mine eares: If this iniquitie shal be forgeuen  
 you vntil you die, sayth our Lord the God of hostes. † Thus 15  
 sayth our Lord the God of hostes: Goe, get thee in to him, that  
 dwelleth in the tabernacle, to: Sobna the prouost of the tem-  
 ple, and thou shalt say to him: † What doest thou here, or as if 16  
 thou were some bodie here? because thou hast cut thee out a  
 sepulchre here, thou hast cut out a memorial diligently in an  
 high place, a tabernacle for thee in a rocke. † Behold our Lord 17  
 wil cause thee to be caried away, as a cocke is caried, and he  
 wil lift thee vp as a garment. † Crowning he wil crowne thee 18  
 with tribulation, he wil cast thee as a bal into a brode and large  
 countrie: there shalt thou die, and there shal the chariot of  
 thy glorie be, the ignominie of the house of thy Lord. † And 19  
 I wil expel thee from thy standing, and depose thee from thy  
 ministerie. † And it shal be in that day: I wil cal my seruant 20  
 Eliacim the sonne of Helcias, † and wil cloth him with thy 21  
 coate, and wil strengthen him with thy girdle, and wil geue  
 thy powre into his hand: and he shal be as a father to the  
 inhabitants of Ierusalem, and to the house of Iuda. † And I 22  
 wil geue the key of the house of David vpon his shoulder: &  
 he shal open, and there shal be none to shut: and he shal shut,  
 and there shal be none to open. † And I wil fasten him as a 23  
 pinne in a sure place, & he shal be for a throne of glorie to the  
 house of his father. † And they shal hang vpon him al the 24  
 glorie of his fathers house, diuerse kindes of vessels, euerie  
 little

:This Sobna  
 had some of  
 fice about the  
 Temple, but  
 by craftie in-  
 trusion and  
 vniust vsurpa-  
 tion, rather  
 then by lawfull  
 induction, was  
 very couerous  
 & ambitious:  
 & so by Gods  
 iudgement fel  
 into miserie.



little vessel from vessels of cuppes euen to euerie instrument of  
 25 musike. † In that day saith the Lord of hostes, shal the pinne  
 be taken away, that was fastened in the sure place: and that  
 which hong thereon, shal be broken, and fall, and perish, be-  
 cause our Lord hath spoken.

## CHAP. XXIII.

*The destruction of Tyrus by the Chaldees, 15. and reparation therof after  
 seuentie yeares.*

1 **T**HE burden of Tyre. Howle ye shippes of the sea, be- The tenth  
 cause the house is destroyed, from whence they were commination  
 wont to come: from the land of Cethim it is reueled to them. was against  
 2 † Hold your peace ye that dwell in the ile: the traffickers of the Tyrians.  
 3 Sidon passing ouer the sea, haue replenished thee. † The seede Tyrus was  
 of Nilus in manie waters, the haruest of the riuer was her an iland, as  
 4 fruites: & she was made the trafike of the nations. † Be asha- Eze chiel also  
 med Sidon, for the sea sayth, the strength of the sea, saying: I describeth it  
 haue not traquailed, and I haue not brought forth, and I haue (ch. 27.) in the  
 not nourished yongmen, nor brought virgins to their growth. entrance, yea  
 5 † When it shal be heard in Ægypt, they wil be sorie when situated in the  
 6 they shal heare of Tyre: † Passe ouer the seas, howle ye that hart of the sea:  
 dwell in the ile. † Is not this your citie, which gloried from but not farre  
 7 ancient dayes in her antiquitie? her feete shal leade her asfarre distant, for  
 8 to seiourne. † Who hath thought this against Tyre, that was king Alexan-  
 some time crowned, whose merchants were princes, her der filled vp  
 9 chapmen the nobles of the earth? † The Lord of hostes hath that passage of  
 thought it, that he might plucke downe the pride of al glorie, water and  
 10 and bring al the glorious of the earth to ignominie. † Passe made it con-  
 thy land as a riuer, ô daughter of the sea, thou hast a girdle no tinent.  
 11 more. † He hath stretched forth his hand vpon the sea, he  
 hath troubled kingdomes: Our Lord hath geuen command-  
 12 ment against Chanaan, to destroy the strong therof, † and he  
 said: Thou shalt adde no more to glorie, ô Virgin daughter of  
 Sidon susteyning calumnie: rising vp saile ouer to Cethim,  
 13 there also thou shalt haue no rest. † Behold the land of the  
 Chaldees was not such a people, Assur sounded it: they led  
 away the strong therof into captiuitie, they vndermined the  
 14 houses therof, they brought it to ruine. † Howle ye shippes  
 15 of the sea, because your strength is destroyed. † And it shal  
 be in that day: thou shalt be in obliuion ô Tyre, seuentie  
 yeares,

the Iewes captiuitie & therefore God punished them withlike captiuitie of 70. yeares.

yeares, as the daies of one king: but after seuentie yeares, there shall be to Tyre as it were the song of an harlot. † Take an harpe, goe about the citie thou harlot forgotten: sing wel, multiplie song, that there may be remembrance of thee. † And it shall be after seuentie yeares: our Lord wil visite Tyre, and wil bring her backe againe to her merchandise: and she shall fornicate againe with al the kingdoms of the earth, vpon the face of the earth. † And the martes, and rewards shall be sanctified to our Lord: they shall not be kept in store, nor layd vp: because her merchandise shall be for them, that shall dwell before our Lord, that they may eate vnto satietie, and be clothed vnto continuance.

## CHAP. XXIII.

*At this world shall be destroyed, 7. wherof manie signes shall come before, 18. and general iudgement shall follow.*

The third part  
Prophecies  
perteyning  
to the whole  
world.  
:: Diuersitie of  
states which is  
now in the  
world, shall  
cease at the  
general iudgement, and  
all men shall  
receiue according to their  
desertes.

:: Nere the  
end of the  
world, manie  
forgetting the  
law of God, &  
nature, will  
rage in extreme  
furie against others,  
persecuting &  
murdering  
one another,

**B**EHOOLD our Lord shall dissipate the earth, and make it naked, and afflict the face therof, and disperse the inhabitants therof. † And :: as the people, so shall the priest be: & as the seruant, so his master: as the handmayde, so her mistresse: as the byer, so he that selleth: as the lender, so he that borroweth: as he that asketh his dewe, so he that oweth. † With dissipation shall the earth be dissipated, and with spoile it shall be spoiled: for our Lord hath spoken this worde. † The earth hath mourned, and fallen away, and is weakened: the world is fallen away, the height of the people of the earth is weakened. † And the earth is infected by the inhabitants therof: because they haue transgressed the lawes, changed right, dissipated the euerlasting couenant. † For this cause shall malediction deuoure the earth, & the inhabitants therof shall sinne: and therefore the dwellers therein :: shall be madde, & few men shall be leaft. † The vintage hath mourned, the vine is weakened, all haue sighed that reioyced in hart. † The ioy of tymbrels hath ceased, the sound of them that reioyce is least of, the sweernes of the harpe is silent. † They shall not drinke wine with song: the drinke shall be bitter to them that drinke it. † The citie of vanitie is broken downe, euery house is shut, no man goeth in. † There shall be crying for the wine in the streetes: all mirth is left: the ioy of the earth is caried away. † Desolation is left in the citie, and calamitie shall oppresse

ofe.

the



- 13 the gates. † Because these things shal be in the middes of the earth, in the middes of peoples, in like maner as if a few oliues, which are remayning, should be shaken out of the oliue tree ;  
 14 and grapes, when the vintage is ended. † These shal lift vp their voice, and prayse : when our Lord shal be glorified, they  
 15 shal make a ioyful noise from the sea. † For this cause in doctrynes glorifie our Lord : in the iles of the sea the name of our  
 16 Lord the God of Israel. † From the endes of the earth we haue heard praises, the glorie of the iust one. And I sayd : My secrete to me, my secrete to me, woe is me : the preuaricatours haue preuaricated, and by the preuarication of trangressors they  
 17 haue preuaricated. † Feare, and pitte, and snare vpon thee,  
 18 that art inhabiter of the earth. † And it shal be : He that shal flee from the voice of feare, shal fal into the pitte : and he that shal rid him selfe out of the pitte, shal be held in the snare : because the fludgates from on high are opened, and the fundations of the earth shal be shaken. † With breaking shal the earth be broken, with bruising shal the earth be bruised,  
 19 with mouing shal the earth be moued, † With shaking shal the earth be shaken as a drunken man, and shal be taken away as the tabernacle of one night : and the iniquitie therof shal be heauie vpon it, and it shal fal, and not adde to rise againe.  
 20 † And it thal be : In that day our Lord wil visite vpon the hoste of heauen on high, and vpon the kinges of the earth,  
 21 that are vpon the earth. † And they shal be gathered together as the gathering of a bundel into the lake, and shal be shut there in prison : and after manie daies they shal be visited.  
 22 † And the moone shal be confounded, when the Lord of hostes shal reigne in mount Sion, and in Ierusalem, & shal be glorified in the sight of his ancients.

especially the wicked afflicting the good : which our Sauour describeth (Mat. 24 ) saying : Nation shal rise aga inst nation. You shal be odious to al nations for my sake. Iniquitie shal abound, &c.  
 † This ioyful propagation of Gods glorie and name, is either vnderstood to be prophecied of the Church in general, which is as an island of the whole world : or properly and particularly (amongst other gentiles) of ilandes conuerted to Christ : as great Britannie & others.

## CHAP. XXV.

*The Prophet geneth thanks to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away sinnes, and geuing grace, and eternal glorie.*

- 1 **O** LORD thou art my God, I wil exalt thee, and confesse to thy name : because thou hast done meruelous  
 2 thinges, the old cogitations faithful, Amen. † Because thou hast brought the citie into a heape, the strong citie into ruine, the house of strangers : that it be no citie, & that it be not built

† The prophet and faithful people confessing Gods benefites, and perfect per-



formance of  
whatsoever  
he promisseth,  
or determineth,  
conforming their de-  
sires to his  
pleasure, say:  
*Amen*: as wel  
in prosperitie,  
when he deli-  
uereth, and  
blesseth them,  
as in aduersi-  
tie, when he  
punisheth:  
by the destit-  
ution of Ieru-  
salem, which  
is here pro-  
phecied, and  
the like.

After the  
reiection of  
the Iewes  
al Gentiles  
shal be con-  
uerted to  
Christ.

for euer. † For this shal strong people prayse thee, the cite of  
strong nations shal feare thee. † Because thou art become a  
strength to the poore, a strength to the needie in his tribula-  
tion: an hope against the whirlwinde, a shadow against the  
heate. For the spirit of the strong is as a whirlwinde bearing  
against a wal. † As heate in thirst, shalt thou humble the mul-  
t of strangers: and as with heate vnder a burning cloude  
thou shalt make the branch of the strong to wither. † And  
the Lord of hostes shal make to al peoples in this mount, a  
feast of fat thinges, a feast of vintage, of fat thinges ful of mar-  
row, of vintage purified from the dregges. † And he shal in  
this mount throw downe headlong the face of the bond, tied  
together vpon al peoples, and the webbe that he hath begune  
vpon al nations. † He shal cast death downe headlong for euer:  
and our Lord God shal take away teare from al face, and the  
reproch of his people he shal take away out of the whole  
earth: because our Lord hath spoken it. † And he shal say in  
that day: Loe this is our God, we haue expected him, and he  
wil saue vs: this is our Lord, we haue patiently wayted for  
him, we shal reioyce and be ioyful in his saluation. † Because  
the hand of our Lord shal rest in this mount: and Moab shal  
betreshed vnder him, as straw is broken with the wayne.  
† And he shal stretch forth his handes vnder him, as he that  
swimmeth stretcheth forth to swimme: and he shal humble  
his glorie with dashing of his handes. † And the munitions  
of thy high walles shal fal, and be humbled, & shal be plucked  
downe to the grownd euen to the dust.

*Apoc  
& 21*

### CHAP. XXVI.

*A Canticle of thanks for changing the old Synagogue into the Church of  
Christ: Which hath more light of true faith, 12. and more patience  
in tribulations: 19. Which in the general resurrection shal be made  
manifest.*

In the time  
of grace geuen  
by Christ  
his whole  
Church sing-  
geth this and  
other like  
canticles of  
praises.  
Other peo-

**I**N THAT day shal this song be sung in the land of Iuda. 1  
Sion the cite of our strength a Sauour, therein shal be put  
a wal and bulworke.  
† Open ye the gates, and let the iust nation enter in, that kee- 2  
peth truth.  
† The old error is gone: thou wilt keepe peace: peace, 5  
because, we haue hoped in thee.  
† You haue hoped in our Lord in wordes euerlasting, in our 4  
Lord God strong for euer. † Because

- 15 † Because he wil bowe downe them that dwel on high, the high citie he wil abase. He wil abase it euen to the ground, he wil plucke it downe euen to the dust.
- 16 The foote shal treade it downe, the feete of the poore, the steppes of the needie.
- 17 † The path of the iust is right, the path of the iust is right to walke in.
- 18 † And in the path of thy iudgements ô Lord, we haue patiently expected thee: thy name, and thy memorial are in the desire of the soule.
- 19 † My soule hath desired thee in the night: yea and with my spirit in my hart I wil watch to thee in the morning.  
When thou shalt doe thy iudgments in the earth, the inhabitants of the world shal learne iustice.
- 20 † Let vs haue mercie on the impious, and he wil not learne iustice: in the land of the holie he hath done wicked thinges, and he shal not see the glorie of our Lord.
- 21 † Lord thy hand be exalted, and let them not see: let the enuious people see, and be confounded: and let fyre deuoure thine enemies.
- 22 † Lord thou wilt geue peace to vs: for al our workes thou hast wrought to vs.
- 23 † O Lord our God, there haue lordes besides thee possessed vs, onlie in thee let vs remember thy name.
- 24 † Let not the dead line, let not the giants rise againe: therefore hast thou visited and destroyed them, & hast destroyed al their memorie.
- 25 † Thou hast bene fauorable to the nation ô Lord, thou hast bene fauorable to the nation: wast thou glorified? thou hast made al the endes of the earth far of.
- 26 † Lord in distresse they haue sought after thee, in tribulation of murmur thy doctrine was to them.
- 27 † As she that conceiueh, when she draweth neere to be deliuered, being sorowful crieth in her paines: so art we become at thy presence ô Lord.
- 28 † We haue conceiued, and as it were traueled, and brought forth the spirit: saluations we haue not done in the earth, therefore the inhabitants of the earth haue not fallen.
- 29 † Thy dead shal liue, my slaine shal rise againe: awake, and prayse ye that dwel in the dust: because the dew of the light is thy dew, & the land of the giants thou shalt plucke downe into ruine.

ples haue their peculiar proper cities: Babylon, Damascus, Tyrus, Siden, &c. but al Christians haue one citie the Catholique Church signified by Sion.  
Fenced vvith vval, and bul vvooke, of faith & good vvorkes.  
S. Ierom here noteth that the sense of this Canticle is hard, by reason of often and sundaine interlocutions of diuers persons consisting in questions and answers. To vvhose lerned commentaries vve remitte the studious readers.

∴ A prophecie of the general resurrection of al men.  
∴ Some in glorie. ∴ Some in miserie.



† Goe my people, enter into thy chambers, shut thy doores 20  
vpon thee, be hid a litle for a moment, til the indignation  
passe.

† For behold our Lord wil come out of his place, to visite the 21  
iniquitie of the inhabitant of the earth against him: and the  
earth shal reuele her bloud, and shal couer her slaine no more.

Mich.

## CHAP. XXVII.

*God comforteth the faithful, promising to destroy the wicked. 3. Christs  
coming is againe prophesied, with propagation of his Gospel, and conuer-  
sion of all nations.*

∴ Tyrants are  
called serpents  
for their sut-  
tle poysonful  
malice, and  
barres because  
they hold men  
fast inclosed  
in bondage.  
And for the  
same reasons  
the diuel is  
called a ser-  
pent, and a  
barre.

**I**N that day our Lord wil visite with his sore, and great, and 1  
strong sword vpon Leuiathan ∴ the serpent, ∴ the barre,  
and vpon Leuiathan the crooked serpent, and shal kil the  
whale that is in the sea. † In that day the vineyard of pure 2  
wine shal sing to it. † I the Lord that keepe it, I wil sodenly 3  
drinke to it: lest perhaps there be visitation agaynst it, night  
and day I keepe it. † There is no indignation in me: who wil 4  
geue me to be thorne and bryer in battel: to goe vpon it, to  
set it on fyre together? † Or rather shal he hold my strength, 5  
shal he make peace with me, shal he make peace with me?  
† They that goe in with violence to Iacob, Israel shal florish 6  
and spring, and they shal fil the face of the world with seede.  
† Hath he stricken him according to his stroke that stroke 7  
him? or as he killed his slaine, is he killed? † In measure 8  
against measure, when it shal be cast of, thou shalt iudge it.  
He hath meditated in his hard spirite during the day of heate.  
† Therefore vpon this shal the iniquitie be forgeuen to the 9  
house of Iacob: and this is al the fruite that the sinne therof  
be taken away, when he shal haue layd al the stones of the  
altar, as stones of ashes broken, the groues & temples shal not  
stand. † For the defended citie shal be desolate, the beautiful 10  
citie shal be forsaken, and shal be left as a desert, there shal the  
calfe feede, and there he shal lie, and shal consume the toppes  
therof. † The haruests therof shal be destroyed in drught, 11  
wemen coming and teaching it: for it is not a wise people,  
therefore shal not he that made it, haue mercie on it: and he  
that formed it, shal not spare it. † And it shal be, in that day 12  
our Lord wil strike from the chanel of the riuier, euen to the  
torrent of Ægypt, and you shal be gathered together one and

Iob. 4



- 13 one o children of Israel. † And it shal be: in that day a sound shal be made with a great trompet, and they that were lost, shal come from the land of the Assirians, and that were cast out, from the land of Ægypt, and shal adore our Lord in the holie mount in Ierusalem.

## CHAP. XXVIII.

*Tribulations are threatned to the tenne tribes of Israel, for their pride, and voluptuosnes. (5. God stil protecting some who serue him sincerely) 7 and for contempt of Religion. 16. But God will lay a sure fundation in Sion, 20. Wil punish the wicked, 24. and comforth the good.*

- 1 **V**VE to the crowne of pride, to the drunkards of  
 2 the glorie of his exultation, which were in the toppe of the  
 3 most fatte valley, erring by wine. † Behold our Lord is va-  
 4 liant and strong, as the violence of hayle: a whirlewind breaking, the violence of manie waters ouerflowing, & sent forth  
 5 vpon a large ground. † The crowne of pride of the drun-  
 6 kards of Ephraim shal be troden vnder feete. † And the  
 7 flowre of the glorie of his exultation, which is vpon the toppe  
 8 of the valley of fatte ones, shal be falling as a timely fruite be-  
 9 fore the ripenesse of autumme: which when he that seeth  
 10 it shal behold, as soone as he taketh it in his hand, he wil de-  
 11 uoure it. † In that day the Lord of hostes shal be a crowne  
 12 of glorie, and :: a garland of exultation to the residue of his  
 13 people: † and :: a spirit of iudgement to him that sitteth in  
 14 iudgement, and :: strength to them that returne out of battel  
 15 to the gate. † But these also haue bene ignorant because of  
 16 wine, and by drunkennes haue erred: the priest and the pro-  
 17 phete haue bene ignorant because of drunkennes, they are  
 18 swallowed vp with wine, they haue erred in drunkennes, they  
 19 haue not knowne him that seeth, they haue bene ignorant of  
 20 iudgement. † For al tables were filled with vomiting and  
 21 filth, so that there was no more place. † Whom shal he teach  
 22 knowledge? and whom shal he make to vnderstand the  
 23 thing heard? them that are weyned from the milke, that are  
 24 plucked away from the breasts. † For command recommand,  
 25 command recommand; expect reexpect, expect reexpect;  
 26 a litle there, a litle there. † For in the speach of lippe, and in  
 27 an other tongue, he wil speake to his people. † To whom  
 he sayd:

The four  
 part.  
 Prophetical  
 admonitions  
 to both the  
 kingdomes  
 of Israel and  
 Iuda.  
 :: By Ephraim  
 is vnderstood  
 the kingdom  
 of Israel,  
 whose first  
 king Iero-  
 boam was of  
 that tribe.  
 :: After that  
 the tenne  
 tribes were  
 caried capti-  
 ues (4. Reg. 17.)  
 God deliuered  
 the two tribes  
 out of immi-  
 nent danger.  
 (4. Reg. 18. 19)  
 :: geuing  
 peace to their  
 people:  
 :: spirit of  
 iudgement to  
 king Eze-  
 chias:  
 :: and victorie  
 to the foul-  
 diars.

he sayd : This is my rest, refresh the wearie, and this is my  
 refreshing : & they would not heare. † And the word of our  
 Lord shal be to them : command recommand, command  
 recommand, expect reexpect, expect reexpect, a litle there  
 a litle there : that they may goe, and fal backward, and be  
 destroyed, and inared, and taken. † For this cause heare the  
 word of our Lord ye scorneful men, which rule ouer my  
 people, that is in Ierusalem. † For you haue sayd. We haue  
 stroken a league with death, and with hel we haue made a  
 couenant. The scourge ouerflowing when it shal passe, shal  
 not come vpon vs : because we haue made lying our hope,  
 and with lying we are protected. † Therefore thus sayth our  
 Lord God : Behold I wil send in the foundations of Sion a  
 stone, an approued stone, a corner stone, pretious founded in  
 the foundation. He that beleueth, let him not make hast.  
 † And I wil put iudgement in weight, and iustice in measure :  
 and haile shal ouerthrow the hope of lying : and waters shal  
 overflow the protection. † And your league with death shal  
 be abolished, and your couenant with hel shal not stand :  
 when the scourge ouerflowing shal passe, you shal be troden  
 downe of it. † Whensoeuer it shal passe through, it shal take  
 you away : because in the morning early it shal passe through,  
 in the day and in the night, and vexation alone shal geue  
 vnderstanding in the hearing. † For the bed is streitened, so  
 that one must fal out, and a short mantel can not couer both.  
 † For our Lord shal stand as in the mount of diuisions : as in  
 the valley, which is in Gabaon, shal he be angrie : that he may  
 doe his worke, his strange worke : that he may worke, his  
 worke is strange from him. † And now mocke not, lest per-  
 haps your bonds be tied straye. For I haue heard of our Lord  
 the God of hostes consummation and abridgement vpon al the  
 earth. † Harken with your eares, and heare my voice, attend,  
 and heare my speech. † Wil the ploughman plowe al the day  
 to sow, wil he cut and harrow his ground? † Wil he not when  
 he hath made euen the face therof, sprinkle cummine, and  
 place the wheate by order, and the barlev, and millet, and  
 vetches, in their bondes? † And his God wil instruct him in  
 iudgement : he wil teach him. † For gith shal not be thre-  
 shed with instruments that haue teeth, neither shal the wayne  
 wheele turne about vpon cummine : but gith shal be beaten  
 out with a rodde, and cummine with a staffe. † But bread  
 come

Mat. 2.  
 7. 42.  
 Act. 4.  
 1. Pet. 2  
 Rom. 9

2. Reg. 5  
 1. Par. 16  
 Iosue. 10

Because  
 Elias & other  
 helie proph-  
 etes often and  
 much vrged,  
 not only the  
 people, but  
 also priestes  
 (which had  
 rule ouer the  
 people) to  
 kepe Gods  
 command-  
 ments, and to  
 expect his  
 mercie and  
 goodnes, they  
 scornfully  
 repete the  
 same wordes,  
 deriding such  
 exhortations  
 & desperately  
 geuing them-  
 selues to al  
 wickednes, as  
 if they nei her  
 feared death  
 nor hel. v. 15.

As husban-  
 men dispose  
 their workes  
 in order : so  
 God someti-  
 mes worketh  
 miracles,  
 sometimes  
 geueth bene-  
 fites, someti-  
 mes sendeth  
 afflictions :  
 and greater  
 to some then  
 to others.



corne shal be broken smal : :: but the thresher shal not thresh :: But none  
 it for euer, neither shal the wayne wheele vex it, nor breake are continual-  
 29 it with the teeth therof. † And this is come forth from our ly afflicted  
 Lord the God of hostes, that he might make his counsel mer- without inter-  
 uelous, and magnifie iustice. mission.

## CHAP. XXIX.

*The Prophet bewaleth the Iewes destruction, 9. for their blinde obstinacie;  
 17. prophesying the Gentiles conuersion.*

2. Reg. 5.  
 1 Par. 11  
 146. 19.

1 **V**O to :: Ariel, Ariel the citie, which Dauid ouer-  
 came : yeare is added to yeare : the solemnities are  
 2 at an end. † And I wil make a trench about Ariel, and it shal  
 3 be sorowful & moorning, and it shal be to me as Ariel. † And  
 I wil compasse as a sphere round about thee, and wil cast a  
 rampier against thee, and place munitions to besiege thee.  
 4 † Thou shalt be humbled, thou shalt speake out of the earth,  
 and out of the ground thy speach shal be heard: and thy voice  
 shal be out of the earth as the Pythons, and out of the ground  
 5 thy speach shal mutter. † And the multitude of them that  
 fanne thee shal be as smal dust : and as issles passing away, the  
 6 multitude of them, that haue preuailed agaynst thee. † And it  
 shal be sodenly forthwith. It shal be visited of the Lord of ho-  
 stes in thunder, and earth quake, and with great voice of  
 whirlwind and tempest, and with flame of deuouring fyre.  
 7 † And the multitude of al nations, that haue fought agaynst  
 Ariel, shal be as the dreame of a vision in the night, and al  
 8 that haue varied, and beseged & preuailed agaynst it. † And as  
 he that is hungrie dreameth, & eateth, but when he is awake,  
 his soule is emptie : & as he that is thirstie dreameth, and drin-  
 keth, and after he is awake, faint as yet thirsteth, and his soule  
 is emptie: so shal the multitude be of al the Gentiles, that haue  
 9 fought agaynst mount Sion. † Be astonied, and meruel, wauer,  
 and itagger : be ye drunke, and not of wine : be moued, & not  
 10 of drunkenes. † Because our Lord hath mingled vnto you the  
 spirit of drowlines, he wil shut your eyes, he wil couer your  
 11 prophetes and princes, that see visions. † And the vision of al  
 shal be vnto you as the wordes of a booke sealed: which when  
 they shal geue to him that knoweth letters, they shal say :  
 Read this: and he shal answer, :: I can not, for it is sealed. :: Scribes and  
 12 † And the booke shal be geuen to one that knoweth not let- Pharises pre-  
 ters, and it shal be sayd to him : Reade : and he shal answer : tending know-  
 lege of Scrip-



tures, can not  
read Christ in  
the Prophets,  
because these  
bookes are  
sealed (or loc-  
ked) and they  
haue not the  
key. *Apoc. 3.*  
The Gentiles  
could not  
read Christ in  
these bookes,  
because they  
knew not  
letters of the  
holie Scrip-  
tures. *S. Ierom*  
*Proemio. in*  
*Isaiam.*

13 *Mat. 15.*  
*Mar. 7.*  
I know not letters. † And our Lord sayd : Because this  
people approacheth with their mouth, and with their lippes  
glorifieth me, but their hart is far from me, and they haue  
feared me by the commandement and doctrines of men :  
† therefore behold I wil adde to make admiration to this 14  
people, by a great and wonderful miracle : for wisdom shal  
perish from their wise men, and the vnderstanding of their  
prudent shal be hid. † Woe vnto you that are deepe of hart, 15  
to hide your counsel from our Lord : whose workes are in  
darkenes, and they say : Who seeth vs, and who knoweth vs ?  
† This your cogitation is peruerse : as if the clay should thinke 16  
against the potter, and the worke should say to the maker  
therof : Thou madest me not : or the thing formed should say  
to the fashioner therof : Thou vnderstandest not. † Shal not 17  
yet within a litle while, and in a short time Libanus be turned  
into Charnel, & Charnel reputed for a forest ? † And in that 18  
day the deafe shal heare the wordes of the booke, and out of  
the darkenes and mist the eies of the blinde shal see. † And 19  
the meeke shal adde ioyfulnesse in our Lord, and the poore  
men shal reioyce in the holie one of Israel. † Because he hath 20  
sayled that did preuaile, the scorner is consumed, and they are  
al cut downe that watched vpon iniquitie : † that made men 21  
sinne in word, and supplanted him that reprobued them in the  
gate, and declined in vayne from the iust. † For this cause, 22  
thus sayth our Lord to the house of Iacob, he that redemed  
Abraham : Iacob shal not now be confounded, neither shal  
now his countenance be ashamed : † but when he shal see his 23  
children, the workes of mine handes in the middes of him  
sanctifying my name, and they shal sanctifie the holie one of  
Iacob, and shal preach the God of Israel, † and they that 24  
erre in spirit, shal know vnderstanding, and the muttersers shal  
learne the law.

## CHAP. XXX.

*The Iewes are blamed for seeking counsel, and helpe of the Egyptians. 18.*  
*but if they repent, they shal find releefe, and spiritual riches of the soule.*  
*27. Gods iudgement wil be strict : 33. and hel is most horrible.*

¶ You that  
trust in your  
owne counsels  
and forces, or  
in other means

**V**OE ¶ vnto \* renegade children, sayth our Lord, that 1  
you would take counsel, and not of me : & would  
beginne a webbe, and not by my spirite, that you might adde  
sinne vpon sinne : † which walke to goe downe into Egypt, 2  
and

\* Apo-  
stata.  
or, deny-  
ers.

- & haue not asked my mouth, hoping for helpe in the strength of Pharaο, and hauing confidence in the shadow of Ægypt.   
 3 † And the strength of Pharaο shal be a confusion to you, and   
 4 the confidence of the shadow of Ægypt an ignominie. † For thy princes were in Tanis, and thy messengers came euen to Hanes. † Al were confounded vpon the people, that could not profite them: they were no helpe, nor to any profite, but   
 6 to confusion and to reproch. † The burden of the beastes of the South. In a land of tribulation and distresse, the lionesse, and the lion of them, the viper & the flying basiliscus carying their riches vpon the shoulders of beastes, and their treasures vpon the bunch of camels to a people, that can not be able to   
 7 profite them. † For Ægypt shal helpe in vaine, and to no purpose: therfore haue I cried vpon this: It is pride onlie,   
 8 cease. † :: Now therfore going in write to her vpon boxe, and drawe it diligently in a booke, and it shal be in the latter   
 9 day for a testimonie for euer. † For it is a people prouoking to wrath, and lying children, children that wil not heare the   
 10 law of God. † Which say to the seers: See not: and to them that behold: Behold vs not those thinges that are right: Speake   
 11 vnto vs pleasant thinges, see errors vnto vs. † Take from me the way, turne away the path from me, let the holie one of Israel cease from our face. † Therfore thus sayth the holie one of Israel: For that you haue reiected this word, & haue hoped   
 13 in calumnie and tumult, and haue leaned therevpon: † therfore shal this iniquitie be vnto you as a breach that falleth, and is found lacking in an high wal, because sodenly, whiles it   
 14 is not hoped, shal come the destruction therof. † And it shal be broken smal, as the potters vessel is broken with mightie breaking: & there shal not a shread be found of the fragments therof, wherein a litle fyre may be caried from the burning,   
 15 or a litle water be drawn out of the pitte. † Because thus sayth our Lord the God of Israel: If you returne and be quiet, you shal be saued: in silence and in hope shal your strength be.   
 16 And you would not: † and you haue sayd: No, but we wil flee to horses: therfore shal you flee. And we wil mount vpon swift ones: therfore shal they be swifter, that shal persecute   
 17 you. † A thousand men at the face of the terrour of one: and at the face of the terrour of fise shal you flee, til you be least as the mast of a shippe in the toppe of a mountaine, and as a   
 18 signe vpon a litle hil. † Therfore our Lord expecteth that he

and not in God, shal finde the miserable euent of your follie, as is before noted. chap. 10.

"Either Isaias was commanded to write this which should be fulfilled manie yeares after; or els he speaketh prophetically to Ieremie, nere 200. yeares before he prophesied; signifying that he should then write it, as indeede he did. Iere. 41. &c.



may haue mercie on you : and therefore shal he be exalted sparing you : because our Lord is the God of iudgment : blessed are al they that expect him. † For the people of Sion shal dwell 19  
in Ierusalem : weeping thou shalt not weepe , pitying he wil pitie thee : at the voice of thy crie as soone as he shal heare, he wil answer thee. † And our Lord wil geue you strait 20  
bread, and short water : and wil not make thy doctor to flee away from thee any more : and thine eies shal see thy master. † And thine eares shal heare the word of him , that behinde 21  
thy backe admonisheth thee : This is the way, walke in it : and decline ye not neither to the right hand, nor to the left. † And thou shalt contaminate the plates of the sculpts of thy 22  
siluer, and the garment of the molten of thy gold , and shalt scatter them as the vncleannes of a menstruous woman. Thou shalt say to it : Get thee hence. † And rayne shal be geuen to 23  
thy seede, wheresoeuer thou shalt sow in the land : and the bread of the corne of the land shal be most plentiful, and fatte. The lambe in that day shal feede at Mge in thy possession : † and thyne oxen, as the asse coltes , that til the ground, 24  
shal eate mingled prouender as it was fanned in the floore. † And there shal be vpon euerie high mountayne, and vpon 25  
euerie litle hil eleuated , riuers of running waters in the day of the killing of manie when the towres shal fal. † And : the 26  
light of the moone shal be as the light of the sunne , and the light of the sunne shal be seuenfold, as the light of seuen daies in the day, when our Lord shal bind vp the wound of his people, & shal heale the stroke of their wound. † Behold 27  
the name of our Lord commeth from farre, his : burning furie, and heauie to beare : his lippes are filled with indignation, and his tongue as a deuouring fire. † His spirite as a 28  
torrent ouerflowing euen to the middes of the necke , to destroy the nations to nothing , and the bridle of errour, that was in the iawes of peoples. † There shal be a song 29  
vnto you as the night of a sanctified solemnitie, and ioy of hart as he that goeth with a shaulme , to enter into the mount of our Lord to the strong one of Israel. † And our Lord 30  
shal make the glorie of his voice to be heard, and shal shew the terrour of his arme, in threatening of furie , and flame of deuouring fyre : he shal dashe to peeces in whirlwinde, and in haile stone. † For at the voice of our Lord shal Assur 31  
feare being stroken with the rod. † And the passage of the 32  
rod

Psal. 13.

:: This claritie  
in sunne and  
moone shal be  
after the general  
resurrection.

:: Christ wil  
exercise his  
seuerie iustice  
in the general  
iudgement,  
when he shal  
bid the damned  
goe into  
euermlasting  
fire. Mat. 25.



rod shal neuer cease, which our Lord shal make to rest: If often hap-  
 vpon him in :: tymbrels and harpes: and in principal battels  
 he shal ouerthrow them. † For \* Topheth is prepared since  
 yesterday, prepared of the king, deepe, and wide. The nou-  
 rishments therof, fyre & much wood: the breath of our Lord  
 as a torrent of brinstone kindling it.

peareth that  
 when euil  
 men seme  
 most secure,  
 they fall into  
 sodaine cala-  
 mities.

## CHAP. XXXI.

*The prophet further bewyleth the Iewes calamitie, into which they shal fall  
 for their confederacie with the Egyptians. 5. Yet God wil protect Ieru-  
 salem: 8. and ouerthrow Senacharib.*

**V**OE to them that goe downe into Egypt for helpe,  
 hoping in horses, and hauing confidence vpon  
 chariots, because they be manie: and vpon horsemen, because  
 they be very strong: and haue :: not trusted vpon the holie  
 one of Israel, & haue not sought after our Lord. † But he that  
 is the wise one hath brought euil, and hath not taken away his  
 wordes: and he wil rise vp against the house of the wicked,  
 & against the ayde of them that worke iniquitie. † Egypt, a  
 man, and not God: and their horses, flesh, and not spirite: and  
 our Lord shal bowe downe his hand, and the helper shal fal,  
 and he that is holpen shal fal, and they shal al be confounded  
 together. † Because thus sayth our Lord to me: As if a lion  
 should roare, and the lions whelp vpon his praye, & when a  
 multitude of shepheards shal come against him, he wil not  
 feare at their voice, and of their multitude he wil not be  
 afrayd: so shal the Lord of hostes descend, :: to fight vpon  
 mount Sion, and vpon the litle hil therof. † As birdes that  
 flie, so wil the Lord of hostes protect Ierusalem, prote-  
 cting and deliuering, passing and sauing. † Returne as you  
 reuolted deeply o children of Israel. † For in that day man  
 shal cast away the idols of his siluer, and the idols of his gold,  
 which your handes haue made you into sinne. † And Assur  
 shal fal by the sword not of man, and the sword not of man  
 shal deuoure him, & he shal flee not at the face of the sword:  
 and his yong men shal be tributaries: † and his strength shal  
 passe away at the terrour, & his princes fleing shal be afrayd:  
 our Lord hath sayd it: whose fyre is in Sion, & his fornace in  
 Ierusalem.

:: Both this  
 Prophet, and  
 afterwards  
 Ieremie ad-  
 monished the  
 Iewes not to  
 trust in the  
 Egyptians,  
 but they cen-  
 tennning this  
 admonition  
 shewed in  
 their deedes  
 that they  
 distrusted  
 God, nor be-  
 leuing nor  
 obeying his  
 prophetes: &  
 for the same  
 were at last  
 punished.  
 :: In the meane  
 time God  
 destroyed the  
 armie of Sen-  
 nacherib bese-  
 ging Ierusa-  
 lem. 4 Reg. 19.  
 But they for-  
 gotte this and  
 manie other  
 exam ples of  
 Gods powre  
 and loue.

*The prophet comforteth the Iewes, foresbewing that their king Ezechias wil rule wel, and prosper; but most especially prophecieth of Christ. 9. That they shal be reiected for persecuting him, 15. and his Church shal prosper.*

The fift part.

Of the captiuitie, and relaxation of the kingdom of Iuda: with other afflictions and comforts; but especially of Christ and his Church.

Albeit manie thinges in this and other places pertheyne first and literally to the old testament: yet al are in figure, and some thinges haue no other literal sense but of the new testament. As this prophecie of massing, or vnperfect tongues, to speake readily, is fulfilled in the Church of Christ; plainly and distinctly confessing al Mysteries of Catholique faith and religion: and the like, which cannot be verified in the Iewish people.

**B**EHOOLD " the king shal " reigne in iustice, & the princes  
shal rule in iudgement. † And a man shal be as he that  
is hid from the wind, and hideth himselfe from a tempest, as  
riuers of waters in drought, and the shadow of a rocke that  
standeth out in a desert ground. † The eies of them that see,  
shal not be dimme, and the eares of them that heare, shal har-  
ken diligently. † And the hart of fooles shal vnderstand  
knowledge, and the tongue :: of massers shal speake readely  
and plaine. † He that is vnwise shal no more be called prince:  
neither shal the deceitful be called the greater man: † for the  
foole shal speake foolish thinges, and his hart shal doe ini-  
quitie, that he may worke simulation, and speake to our Lord  
deceitfully, and make emptie the soule of the hungrie, and  
take away drinke from the thirstie. † The vessels of the de-  
ceitful are most wicked: for he hath framed deuises to vndoe  
the meeke, with the word of lying, when the poore man  
spake iudgement. † But the prince wil thinke these thinges,  
that are wortheie of a prince, & he shal stand aboue the dukes.  
† Ye \* riche women arise, and heare my voice: ye confident  
daughters geue eare to my speach. † For after dayes, & a yeare  
you shal be troubled that haue confidence: for the vintage is at  
an end, the gathering wil no more come. † Be astonied ye  
riche women, be troubled ye confident: strippe you, and be  
confounded, gird your loynes. † Moorne vpon your breasts,  
vpon the countrie wortheie to be destroyed, vpon the fruitful  
vineyard. † Vpon the ground of my people shal thornes and  
bryars come vp: how much more vpon al the houses of ioy, of  
the citie reioycing? † For the house is forsaken, the multitude  
of the citie is least, darkenesse and palpablenesse are made  
vpon the dennes for euer. † The ioy of wilde asses the pastu-  
res of flockes, vntil the spirit be powred out vpon vs from  
on high: and the desert shal be as charmel, and charmel shal  
be reputed for a forest. † And iudgement shal dwel in the  
wildernes, and iustice shal sit in charmel. † And the worke of  
iustice shal be peace, and the seruice of iustice silence, and se-  
curitie for euer. † And my people shal sitte in the beautie of  
peace,

\* Noble  
cities of  
Iuda.



peace, and in the tabernacles of confidence, and in wealthie  
 19 rest. † But haile in falling vpon the forest, and the citie shal  
 be humbled with lownesse. † Blessed are ye, that sow vpon  
 al waters, sending in the foote of the ox and the asse.

# ANNOTATIONS. CHAP. XXXII.

1. *The king shal raigne.* ] Some expound this whole passage of Ezechias, or  
 Iosias kinges of Iuda, and of the chiefe princes vnder them: but so great ef-  
 fectes, as be here prophesied, were not fully verified in them, but as in figure  
 only of a more excellent king, and his principal seruantes, that should follow  
 afterwards. For albeit these were very good kinges, and had good and wise  
 counselors, & gouerners vnder them: yet they had not that perfect iudgement,  
 nor performed that complete iustice, vvhetherby the subiectes enioyed such  
 peace, rest, safetie, and consolation, as be here described, by the metaphores,  
 and similitudes of men hid from vvinde, safe from tempest, refreshed with wa-  
 ters in their heate, and shadowed by a rock from the burning sunne in the de-  
 sert, vwith the like. And therefore S Ierom, and other Christian Doctors vnder-  
 stand it of Christ, vvho hath most perfect iudgement and iustice; and of his  
 Apostles, and other Pastors of his Church, vvho by vnction of the Holie Ghost,  
 participate more abundantly of Christs grace, then did the priestes, & other ru-  
 lers in the old testament. And so Christian people receiue these benefites of  
 peace, rest, protection, refreshing in soule, & conscience, & other spiritual com-  
 fortes in Christ, by the mysteries of the new Testament, vvich the faithful of  
 the old Testament could not receiue by their kinges & princes, nor by priestes  
 and prophets of that time. The same vve might deduce of innumerable other  
 places of this & other Prophetes: but it is not our \* purpose to explicate much  
 in this Edition.

1. *Raigne in iustice: and rule in iudgement.* ] Here also to auoide prolixitie, vve  
 may once note that these vvordes: *iudgement*, and *Iustice*, haue a farre other  
 higher and more excellent signification in holie Scriptures (vvhere they most  
 frequently occurre) then in prophane vvritings, and natural or moral philoso-  
 phical discourses. For Philosophers, such as Plato and Aristotell, could reach no  
 further then to natural reason, vvich they called right iudgement: and to mor-  
 al equitie, vvich in general they named iustice. But the Holie Ghost by these  
 vvordes reteleth most high spiritual mysteries, knovven by faith, most com-  
 fortable to mens soules, releueing and refreshing the consciences of penitents  
 in this life, & replenishing the iust vvith vspeakable gladnes in eternal glorie.  
 Therefore in the sense vsual in holy Scripture, iudgement is the act of the mind,  
 or vnderstanding, discerning what is right, iust, & agreeing to reason: And Iu-  
 stice is the rectitude of the vvill, doing conformably to right direction of the  
 mind, or vnderstanding. And so these vvordes are applied to signifie both Gods,  
 and iust mens actions. As that vvich God mercifully decreed in eternitie, and  
 promised after the sal of man, to do for mankind, as conuenient for his Diuine  
 Powvre, VVisdom, Iustice, Mercie, & Goodnes; vvith al the meanes vvich he  
 ordained for effecting the same, is called his iudgement; and the performing  
 and accomplishment therof, so farre as is of his part, is called his Iustice. Also  
 that vvich anie man discusseth, discerneth, and determineth in his vnderstan-  
 ding, as right, or reasonable in supernatual thinges, is called his spiritual iudge-  
 ment; and that vvich he doth of his freevvill according to the same right  
 iudgement, is called his iustice. So in this place the Prophet forshevveth, that  
 Christ

This & manie  
 other prophe-  
 cies pertaine  
 to the old te-  
 stament as in  
 figure, allu-  
 ding to the  
 historie, but  
 principally to  
 Christ, and his  
 Church.

VVhat the  
 vvordes iud-  
 gement and  
 iustice signi-  
 fie.

Definition of  
 Iudgement  
 and iustice as  
 they are vsed  
 in the holie  
 Scriptures.  
 Both applied  
 to Gods, and  
 mens actions.



Explication  
of the text.

Christ our King *vvil reigne in iustice*, that is, performe and fulfil al that he, as God vvith the Father & the Holie Ghost, decreed for Redemption, Iustification and Saluation of men. And *the princes*, his Apostles and other Pastors, *shal rule in iudgement*: that is, discerne and iudge, vvhat is right and good for themselves, and the people in respect of their soules, and eternal saluation.

## CHAP. XXXIII.

*Sennacherib beseeing and threatning Ierusalem, shal be ouerthrowne by Angels. 13. that both wicked arrogant insidels may feele the hand of God, and faithfull sinners repenting after great terror be comforted.*

∴ Sennacarib  
spoyled al the  
kingdom of  
Israel, and al  
Iuda sauing  
Ierusalem,  
which he also  
beleged, re-  
proching and  
despising God:  
but himself  
was therefore  
spoyled, and  
despised.  
∴ Fidelitie in  
performing  
promises of  
good thinges  
temporal and  
spiritual.  
∴ Messengers  
sent to procu-  
re peace shal  
mourne, be-  
cause they can  
not obtaine it.

**VV**OE to thee ∴ that spoilest, shalt not thy selfe also be 1  
spoiled? and that despisest shalt not thy selfe also be  
despised? when thou shalt haue ended spoyling, thou shalt be  
spoyled: when being wearied thou shalt cease to contemne,  
thou shalt be condemned. † O Lord haue mercie vpon vs: 2  
for we haue expected thee: be our arme in the morning, and  
our saluation in the time of our tribulation. † At the voice of 3  
the Angel the peoples fled, and at thy exaltation the nations  
are disperfed. † And your spoiles shal be gathered together 4  
as the locust is gathered, as when the ditches shal be ful  
therof. † Our Lord is magnified, because he hath dwelt on 5  
high: he hath filled Sion with iudgement and iustice. † And 6  
there shal be ∴ sayth in thy times: riches of saluation wisdom  
and knowlege: the feare of our Lord that is his treasure.  
† Behold they that see shal crie without, ∴ the angels of peace 7  
shal weepe bitterly. † The wayes are dissipated, the passenger 8  
by the path hath ceased, the couenant is made frustrate, he  
hath reiected the cities, he hath not esteemed the men. † The 9  
land hath moorned, and languished: Libanus is confounded,  
and become foule, and Saron is made as a desert: and Basan is  
shaken, & Carmel. † Now wil I rise vp, sayth our Lord: now 10  
wil I be exalted, now wil I belifted vp. † You shal conceiue 11  
heate, you shal bring forth stubble: your spirit as fire shal  
deuoure you. † And the peoples shal be as ashes of a great 12  
fyre, thornes gathered together shal be burned with fyre.  
† Heare ye that are far of, what thinges I haue done, and ye 13  
that are neere, know my strength. † The sinners are terrified 14  
in Sion, trembling hath possessed the hypocrites. Which of  
you can dwel with deuouring fyre? which of you shal dwel  
with euerlasting heates? † He that walketh in iustices, and 15  
speaketh truth, that casteth away auarice of oppression, and  
shaketh

- shaketh his handes from al gift, that stoppeth his eares lest he heare bloud, and shurrtheth his eyes that he may see no euil.
- 16 † This man shal dwell on high, the munitions of rockes shal be his highnes: bread is geuen to him, his waters are faithful,
- 17 † His eies shal see the king in his beautie, they shal see the
- 18 land farre of. † Thy hart shal meditate feare: where is the lerned? where is he that pondereth the wordes of the law?
- 19 where the teacher of litle ones? † The vnwise people thou shalt not see, the people of profound speach: so that thou canst not vnderstand the eloquence of his tongue, in whom there is
- 20 no wisdom. † Looke vpon Sion the citie of our solemnitie: thine eies shal see Ierusalem, a rich habitation, a tabernacle :: Both prophesies & histories testifie that terrene Ierusalem was subiect to destruction, and was destroyed, and therefore this is necessarily to be vnderstood of the Church of Christ, against which hel gates shal neuer preuaile.
- 21 broken: † because onlie there our Lord is magnifical: a place of floudes, riuers most brode and wide: no shippe of rowers shal passe by it, neither shal the great galley passe thereby.
- 22 † For the Lord is our iudge, the Lord is our lawmaker, the
- 23 Lord is our king: he wil laue vs. † Thy cordes are loosed, and they shal not preuaile: thy mast shal be so, that thou canst not spread the signe. Then shal the spoiles of manie prayes be di-
- 24 uided: the lame shal take the spoile. † Neither shal the neighbour say: I am feble. The people that dwelleth therein, iniquitie shal be taken away from them.

## CHAP. XXXIIII.

*A prophesie of the destruction of the whole world, at the day of Iudgement, 5. and in particular of Idumea, 9. & Ierusalem, as figures therof.*

- 1 **C**OME :: neere ye Gentiles, and heare, and ye :: peoples :: God willetch attend let the earth heare, & the fulnes therof, the round as wel the gentiles that were farre of, to come neere.
- 2 world, and euerie spring therof. † Because the indignation of our Lord is vpon al Gentiles, and furie vpon al their hostes: he
- 3 hath killed them, & geuen them into slaughter. † Their slaine :: As also the Iewes, that were his peculiar people al to attend that he wil destroy this whole world, before the general Iudgement.
- 4 the mountaines shal melt with their bloud. † And al the host of the heauens shal melt away, and the heauens shal be folded together as a booke: and al their host shal fall away as the leafe
- 5 falleth from the vine, and from the figge tree. † Because my sword is inebriated in heauen: behold it shal descend vpon Idumæa, and vpon the peoples of my slaughter to iudgement.
- P p p
- † The



∴ No defence  
of strong places  
(signified  
by Bosra) shal  
saue anie men  
from destru-  
ction in the  
day of Iudge-  
ment.

∴ In the meane  
time, as a fi-  
gure therof  
Sion shal be  
destroyed: and  
therefore the  
meraphorical  
destruction  
folowing ra-  
ther pertye-  
neth to the  
state of the  
damned in the  
next vworld  
then to the af-  
flicted in this  
life.

† The sword of our Lord is filled with blood, it is fatted of the 6  
blood of lambes and buckgoates, of the blood of rammes full  
of marrow: for the victime of our Lord is in ∴ Bosra, & a great  
slaughter in the land of Edom. † And the vnicornes shal come 7  
downe with them, and the bulles with the mightie: their land  
shal be drunke with blood, & their ground with the fatnes  
of fatte ones. † Because it is the day of the reuenge of our 8  
Lord, the yeare of retributions of the iudgement ∴ of Sion.  
† And the torrents therof shal be turned into pitch, and the 9  
ground therof into brimstone: & the land therof shal be into  
burning pitch. † Night and day it shal not be quenched, the 10  
smoke therof shal goe vp for euer: from generation vnto  
generation it shal be desolate, there shal none passe by it world 11  
without end. † The onocrotalus, and hedgehog shal possesse  
it: & the ibis, and the rauē shal dwel in it: and a measure shal 12  
be stretched out vpon it, to bring it to nothing, and a plumme  
line vnto desolation. † The nobles therof shal not be there: 13  
they shal call rather vpon the king, and al the princes therof  
shal be as nothing. † And thornes and nettles shal grow vp 14  
in the houses therof, and the thistle in the munitions therof:  
and it shal be the couche of dragons, and the pasture of 15  
ostriches. † And spirites shal meete the onocentaurus, and  
the satyr shal crie one to the other, there hath the lamia lien, 16  
and found her self rest. † There hath the hedgehog had an  
hole, and brought vp whelpes, and digged round about, and  
cherished them in the shadow therof: thicher are the kites  
gathered together, one to an other. † Search ye diligently 17  
in the booke of our Lord, and read: one of them hath not  
wanted, one hath not sought for the other, because that which  
procedeth out of my mouth, he hath commanded, and his  
spirit the same hath gathered them. † And he hath cast them  
a lot, and his hand hath diuided it vnto them by measure:  
they shal possesse it for euer, in generation & generation they  
shal dwel therein.

## CHAP. XXXV.

*Gentiles conuerted to Christ shal much reioyce, s. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life euerlasting.*

∴ An euident  
prophecie of  
the conuer-

THE ∴ desert and the land without passage shal be glad, & 1  
the wilderness shal reioyce, and shal flourish as the lillie.

† Spring-



- 2 † Springing it shal spring, & shal reioyce ioyful and praising: the glorie of Libanus is geuen to it, the beautie of Carmel, and Saron, they shal see the glorie of our Lord, and the beautie of our God. † Encourage ye the loose handes, & strengthen the weake knees. † Say to the faynt harted: Take courage, and feare not: behold your God shal bring reuenge of retribution: Godhim self wil come and wil saue you. † Then shal the eies of the blind be opened, and the eares of the deafe shal be open. † Then shal the lame leape as an hart, and the tongue of the dumme shal be opened: because waters are cut out in the desert, and torrents in the wildernes. † And that which was drieland, shal be as a poole, and the thirstie ground as fountaines of waters. In the denues whercin dragons dwelt before, shal spring vp the greenes of reede and bulrush. 8 † And a pathe and a way shal be there, and it shal be called the holie way: the polluted shal not passe by it, and this shal be vnto you a direct way, so that fooles can not erre by it. 9 † The lion shal not be there, and the naughtie beast shal not goe vp by it, nor be found there: and they shal walke that shal be deliuered. † And the redemed of our Lord shal be conuered, and shal come into Sion with prayse, and euerlasting ioy shal be vpon their head: they shal obteyne ioy and gladnes, and sorow and mourning shal flee away.

sion of Gentiles. In whom the Church shal continually spring & flourish.

Christ learning al logical arguments, proued himself to be Messiah by his vvorkes. If ye beleue not me (sayth our B. Sauour) beleue my vvorkes. Ioan. 10. 38.

CHAP. XXXVI.

*Sennacherib king of Assyrians hauing taken other cities in Iurie, besiegeth and threatneth Ierusalem; 4. reprocheth king Ezechias; 7. blasphemeth God; 13. and terrifieth the people.*

That which the prophet had foretold by way of prophetic, now he recordeth by way of historie, & therefore these foure next chapters are inserted in the fourt booke of kinges. ch. 18. 19. and 20. almost in the same vvordes, & an abridgement thereof

- 1 **A**N D it came to passe :: in the fourteenth yeare of king Ezechias, Sennacherib king of the Assyrians came 2 vp agaynst al the fenced cities of Iuda, and tooke them. † And the king of the Assyrians sent Rabfaces from Lachis to Ierusalem, to king Ezechias with a great armie, and he stood by the water conduite of the vpper poole in the way of the fullers silde. † And there came out to him Eliacim the sonne of Helcias, who was ouer the house, and Sobna the scribe, 3 and Ioah the sonne of Asaph the commenter. † And Rabfaces sayd to them: Tel Ezechias: Thus sayth the great king, the king of the Assyrians: What is this confidence, wherevpon 4 thou dost trust? † or by what counsel or force art thou disposed to rebel? vpon whom hast thou confidence, that thou

Such is the  
blindnes, and  
malice of infi-  
dels, that they  
confound  
things donne  
to destroy ido-  
latry, as if the  
same were a-  
gainst God.

art reuolted from me? † Lo thou dost trust vpon this broken 6  
staffe of reede, vpon Aegypt: vpon which if a man leane, it wil  
enter into his hand, and pearce it: so is Pharao the king of  
Aegypt to al that trust in him. † But if thou wilt answer me: 7  
We trust in our Lord God: is it not he: whose excelses and al-  
tars Ezechias hath taken away, and he sayd to Iuda and Ieru-  
salem: Before this altar shal you adore? † And now deliuer 8  
thyself to my lord the king of the Assyrians, & I wil geue thee  
two thousand horses, neither shalt thou be able of thyself  
to geue riders for them. † And how wilt thou abide the face 9  
of the iudge of one place, of the lesser seruants of my Lord? But  
if thou trust in Aegypt, in chariotes and in horsemen: † and 10  
now am I come vp without the Lord vnto this land to destroy  
it? The Lord sayd to me: Goe vp agaynst this land, & destroy  
it. † And Eliacim, and Sobna, and Ioahel sayd to Rabfaces: 11  
Speake to thy seruants in the Syrian tongue: for we vnder-  
stand it: speake not to vs in the Iewes language in the eares of  
the people, that is vpon the wal. † And Rabfaces sayd to 12  
them: Why, did my lord send me to thy lord and to thee, to  
speake al these wordes; and not rather to the men, that sitte on  
the wal; that they may eate their owne dung, and drinke the  
vrine of their feete with you? † And Rabfaces stood, & cried 13  
with a loude voice in the Iewes language, and sayd: Heare ye  
the wordes of the great king, the king of Assyrians. † Thus 14  
sayth the king: Let not Ezechias seduce you, for he shal not be  
able to deliuer you. † And let not Ezechias geue you confi-  
dence vpon the Lord, saying: Our Lord deliuering wil deliuer 15  
vs, this citie shal not be geuen into the hand of the king of  
Assyrians. † Heare not Ezechias: for thus sayth the king of 16  
Assyrians, doe: a blessing with me, and come forth to me,  
and eate ye euerie man of his owne wineryard, and euerie man  
of his owne figtree, and drinke ye euerie man the water of his  
owne cesterne, † til I come and take you away to a land, that 17  
is as your owne, a land of corne and of wine, a land of bread  
and vineyards. † Neither let Ezechias truble you, saying: Our 18  
Lord wil deliuer vs. Why, haue the goddes of the nations  
deliuered euerie one their land out of the hand of the king of  
Assyrians? † Where is the god of Emath, and Arphad? where 19  
is the god of Sepharuaim? haue they deliuered: Samaria out  
of my hand? † Who is there of al the goddes of these landes, 20  
which hath deliuered their land out of my hand, that the  
Lord

Doe that is  
profitable for  
you. 4. Reg 18.  
2. 31.

Manie in Sa-  
maria serued  
falsē goddes  
which could  
not defend  
them: others  
serued God  
almightie who  
for their good  
suffered them  
to be afflicted.



- 21 Lord can deliuer Ierusalem out of my hand: † And they held their peace, and answered him not a word. For the king had  
22 commanded, saying: Answer him not. † And Eliacim the sonne of Helcias, that was ouer the house, and Sobna the scribe, and Ioabe the sonne of Asaph the commenter, went in to Ezechias their garments rent, and told him the wordes of Rabfaces.

CHAP. XXXVII.

*King Ezechias requesteth the prayers of Isaie the prophet, 6. Who assureth the king of Gods helpe. (8. In the meane time the enemies threatening and blaspheming, 14. King Ezechias prayeth) 21. God promisseth to protect Ierusalem: 36. and by an Angel killeth in one night an hundred eieghtie thousand Assyrians. 37. Their king returneth to Ninue and is slaine by his owne sonnes.*

Reg.

Par. 32.

- 1 **A**ND it came to passe, when king Ezechias had heard it, he  
2 & rent his garments, and was wrapped in sackcloth,  
3 & entred into the house of our Lord. † And he sent Eliacim which was ouer the house, and Sobna the scribe, and the ancients of the priestes couered with sackclothes to Isaie, the  
4 sonne of Amos the prophete, † and they sayd to him: Thus sayth Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemie: because the children are come euen to the  
5 birth, and there is not strength to bring forth. † If by any meanes our Lord thy God wil heate the wordes of Rabfaces, whom the king of Assyrians his Lord hath sent to blaspheme the liuing God, & to vpbraide with words which our Lord thy God hath heard: lift vp prayer therfore for the remnant that are left. † And the seruants of Ezechias came to Isaie.  
6 † And Isaie sayd to them: Thus shal you say to your master: Thus saith our Lord: Feare not at the face of the wordes, which thou hast heard, wherewith the seruants of the king of  
7 the Assyrians haue blasphemed me. † Behold, I wil geue him a spirite, and he shal heare a message, and shal returne to his countrie, and I wil make him fall by the sword in his owne  
8 countrie. † And Rabfaces returned, and found the king of Assyrians fighting agaynst Lobna. For he heard that he  
9 was departed from Lachis, † and he heard of Tharaca the king of Ethiopia, them that sayd: He is come forth to fight agaynst thee. Which when he had heard, he sent messengers to

∴ Renting or cutting of garments was a ceremonie to shew interaal sorow;  
∴ And sackcloth was an habite of penitents for sinnes.



Ezechias, saying: † Thus shal you say to Ezechiaias the king 10  
of Iuda, speaking: Let not thy God deceiue thee, in whom  
thou hast confidence, saying: Ierusalem shal not be geuen into  
the hand of the king of the Assyrians. † Lo thou hast heard al 11  
thinges the kinges of the Assyrians haue done to al countries,  
which they haue subuerted, and canst thou be deliuered?  
† Why, haue the goddes of the nations deliuered them, 12  
whom my fathers haue subuerted, Gozam, and Haram, and  
Reseph, and the children of Eden, that were in Thalassar?  
† :: Where is the king of Emath, and the king of Arphad, and 13  
the king of the citie of Sepharuaim, of Ana, & Aua? † And 14  
Ezechias tooke the letters of the hand of the messengers, and  
read them, and went vp into the house of our Lord, and  
Ezechias layd them open before our Lord. † And Ezechias 15  
prayed to our Lord, saying: † O Lord of hostes God of Israel, 16  
which sittest vpon the Cherubs, thou art the onlie God of al  
the kingdomes of the earth, thou hast made heauen and earth.  
† Incline ô Lord thine eare, and heare: open ô Lord thine 17  
cies, and see, and heare al the wordes of Sennacherib, which  
he hath sent to blaspheme the liuing God. † For in verie 18  
deede, ô Lord, the kinges of the Assyrians haue made landes de-  
solate, and the countries of the same. † And they haue geuen 19  
their goddes to fyre: for they were not goddes, but the workes  
of mens handes, wood & stone: & they brake them in peeces.  
† And now ô Lord our God saue vs out of his hand: and let al 20  
the kingdomes of the earth knowe, that thou onlie art the  
Lord. † And I saie the sonne of Amos sent to Ezechias, saying: 21  
Thus sayth our Lord the God of Israel: For the thinges that  
thou praied me concerning Sennacherib the king of Assyrians:  
† this is the word which our Lord hath spoken vpon him: 22  
The virgin daughter of Sion hath despised thee, and scorned  
thee: the daughter of Ierusalem hath wagged the head after  
thee. † Whom hast thou vpbrayded, and whom hast thou blas- 23  
phemed, and vpon whom hast thou exalted voice, and lifted  
vp the height of thine cies? To the holie one of Israel. † By 24  
the hand of thy seruants thou hast vpbrayded our Lord: and  
hast sayd: In the multitude of my chariotes haue I climed the  
height of mountaynes, the toppes of Libanus: and I wil cut  
downe the high cedres therof, & the chosen firre trees therof,  
and wil enter to the toppe of the height therof, to the forest  
of his Carmel. † I haue digged, and drunken the water, and 25  
haue

:: That which  
happened to al  
these infidel  
kinges, fel  
also vpon Sen-  
nacherib king  
of Assyrians  
shortly after  
he had thus  
bragged, or  
rather great-  
ter ruine and  
miserie. 7. 36.  
38.

- haue dried vp with the stepe of my foote at the riuers of the  
 26 rampiers. † Why, hast thou not heard, what I haue done to  
 him of old? from ancient daies haue I formed it: and now I  
 haue brought it to effect: and it is made to the rooting out of  
 27 litle hilles bickering together, and of fenced cities. † The in-  
 habitants of them with shortened hand haue trembled, and  
 are confounded: they are become as hay of the field, and  
 grasse of the pasture ground, and herbe of the house toppes,  
 28 which hath withered before it was ripe. † I haue known  
 thy habitation, and thy going out, and thy coming in, and thy  
 29 madnes agaynst me. † When thou didst rage agaynst me, thy  
 pride ascended into mine eares: therfore I wil put a ring in  
 thy nostrils, and a bitte in thy lippes, & wil bring thee backe  
 30 into the way, by which thou camest. † But to thee this shalbe  
 a signe: eate this yeare the thinges that grow of themselves,  
 and in the second yeare eate fruites: but in the third yeare  
 sow and reape, & plant vineyards, and eate the fruite of them.  
 31 † And that which shal be saued of the house of Iuda, and  
 which is least, shal take roote downeward, and shal beare  
 32 fruite vpward: † because out of Ierusalem there shal a rem-  
 nant goe forth, and saluation from mount Sion: the zeale of  
 33 the Lord of hostes shal doe this. † Therfore thus sayth our  
 Lord concerning the king of the Assyrians: He shal not enter  
 this citie, and he shal not shoote arrow there, and shilde shal  
 34 not occupie it, and he shal not cast rampier about it: † In  
 the way that he came, by the same he shal returne, and into  
 35 this citie he shal not enter, sayth our Lord. † And I wil pro-  
 tect this citie, that I may saue it for myne owne sake, and  
 36 Dauids sake my seruant. † And the Angel of our Lord came  
 forth, and stroke in the campe of the Assyrians an hundred  
 eightie fve thousand. And they arose in the morning, and be-  
 37 hold, al were carcasses of dead men. † And he went out, and  
 departed, and Sennacherib the king of the Assyrians returned,  
 38 and dwelt in Ninieue. † And it came to passe, when he ado-  
 red in the temple of Nesroch his god, Adramelech and Sa-  
 rasar his sonnes stroke him with the sword: and they fled into  
 the land of Ararat, & Asarhaddon his sonne reigned for him.

∴ He turneth  
 his speech to  
 Ezechias.

# ANNOTATIONS. CHAP. XXXVII.

35. For Dauids sake.] VVe haue here a manifest example that the merites of  
 Sainctes departed forth of this world, do profite the liuing: God protecting  
 Ierusalem not only for his owne, but also for his seruant Dauids sake. Ag. inst  
 which

Merites of  
 Sainctes do  
 profite the  
 liuing.



The Protestants evasion.

which plain sense, Protestants denying merites and prayers of Saints, seeme to haue no better evasion, then this sillie shift, feared without varrant of holie Scripture, or ancient Father; to interpret these wordes, for Dauids sake to signifie, for Gods promise sake made to Dauid. But if they be demanded, vvhether and when God promised to Dauid, that he vvould protect and saue the citie of Ierusalem from sucking by enemies, or from ruine, they can neuer shew it. God made Dauid conquerour of Ierusalem, extirpating there the Iebusites, who vntil his time kept the towre of Sion (2. Reg. 5. 7.) & protected the same citie al his time, and long after. And in certaine particular dangers, promised to Achaz a vvicked king (Isaie. 7.) and to this good king Ezechias here (& 4. Reg. 19.) that he vvould saue and deliuer Ierusalem, from the particular distresses vvherin it vvvas at those times, but he promised not this to king Dauid. Neither did God make a general promise to protect that citie perpetually. For if he had so promised, it should not haue bene subdued, brought into captiuitie, & defaced as it was by the Babylonians. And therefore this glosse of Protestants is built vpon false ground. And the vvordes are as manifest, as if the kings Maieistie should say: I vvill protect the citie of London, that I may saue it for my owne sake, and such my former subiectes sake, that haue faithfully heretofore serued their kings. Or if he should say: I vvill protect such a noblemans chiefe Manour place for myn owne sake, & for such his progenitors sake, who serued me loyally. VVherby is plainly signified, that the king doth this fauour not only for his owne sake, but also for the merites of some that liued there, and deserued vvell before. Neither do vve produce this similitude to proue that is in controuersie, but to explaine the Catholique doctrine, apparent by this text, and approued by the ancient Fathers, and the vvhole Church of God.

Bible.  
1603.

God promised to protect the citie of Ierusalem from certaine dangers, but not perpetually.

The Protestants glosse is il grounded.

4. Reg.  
25.

This similitude doth not proue but explaine the truth otherwise proued.

## CHAP. XXXVIII.

*Ezechias being sick, and aduertised by the prophete that he shal then dye, by prayer obtayneth prolongation of life: 6. with promise of victorie, confirmed by a signe. 9. For which he rendereth thankses to God with a Canticle of praise.*

After the Assyrians were slaine king Ezechias was visited vvith dangerous sickness, to keepe him in the feare of God lest much ioy should bring him into obliuion, of his dutie.  
It was first reueled to the

IN those dayes Ezechias was sick euen to death, and Isaie the sonne of Amos the prophete, went in vnto him, and said to him: Thus sayth our Lord: Take order with thy house, for thou shalt die, and shalt not liue. † And Ezechias turned his face to the wal, and prayed to our Lord, † and said: I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is good in thine eyes. And Ezechias wepte vvith great weeping. † And the word of our Lord was made to Isaie, saying: † Goe, & tel Ezechias: Thus saith our Lord the God of Dauid thy father: I haue heard thy prayer, and scene thy teares: Loe I wil adde vpon thy dayes fiftene yeares: † and out of the hand of the king of the Assyrians wil I deliuer thee: and this citie,

4. Reg.  
20.  
2. Par.  
32.



- 7 citie, and wil protect it. † And this shal be a signe to thee from our Lord, that our Lord wil doe this word, which he
- 8 hath spoken: † Behold I wil make the shadow of the lines returne, by the which it is now gone downe in the dial of Achaz in the sunne, backward ten lines. And the sunne returned ten lines by the degrees whereby it was gone downe.
- 9 † The scripture of Ezechias the king of Iuda, when he had bene sicke, and was recovered of his infirmitie.
- 10 I haue said: :: In the middes of my daies shal I goe to the gates of hel. I haue sought the residue of my yeares.
- 11 † I haue said: I shal not see our Lord God in the land of the liuing. I shal behold man no more, and the inhabiter of rest.
- 12 † My :: generation is taken away; and is wrapped together from me, as the tent of shepherds: My life is cut of, as by a weauer: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me.
- 13 † I hoped vntil morning, as a lion so hath he broken al my bones:
- From morning vntil euening thou wilt make an end of me.
- 14 † As a yong swallow so wil I crie, I wil meditate as a doue: Mine eies are weakened, looking on high: Lord I suffer violence, answer for me.
- 15 † What shal I say, or what shal he answer me, wheras himself hath done it?
- 16 I wil recount to thee al my yeares in the bitterness of my soule. † Lord if mans life be such, and the life of my spirit in such thinges, thou shalt chasten me, and shalt quicken me.
- 17 † Behold in peace is my bitterness most bitter: But thou hast deliuered my soule that it should not perish, thou hast cast al my sinnes behind thy backe.
- 18 † Because hel shal not confesse to thee, neither shal death prayse thee: they that goe downe into the lake, shal not expect thy truth.
- 19 † The liuing the liuing he shal confesse to thee, as I also this day: the father shal make thy truth knowen to the children.
- 20 † O Lord saue me, and we shal sing our psalmes al the dayes of our life in the house of our Lord.
- 21 † And Isaie commanded :: that they should take a lump of figges, & plaster it vpon the wound, and he should be healed.
- 22 † And Ezechias sayd :: What shal be the signe that I shal goe vpon into the house of our Lord?

Prophet that the kings sickness was deadly.

Secondly that God would add 15.

yeares to his life: which could not be

syde, to be added, except

his life according to natural causes, had bene at an end.

S. Aug. li. 6. c. 17. de Gen ad lit.

:: In this Canticle the king

reciteth his afflictions of

mind, for that he should part

out of this world, in the flowre of his age.

:: And without children.

for Manasses was borne three yeares

after being 12. yeares old

when he began to reigne. 4. Reg. 21.

:: The prophet ordained this medicine:

and the king also demanded a signe before he song

the Canticle.

*The king of Babylon sent legates, to visite king Ezechias, and congratulate his reouerie of health. 2. He sheweth them al his riches, 5. for which Isaie reprehendeth him : and prophecieth that the Babylonians wil spoile Ierusalem.*

∴ In this honorable embassage Ezechias reioyced immoderately; and vnwisely shewed his treasures, which therefore the prophet reprehended. And vpon this occasion prophesied that the Babylonians should carie away al that treasure, and his children into captiuitie. ∴ Not for want of affection towards his posteritie, but seeing he durst not request more, he prayed for peace in his owne dayes.

**A**T THAT time Merodach Baladan the sonne of Bala-  
dan, king of Babylon, sent letters & giftes to Ezechias :  
for he had heard that he had bene sicke, and was recovered.  
† And Ezechias ∴ reioyced vpon them, and he shewed them  
the storehouse of aromatical spices, and of siluer, and of gold,  
and of sweete odours, and of the best oyntment, and al the  
storehouses of his furniture, and al thinges that were found  
in his treasures. There was not anie thing, which Ezechias  
shewed them not in his house, and in al his dominion. † But  
Isaie the prophet went in to Ezechias the king, and said  
to him : What sayd these men, and from whence came  
they to thee? And Ezechias sayd : From a far countrie they  
came to me, from Babylon. † And he sayd : What saw they in  
thy house? And Ezechias sayd al thinges that are in my house  
haue they sene, there was not anie thing, which I haue not  
shewed them in my treasures. † And Isaie sayd to Ezechias :  
Heare the word of the Lord of hostes. † Behold the daies shal  
come : and al thinges that are in thy house, and that thy fathers  
haue layd vp for treasure vntil this day, shal be taken away  
into Babylon: there shal not any thing be least, sayth our Lord.  
† And of thy children, which shal come forth of thee, whom  
thou shalt beget, they shal take away, and they shal be eunu-  
ches in the palace of the king of Babylon. † And Ezechias sayd  
to Isaie: The word of our Lord which he hath spoken is  
good. And he said : ∴ Onlie be there peace and truth in my  
daies.

## CHAP. XL.

The sixth part. *The prophet comforteth the people with Christs coming to remitte sinnes. 3. Before whom S. Iohn Baptist shal preach penance. 6. sheweth mans imbecillitie. 9. Gods Maiestie, 18. the vanitie of idols: 27. and fals of them that feare not God.*

∴ The prophet alludeh to the comforte of the Iewes,

**B**E ∴ comforted, be comforted my people, saith your God.  
† Speake to the hart of Ierusalem, and cal to her : because  
her malice is accomplished, her iniquitie is forgiven : she hath  
receiued

receiued of the hand of our Lord duple for al her sinnes.

- 3 † :: The voice of one crying in the desert : Prepare the way  
 of our Lord, make streight the pathes of our God in the wil-  
 4 dernes. † Euerie valley shal be exalted, and euerie mountaine  
 and litle hil shal be humbled, & crooked thinges shal become  
 5 streight, and rough wayes, playne. † And the glorie of our  
 Lord shal be reueled, and al flesh together shal see, that the  
 6 mouth of our Lord hath spoken. † The voice of one saying :  
 Crie. And I sayd : What shal I crie ? Al flesh is grasse, and al the  
 7 glorie therof as the floure of the silde. † The grasse is with-  
 red, and the floure is fallen, because the spirit of our Lord  
 8 hath blowen on it. In deede the people is grasse : † the grasse  
 is withered, and the floure is fallen : but the word of our Lord  
 9 abideth for euer. † :: Vpon an high mountayne get thee vp,  
 thou that euangelizest to Sion : exalt the voice in strength,  
 which euangelizest to Ierusalem : exalt it, feare not. Say to the  
 10 cities of Iuda : Behold your God : † behold our Lord God shal  
 come in strength, and his arme shal haue dominion : behold  
 11 his reward is with him, and his worke before him. † As a  
 shepheard shal he feede his flocke : in his arme shal he gather  
 together the lambes, and in his bosome shal he lift them vp,  
 12 and them with yong himself shal carie. † :: Who hath mea-  
 sured the waters with his fist, and poundered the heauens  
 with a spanne ? who hath poyfed with three fingers the huge  
 13 greatnes of the earth, and wayed the mountaines in weight,  
 and the litle hilles in balance ? † Who hath holpen the spirit  
 of our Lord ? or who hath bene his counseler, and shewed to  
 14 him ? † With whom hath he taken counsel, and who hath  
 instructed him, and taught him the path of iustice, and taught  
 him knowlege, and shewed him the way of prudence ?  
 15 † Behold the Gentiles are as a droppe of a bucket, and are  
 reputed as \* the moment of a balance : behold the ilandes are  
 16 as a litle dust. † And Libanus shal not suffice to kindle the fyre,  
 and the beastes therof shal not be sufficient for holocaust.  
 17 † Al nations as if they were not, so are they before him, and  
 18 they are reputed of him as nothing, and a vaine thing. † To  
 whom then haue you made God like ? or what image wil you  
 19 set to him ? † Hath the artificer cast a sculptil ? or hath the  
 goldsmith figured it with gold, or the silversmith with plates  
 20 of siluer ? † Strong wood, and that which wil not putrisie  
 hath he chosen : the wise artificer seeketh how he may set vp

when they should be deliuered from captiuitie of Babylon : but principally proph cieth of mans deliuerie from sinne by Christ.

:: An euident prophecie of S. Iohn Baptist.

:: This is also manifest of Christs preaching in the mountaine : & of his Apostles, and Apostolical preachers.

:: Gods powre and beneuolence in creating & gouerning al this world, is a signe that he bo h can and wil bestow these great benefites of grace vpon al nations.

Mat. 3.  
 Mat. 1.  
 Luc. 3.  
 Ioan. 1.

Isa. 1.  
 1. Pet. 1.

Mat. 5.

Isa. 10.

Rom. 11.  
 1. Cor. 2.

\* least  
 dust, or  
 atomus.

Act. 17.



From the beginning the law of nature, afterwards the law of Moses taught that he which made the world is God. VViseſt Philoſophers know nothing neither can conſiſt but by him.

a ſculptile which may not be moued. † Why, :: doe you not 21  
know? why, haue you not heard? why, hath it not bene told  
you from the beginning? Haue you not vnderſtood the funda-  
tions of the earth? † He that ſitteth vpon the compaſſe of the 22  
earth, and the inhabitants therof are as locuſtes: he that ſtretcheth  
out the heauens as nothing, & ſpreddeth them as a tent  
to dwelin. † He that maketh :: the ſearchers of ſecretes as if 23  
they were not, that hath made the iudges of the earth as a  
vayne thing: † and in deede their ſtocke was neither planted, 24  
nor ſowen, nor rooted in the earth: ſodenly he hath blown  
vpon them, and they haue withered, and a whirlewind ſhal  
take them away as ſtubble. † And to whom haue ye likened 25  
me, and made me equal, ſaith the holie one? † Liſt vp your 26  
eies on high, and ſee who hath created theſe things: he that  
bringeth out the hoſt of them in number, and calleth them al  
by name: by the multitude of his force and ſtrength, and  
power, not one of them was miſſing. † Why ſayeſt thou Ia- 27  
cob, and ſpeakeſt thou Iſrael: My way is hid from our Lord,  
and my iudgement is paſſed ouer of my God? † Why knoweſt 28  
thou not, or haſt thou not heard? our Lord is God euerlaſting,  
which hath created the endes of the earth: he ſhal not faile,  
nor labour, neither is there ſearching out of his wiſdome.  
† Which geueth ſtrength to the wearie: and to them that are 29  
not, multiplieth force and ſtrength. † Children ſhal faynte, 30  
and labour, and yongmen ſhal fal by infirmitie. † But they 31  
that hope in our Lord ſhal change their ſtrength, they ſhal  
take winges as eagles, they ſhal runne & not labour, they ſhal  
walke and not fainte.

Pſa. 146.

## CHAP. XLI.

*God pleading againſt idolaters, ſheweth his powre and goodnes by his benefites beſtowed vpon the Iewes; 17. With promiſe of perpetual protection. 21. Whereas their vaine idols can no way profite them.*

Gods expoſtulation with Ilandes, & other Gentiles living in idolatrie, which implieth a prophetic of their conuerſion to Chriſt,

**L**ET :: the ilands hold their peace before me, and the 1  
Gentiles change their ſtrength: let them come neere,  
and then ſpeake, let vs approche to iudgement together.  
† Who hath rayſed the iuſt from the Eaſt, hath called him 2  
that he ſhould folow him? he ſhal geue the Gentiles in his  
ſight, and he ſhal obteyne kinges: he ſhal geue them as it  
were duſt to his ſword, as ſtubble taken violently with with  
the winde, to his bow. † He ſhal purſew them, he ſhal 3  
paſſe

pasſe in peace, there ſhal no path appeare after his feete.

perceybeth amongſt others very particularly to our great Britanie the greateſt & moſt renowned Iſland of Europe. See *D. Briſtoly.* Mot. II.

- 4 † Who hath wrought and done theſe thinges, calling the generations from the begynning? I the Lord, the firſt and the laſt I am. † The iſlands haue ſcene, and haue bene aſtroyd, the ends of the earth haue bene aſtonied, they haue approached, and come neere. † Euerie one ſhal helpe his neighbour, and ſhal ſay to his brother: Be ſtrong. † The copperſmith ſtriking with the hammer encouraged him that forged at that time, ſaying: It is good for ſodoring: and he ſtrengthened it with nailes, that it ſhould not be moued. † And thou Iſrael my ſeruant, Iacob whom I haue choſen, the ſeede of Abraham my friend: † in whom I haue taken thee from the ends of the earth, and from the far parts therof haue called thee, and ſayd to thee; Thou art my ſeruant, I haue choſen thee, and haue not caſt thee away. † Feare not, becauſe I am with thee: decline not, becauſe I am thy God: I haue ſtrengthened thee, and haue holpen thee, and the right hand of my iuſt one hath ſuſtained thee. † Behold al that fight againſt thee ſhal be confounded and aſhamed, they ſhal be as if they were not, and the men ſhal periſh that gayneſay thee. † Thou ſhalt ſeek them, and ſhalt not find, the men thy rebelles: they ſhal be as if they were not: and as conſumption the men that warre againſt thee. † Becauſe I am the Lord thy God taking thy hand, and ſaying to thee: Feare not, I haue holpen thee. † Feare not thou: worme of Iacob, ye that are dead of Iſrael: I haue holpen thee, ſayth our Lord: and thy redeemer the holie one of Iſrael. † I haue made thee as a new threshing wayne, hauing teeth like a ſaw: thou ſhalt thresh the mountaynes, and breake them in peeces: and ſhalt make the litle hilles as duſt. † Thou ſhalt fanne them, and the wind ſhal take them away, and the whirlewind ſhal diſperſe them: and thou ſhal reioyce in the Lord, in the holie one of Iſrael thou ſhalt beioyful. † The needie and the poore ſeek for waters, and there are none: their tongue hath bene drie with thirſt. I the Lord wil heare them, I the God of Iſrael wil not forſake them. † I wil open riuers in the high hilles, and fountaynes in the middes of plaine ſildes: I wil make the deſert into pooles of waters, and the land not paſſable into riuers of waters. † I wil geue into the wildernes the cedar, and the thorne, and the myrtle and the oliue tree: I wil ſet in the deſert the firre tree, the elme, and the box tree together. † That they may ſee, and

“ You that are as abieſtes contemned, & as dead men in the world, feare not, becauſe Chriſt hath care to protect, & to reward you.



know, and recount, and vnderstand together that the hand of the Lord hath done this, and the holie one of Israel hath created it. † Make your iudgement approche, sayth the Lord: 21 bring hither, if perhaps you haue any thing, sayd the king of Iacob. † :: Let them come, and tel vs what thinges so euer are 22 to come: tel the former thinges what they haue bene: and we wil set our hart, and shal know the later ends of them, and tel vs the thinges that are to come. † Shew what thinges are to 23 come hereafter, and we shal know that ye are goddes. Doe ye also good or euil, if you can: and let vs speake, and see together. † Behold, you are of nothing, and your worke of that 24 which is not: he is abomination that hath chosen you. † I 25 haue rayfed vp from the North, and he shal come from the rising of the sunne: he shal cal vpon my name, and shal bring the magistrates as myre, and as the plasterer treading claie. † Who hath shewed from the beginning, that we may know: 26 and from the beginning that we may say: Art thou iust? There is neyther that sheweth, nor telleth before, nor heareth your wordes. † The first shal say to Sion: Loe I am present, and to 27 Ierusalem I wil geue an euangelist. † And I saw, and neither 28 of these was there any that would consult, and being asked would answer a word. † Behold al are vniust, and their 29 workes vayne: their idols are wind and vanitie.

## CHAP. XLII.

*God the Father is wel pleased with his Sonne. 6. whom he sendeth into this world to teach iustice, whereby men are iustified. 11. Manie Gentiles shal be conuerted. 25. Iewes, and oher obstinate infidels shal be severely punished.*

Christ according to his humanitie is the seruant of God, by whom al other seruantes are redeemed, none els being able to satisfie for themselves, much lesse for others.

**B**E HOLD :: my seruant, I wil receiue him: mine elect, my soule hath pleased itself in him: I haue geuen my spirit vpon him, he shal bring forth iudgement to the Gentiles. † He shal not crie, nor accept person, neither shal his voice be heard abroad. † The bruiised reede he shal not breake, and smoking flaxe he shal not quench: he shal bring forth iudgement in truth. † He shal not be sad, nor turbulent, til he set iudgement in the earth: and the ilands shal expect his law. † Thus sayth the Lord God that created the heauens, and stretched them out: that established the earth, & the thinges that spring therof: that geueth breath to the people, that is vpon it, and  
spirit

Mat. 17.

Mat. 12.



6 spirit to them that tread therevpon. † I the Lord haue called thee in iustice, and taken thy hand, and preserued thee. And I haue geuen thee for a couenant of the people, for a light of  
 7 the Gentiles. † That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, & them that sitte in  
 8 darknes out of the prison house. † I the Lord, this is my name: I wil not geue my glorie to an other, and my praise to grauen  
 9 things. † The things that were first, loe they are come: new things also I do shew: before they come forth, I wil  
 10 make you heare them. † Sing ye to the Lord a new song, his prayse is from the endes of the earth: ye that goe downe to the sea, and you the fulnes therof: ye ilands, and inhabitants  
 11 of the same. † Let the desert be exalted and the cities therof: Cedar shal dwel in houses: ye inhabitants of the Rocke, geue prayse, they shal crye from the toppe of the mountaines.  
 12 † They shal geue glorie to the Lord, and shal declare his praise in the ilands. † The Lord shal goe forth as a strong man, as a  
 13 man of warre shal he raise vp zeale: he shal shoute and crie: ouer his enemies he shal be strengthened. † I haue alwayes  
 14 held my peace, I haue kepte silence, I haue bene patient, I wil speake as a trauailing woman: I wil dissipate, and swallow  
 15 vp together. † I wil make mountaynes and litle hilles desolate, and wil make al their grasse to wither: and I wil turne  
 16 riuers into ilands, and wil drie vp the standing pooles. † And I wil lead the blind into the way, which they know not: and in the pathes, which they haue bene ignorant of: I wil make  
 17 them walke: I wil make darkenes before them to be light, and crooked things streight: these words haue I done to them,  
 18 and haue not forsaken them. † They are turned backward: let them be confounded with confusion, that trust in grauen  
 19 thing, that say to the framed thing, ye are our goddes. † Heare ye deafe, and ye blind behold to see. † Who is blind, but my seruant? and deafe, but he to whom I haue sent my messen-  
 20 gers? Who is blind, but he that is solde? and who is blind, but the seruant of the Lord? † Thou that seest manie things, wilt thou not keepe them? thou that hast eares open, wilt  
 21 thou not heare? † And the Lord hath bene willing to shew  
 22 his glorie, and to magnifie the law, and extol it. † But the same people is spoiled, and wasted: al are the snare of yongmen, and they are hid in the houses of prisons: they are made a praye, neither is there to deliuer them: a spoile, neither is  
 there

Such haucie and couetous mindes as expect their Messias to be a worldlie and warlike conquerour, that wil aduance his folowers to kingdomes or principdomes, and to abundance of temporal riches, shal be frustrate of their vaine hopes. Vvheras Christ our Sauour both by example and doctrine teacheth the contrarie, willing his folowers to lerne of him to be poore in spirit meke & humble in hart, & their reward shal be great in heauen, not in earth; they shal be happy not in external, but in eternal glorie.

there that sayth: Restore. † Who is there among you that 23  
 wil heare this, attend and harken for thinges to come? † Who  
 hath geuen Iacob into spoyle, and Israel to the wasters? hath 24  
 not our Lord himself, to whom we haue sinned? And they  
 would not walke in his wayes, & they haue not heard his law.  
 † And he hath powred out vpon them the indignation of his 25  
 furie, & a strong battel, and hath burnt him round about, and  
 he knewe not: and set him on fyre, and he vnderstoode not.

## CHAP. XLIII.

*God comforteth his Church, promising euer to protect the same: 11. blameth  
 the Iewes, expostulating their ingratitude.*

Christ cal-  
 leth, and in-  
 dueth sinners  
 with grace,  
 without anie  
 precedent  
 good worke  
 or desire in  
 them, euen as  
 he createth of  
 nothing.  
 In al tribula-  
 tions and per-  
 secutions  
 Christ prote-  
 cteth his ser-  
 uantes, not  
 suffering them  
 to be temp-  
 ted further  
 then they may  
 resist if they  
 wil. VVherby  
 the Church  
 stil remaneth  
 incontami-  
 nate, and shal  
 neuer be de-  
 stroyed.

**A**N D now thus sayth our Lord that :: created thee ô 1  
 Iacob, & formed thee ô Israel: Feare not, because I haue  
 redemed thee, and called thee by thy name: thou art mine.  
 † When thou :: shalt passe through the waters, I wil be 2  
 with thee, and the floudes shal not couer thee: when thou  
 shalt walke in fyre, thou shalt not be burnt, and the flames shal  
 not burne in thee: † Because I am the Lord thy God the holie 3  
 one of Israel thy sauiour, I haue geuen Aegypt thy propitia-  
 tion, Æthiopia and Sale for thee. † Since thou becamest ho- 4  
 norable in mine eies, and glorious: I haue loued thee, & I wil  
 geue men for thee, and peoples for thy soule. † Feare not, 5  
 because I am with thee: from the East wil I bring thy seede,  
 and from the West I wil gather thee. † I wil say to the North:  
 Geue: and to the South, Hinder not: bring my sonnes from a  
 farre, and my daughters from the endes of the earth. † And 7  
 euerie one that inuocateth my name, for my glorie haue I  
 created him, formed him, and made him. † Bring forth the 8  
 blind people, and hauing eyes: the deafe, and he hath eares.  
 † Al the nations are assembled together, and the tribes are 9  
 gathered: which of you can shew this, and shal make vs heare  
 the former thinges? Let them geue their witnesses, and be  
 iustified, and heare, and say: In verie deede. † You are my 10  
 witnesses, sayth our Lord, and my seruants whom I haue  
 chosen: that you may know, and beleue me, and vnderstand  
 that I myself am. Before me there hath no god bene formed,  
 & after me there shal not be. † I am, I am the Lord, and there 11  
 is no sauiour beside me. † I haue shewed, and haue sauéd: I 12  
 haue made it heard, and there hath bene no strange one  
 among



among you. You are my witnesses, sayth our Lord, and I God.

13 † And from the beginning I my self, and there is not that can deliuer out of my hand: I wil worke, and who shal turne it

14 away? † Thus sayth the Lord your redemer, the holie one of Israel: For your sake haue I sent forth into Babylon, and haue plucked downe al the barres, and Chaldees glorying in their

15 shippes. † I the Lord your holie one, that created Israel your king. † Thus sayth our Lord, that gaue a way in the sea, and

16 a path in the vehement waters. † Which brought forth the chariote and the house: the arme and the strong: they slept together, neither shal they rise agayne: they are broken as

17 flaxe, and are extinct, † Remember not former thinges, and

18 looke not on thinges of old. † Behold I make new thinges, and now they shal spring forth, verely you shal know them: I wil make a way in the desert, and riuers in the place not

19 haunted. † The beast of the fildes shal glorifie me, the dragons & the ostreches: because I haue geuen waters in the desert: riuers in the place not haunted, that I might geue drinke

20 to my people, to mine elect. † This people haue I formed for myself, they shal tel my prayse. † Thou hast not inuocated

21 me ô Iacob, neither hast thou labored in men ô Israel. † Thou hast not offered me the ramme of thyne holocaust, and with thy victimes thou hast not glorified me: I haue not made thee

22 to serue in oblation, nor put thee to payne in frankincense.

23 † Thou hast not bought me sweete cane for siluer, and with the fatte of thy victimes thou hast not inebriated me. But thou hast made me to serue with thy sinnes, thou hast put me to

24 payne with thine iniquities. † I am, I am he that take cleane away thine iniquities for mine owne sake, and I wil not

25 remember thy sinnes. † Bring me into remembrance, and let vs be iudged together: tel if thou haue any thing that thou

26 mayst be iustified. † Thy first father sinned, and thy

27 preters haue transgressed against me. † And I haue profaned the holie princes, I haue geuen Iacob to destruction, & Israel

28 to reproch.

∴ God made Cyrus conquerour of Babylon not for his owne sake, but for Israel, that he might release their captiuitie. For God perpetually disposeth of kingdomes for the good of his Church.

∴ The sinne of Adam contaminating al mankind was not purged by anie:

∴ Al Patriarches Priestes Prophetes & al others sinning; til Christ the innocent lambe came to take away the sinne of the world.

## CHAP. XLIIII.

Christ foundeth and establissheth his Church: 6. Inueigheth against idolaters: 26. and promiseth deliuerance from the captiuitie of Babylon.

1 A ND NOW heare ô Iacob my seruant, and Israel whom

2 I haue chosen. † Thus sayth the Lord that made and formed thee, thy helper ∴ from the wombe: feare not ô my

∴ Gods election preuen-



teth mans  
good ende-  
uoure for  
without grace  
none could  
returne to  
God.

Idolaters are  
foolish in lea-  
ning God,  
who is eternal  
and to trust in  
idoles that  
neither can  
shew vwhat  
was from the  
beginning,  
nor prophecie  
things to  
come.

Al that is  
here sayd of  
the vantie of  
idoles & foo-  
lish impetrie  
of idolaters,  
may be refer-  
red (saith S.  
Ierom in this  
place) vnto he-  
resie, and he-  
retikes, who  
artificially  
deuise the  
fictions of  
their owne  
doctrines and  
lying: and a-  
dore the  
things which  
they know  
were feared  
by themselves  
neither are so  
content, but  
draw the sim-  
ple to embrace

seruant Iacob, and thou most righteous whom I haue chosen.  
† For I wil powre out waters vpon the thirstie ground, and  
streames vpon the drie land: I wil powre out my spirit vpon  
thy seede, and my blessing vpon thy stocke. † And they shal  
spring the herbes as willowes beside the waters running by.  
† This man shal say: I am our Lords: and an other man shal  
cal in the name of Iacob, and this wil write with his hand,  
To the Lord: and in the name of Israel he shal be resembled.  
† Thus sayth our Lord the king of Israel; and the redemer  
therof the Lord of hostes: I am :: the first, and I the last, and  
beside me there is no God. † Who is like to me? let him cal  
and declare: and let him expound me the order, since I ap-  
pyoynted the ancient people: the thinges to come, and that  
shal be hereafter let them shew vnto them. † Feare ye not,  
neither be ye troubled, from that time I haue made thee to  
heare, and haue declared: you are my witnesses. Is there a  
God beside me, and a maker, whom I haue not known? † Al  
the makers of an idol are nothing, and their best beloued  
thinges shal not profite them. :: Them selues are their wit-  
nesses, that they doe not see, nor vnderstand, that they may be  
confounded. † Who hath formed a god, and molten a sculptil  
profitable to nothing? † Behold, al the partakers therof shal  
be confounded: for the makers are of men: they shal al  
assemble, they shal stand and feare, and shal be confounded  
together. † The yron smith hath wrought with the file, with  
coales, and with hammers he hath formed it, and hath  
wrought in the arme of his strength: he shal hunger and faynt,  
he shal not drinke water, and shal become wearie. † The  
carpenter hath stretched out a rule, he hath formed it with a  
plaine: he hath made it with corners, and hath fashioned it  
round with the compasse: and he hath made the image of a  
man as it were a beautiful man dwelling in a house. † He hath  
cut downe cedars, taken the helme tree, & the oke that stood  
among the trees of the forest: he hath planted the pine tree,  
which the rayne nourished. † And it was made a fyre for men:  
he rooke of them, and was warmed: and kindled them, and  
baked bread: but of therest he wrought a god, and adored:  
he made a sculptil, and bowed downe before it. † Halfe he  
burnt with fyre, and of the halfe broyled he flesh & eate it: he  
sod pottage, and was filled, and was warmed, and sayd: Aha,  
I am warme, I haue sene the fyre. † But the rest therof he  
made

Apo. 1.  
c. 22.

Sup. 15.

- made a god, and a sculptil to him self: he boweth before it, and beseecheth, saying: Deliuer me, because thou art my God.
- 18 † They haue not knowen, nor vnderstood: for they haue forgotten, that their eies could not see, and that they could
- 19 not vnderstand with their hart. † They doe not recount in their minde, nor know, nor feele, that they should say: Halfe therof I haue burnt with fyre, and I haue baked bread vpon the coales therof: I haue broyled flesh, & haue eaten, and of the rest therof shal I make an idol: shal I fal downe before the
- 20 stocke of a tree? † Part therof is ashes; an vnwise hart adored it, & he wil not saue his soule, nor say: Perhaps there is a lie in
- 21 my right hand. † Remember these thinges ô Iacob, and Israel, because thou art my seruant. I haue formed thee, thou art my
- 22 seruant ô Israel forget me not. † I haue cleane taken away thine iniquities as a cloude, & thy sinnes as a mist: returne to me be-
- 23 cause I haue redemed thee. † Prayse ye ô heauens, because the Lord hath done mercie: make iubilation ye endes of the earth: ye mountaynes sound prayse, thou forest and euerie tree therof: because the Lord hath redemed Iacob, and Israel
- 24 shal be glorified. † Thus sayth our Lord thy redemer, and thy maker, from the wombe: I am the Lord, that make al
- 25 thinges, that alone stretch out the heauens, that establish the earth, and none with me. † That make the signes of diuiners
- 26 void, and turne the southsayers into furie. That turne the wise backward, and that make their knowlege foolish. † That rayseth vp the word of his seruant, and accomplisheth the counsell of his messengers, which say: To Ierusalem: Thou shalt be inhabited; & to the cities of Iuda: You shal be built,
- 27 and I wil rayse vp the desertes therof. † Which say to the depth: Be thou desolate, and thy riuers I wil drie vp. † Who
- 28 say to Cyrus: Thou art my pastour, and thou shalt accomplish al my wil. Who say to Ierusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

and adore the same inuentions. A little after he sheweth, that the Catholique Church of Christ shal be euer free from such idolatrie: quite cōtrarie to Protestantes assertion that the Church should haue fallen & bene in idolatric manie hundred yeares together.

:: In al this prophetic of the Church of Christ the prophet alludeth to the historie of Ierusalem to be destroyed by the Chaldees and redified by permission of Cyrus, & Darius in the times of Aggeus, & Zacharias.

## CHAP. XLV.

*Cyrus, by Gods providence ouercoming Babylon, wil deliuer the Iewes from captinitie. 4. Yet is reprehended because he acknowlegeth not God. 8. Vpon which occasion the prophet foresheweth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and auoucheth that there is but one true God.*

The 7. part. The deliuerie of the Iewes from Babylon by Cyrus king of Medes and Persians, now also of Assirians.



Because al  
kings that  
reigned amōg  
the Iewes

were annoin-  
ted wvith oyle,  
Cyrus is called  
christ though  
he was not or-  
dayned wvith  
this ceremony  
of annoin-  
ting.

S. Ierom no-  
terh here out  
of Iosephus (l.  
11. Antig.) that  
Cyrus find.ing  
his name long  
before proph-  
cied by Iſaias,  
became very  
beneuolous  
to the Iewes,  
louing them  
as the familiar  
ſeruants of  
God.

But though  
he knew and  
professed one  
God, & no o-  
ther (1. Eſd. 1.)  
yet he was not  
conuerted in  
al pointes of  
religion, nei-  
ther ſerued  
god according  
to that gene-  
ral knowledge  
he had, and ſo  
knew not God  
rightly.

The prophet  
in the former  
prophecie con-  
templating  
Chriſt as in a  
figure now e-  
leuated more  
in ſpirite, pro-

**T**Hvs ſayth the Lord to my christ Cyrus, whose right  
hand I haue taken, to ſubdew the Gentiles before his  
face, and to turne the backes of kings, & to open the doores  
before him, and the gates ſhal not be ſhut. † I wil goe before  
thee, and wil humble the glorious of the earth: I wil breake  
the braſen gates, and wil burſt rhe iron barres. † And I wil  
geue thee hidden treasures, & myſteries of ſecretes: that thou  
mayſt know that I am the Lord, which cal thy name, the God  
of Iſrael. † For my ſeruant Iacob, and Iſrael myne elect, and I  
haue called thee :: by thy name: I haue reſembled thee, and  
thou haſt not knowen me. † I the Lord, & there is none els:  
beſide me there is no God: I girded thee, and thou haſt not  
known me: † that they which are from the riſing of the  
ſunne, and which are from the weſt may know, that there is  
none beſide me. I the Lord, and there is none oher, † that  
forme light, and create darkneſſe, make peace, and create euil:  
I the Lord that doe al theſe thinges. † Droppe dew ye hea-  
uens from aboue, and let the cloudes rayne the iuſt: be the  
earth opened, and bud forth a ſauour: and let iuſtice ſpring vp  
wvithal: I the Lord haue created him. † Woe to him that gaine-  
ſayeth his maker, a ſheard of the earthen pottes: ſhal the clay  
ſay to him that fashioneth it: What makeſt thou, & thy worke  
is without handes? † Woe to him that ſayth to his father: Why  
doeſt thou beget? and to the woman: Why doeſt thou trauel?  
† Thus ſayth our Lord the holy one of Iſrael the maker thereof:  
Aſke me thinges to come: concerning my children and the  
worke of my handes command you me. † I made the earth: &  
man vpon the ſame I haue created: my handes ſtretched forth  
the heauens, and I haue commanded al their hoſt. † I haue  
rayſed him vp to iuſtice, & wil direct al his wayes: he ſhal build  
my citie, & diſmiſſe my captiuitie: nor for price, nor for giftes,  
ſayth our Lord the God of hoſtes. † Thus ſayth our Lord: The  
labour of Aegypt, and the merchandiſe of Aethiopia, and of  
Sabaim the high men ſhal paſſe to thee, & ſhal be thine: they  
ſhal walke after thee, they ſhal goe bound wvith manicles: and  
they ſhal adore thee, and ſhal beſeche thee: Onlie in thee is  
God, and there is no God beſide thee. † Verely thou art God  
hidden, the God of Iſrael a ſauour. † They are al confounded,  
and aſhamed: the forgers of errours are gone together into  
confuſion. † Iſrael is ſaued in our Lord wvith eternal ſaluation:  
you ſhal not be confounded, and you ſhal not be aſhamed  
for

2. Par. 36.

Rom. 9.  
Iere. 18.



- 18 for ever and ever. † Because thus sayth our Lord that created the heavens, the verie God that formed the earth, and made it, the verie maker therof: he did not create it in vaine: to be inhabited he formed it. I the Lord, and there is none other.
- 19 † I haue not spoken in secrete, in a darke place of the earth: I haue not sayd to the seede of Iacob: Seeke me in vayne. I the Lord that speake iustice, that declare right thinges. † Gather ye together, and come, and approach together ye that are saued of the Gentiles: they haue bene ignorant that list vp the wood of their grauen worke, and aske of a God that sa- ueth not. † Declare ye, and come, and consult together: who hath made this to be heard from the begynning, from that time foretold this? Haue not I the Lord, and there is no God besides but I? A iust God, and that saueith there is none beside me. † Be conuerted to me, and you shal be saued al ye endes of the earth: because I am God, and there is none other.
- 23 † I haue sworne by myself, the word of iustice shal procede out of my mouth, and shal not returne, because euerie knee shal be bowed to me, and euerie tongue shal sweare. † Therefore in our Lord, shal he say, are my iustices and empire: they shal come to him, and al that resist him, shal be confounded.
- 25 † In our Lord shal al the seede of Israel be iustified and prayed.

## CHAP. XLVI.

*Bel, Nabo, and other idoles shal be destroyed, 3. Wherupon the Iewes are admonished to returne from sinne, to Gods true seruice, 12. And saluation is promised by Christ.*

- 1 **B**E L :: is broken, :: Nabo is destroyed: their idols are made to beastes and cartel, your burdens of heauie weight euen vnto wearines. † They haue melted away, and are broken together: they could not saue him that caried them, and their soule shal goe into captiuitie. † Heare me ô house of Iacob, al the remnant of the house of Israel, which are caried of my wombe, are borne vp of my matrice. † Euen vnto old age I am the same, and vnto hoare heares I wil carie: I haue made, and I wil beare: I wil carie, and wil saue. † Wherto haue you resembled me, and made me equal, and compared me, and made me like? † You that contribute gold out of the bag, and weigh siluer with balance: hyring a goldsmith to make a god: and they fal downe and adore. † They beare him on

Bel or Belus, called also Saturnus, was of such estimation, that they offered to him in sacrifice not only men that were taken captiues, but also their owne sonnes. Nabo, otherwise called Dagon, was an especial idol amongst the Philistines. 1. Reg. 5.

their shoulders carrying, and setting him in his place, & he shall stand, and shall not moue out of his place: Yea when they shall crie also vnto him, he shall not heare: from tribulation he shall not saue them. † Remember this, & be confounded: returne ye transgressors to the hart. † Remember the former world, because I am God, and there is no God beside, neither is there the like to me. † Which shew the last thing from the beginning, and from the beginning the things that as yet were not done, saying: My counsel shall stand, and all my will shall be done: † Which call a bird from the east, and from a farre countrie, the man of mine owne will, and I haue spoken, and will bring it: I haue created, and will doe it. † Heare me ye hard harted, which are far from iustice. † I haue made my iustice neere, it shall not be far off, & my saluation shall not tarie. I will geue saluation in Sion, and my glorie to Israel.

∴ Not Cyrus (saith S. Ierom) but Christ the Orient starre prophesied by Balaam. Num. 24. whom the Sages came to adore from the East Mat. 2.

## CHAP. XLVII.

*The destruction of Babylon is further prophesied, for their pride, 8. arrogance, 10. and sorcerie.*

∴ Babylon not hitherto overcome at last was brought to miserie and destruction.

∴ Gods people contaminating themselves with sinne, were suffered to fall into ignominious captiuitie; but God geueth them grace of repentance, & then seuerely punisheth their vmerciful afflictors & persecutors.

COME downe, sitte in the dust: ∴ ô Virgin daughter of Babylon, sitte on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender. † Take a mil, and grinde meale: make bare thy turpitude, discouer the shoulder, vncouer the thighes, passe the riuers. † Thyne ignominie shall be discouered, and thy reproch shall be seene: I will take vengeance, and no man shall resist me. † Our redemer, the Lord of hostes is his name the holie one of Israel. † Sitte holding thy peace, and enter into darkenes ô daughter of the Chaldees: because thou shalt no more be called the ladie of kingdomes. † I was angrie agaynst my people, I ∴ haue contaminated mine inheritance, and haue geuen them into thy hand: thou hast not shewed mercies to them: vpon the ancient thou hast made thy yoke exceeding heauie. † And thou hast sayd: I will be a ladie for euer: thou hast not put these things vpon thy hart, neither hast thou remembred thy later end. † And now heare these things thou that art delicate, and dwellest confidently, that sayest in thy hart: I am, and there is none els beside me: I shall not sitte a widow, and I shall not know barrennesse. † These two things shall come to thee sodenly in one day, barrennesse and widowhood. All things are come vpon thee, because

Nahum.

Apoc. 1

Infra 5



because of the multitude of thy sorceries, and for the vehement hardnes of thine inchanters. † And thou hast confidence in thy malice, & hast sayd: There is none that seeth me. Thy wisdom, and thy knowlege, this hath deceiued thee. And thou hast sayd in thy hart: I am, and beside me there is none other. † Euil shal come vpon thee, and thou shalt not know the rysing therof: and calamitie shal fall violently vpon thee, which thou canst not expiate: miserie shal come vpon thee sodenly, which thou shalt not know. † Stand with thine inchanters, and with the multitude of thy sorceries, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing, or if thou mayst become stronger. † Thou hast sayled in the multitude of thy counsels: let the astrologers of the heauen stand and saue thee, which did contemplate the starres, and count the monethes, that by them they might tel things that shal come to thee. † Behold they are become as stuble, fire hath burnt them, they shal not deliuer their soule from the hand of the flame: there are no coles, wherewith they may be warmed, nor fire, that they may sitte therat. † So are the things become vnto thee, in whatsoeuer thou hast traueled: thy merchants from thy youth, euerie one hath erred in his owne way, there is none that can saue thee.

## CHAP. XLVIII.

*The prophet inueigheth against the Iewes vaine boasting of the name of Israel, not hauing true vertues. 3. Onlie God, not idoles, foresheweth things to come: 9. for his owne names sake, conserueth his people, 16. Inuiterh them to repent, and to be grateful for his benefites.*

**H**EARE ye these things o house of Iacob, which are called by the name of Israel, and are come out of the waters of Iuda, which sweare in the name of our Lord, & are mindful of the God of Israel not in truth, nor in iustice. † For they are called of the holie citie, and are established vpon the God of Israel: the Lord of hostes is his name. † The former things of old I haue declared, and they proceded out of my mouth, and I haue made them to be heard: sodenly I haue wrought, and they came. † For I knew that thou art stubburne, and thy necke is an yron sinew, and thy forehead of brasle. † I foretold thee of old: before they came I told thee, lest perhaps thou shouldest say: My idols haue done these things,

By waters in the Hebrew phrase, is here vnderstood the fountaine, or spring, the prophet speaking to those that were of the tribe of Iuda: who especially challenged the preeminences



and blessings  
of Israel the  
Patriarch, but  
had not his  
vertues of for-  
titude, and in-  
ternal sight of  
God, signified  
by the name  
Israel.

God spareth  
& conserueth  
his people not  
for their me-  
rites but of his  
mercie, shew-  
ing his benig-  
nity that they  
may repent if  
they will.

things, and my sculptsils, and molten haue cominanded these  
things. † See al the things which thou hast heard : bur haue 6  
you declared them ? I haue made thee know new things  
of old, and the things are kept which thou knowest not :  
† now they are created, and not of old : and before the day, 7  
and thou heardest them not, lest perhaps thou mightest  
say : Behold I knewe them. † Thou hast neither heard, 8  
nor known, neither was thyne eare opened of old. For I  
know that transgressing thou wilt transgresse, and I haue cal-  
led thee a transgressour from the wombe. † :: For my names 9  
ake I wil make my furie far of: and for my prayse I wil bridle  
thee, that thou perish not. † Behold I haue fined thee, but 10  
not as siluer, I haue chosen thee in the fornace of pouertie.  
† For myself, for my self wil I do it, that I be not blasphemed: 11  
and I wil not geue my glorie to an other. † Heare me o Iacob, 12  
and thou Israel whom I cal: I the same, I the first, & I the last.  
† My hand also hath founded the earth, and my right hand 13  
hath measured the heauens: I shal cal them, and they shal  
stand together. † Assemble ye together al you, and heare: 14  
which of them hath shewed these things? The Lord hath  
loued him, he wil do his wil in Babylon, and his arme in the  
Chaldees. † I, enen I haue spoken, and called him: I haue 15  
brought him, and his way is directed. † Come ye to me, and 16  
heare this : I haue not spoken in secrete from the begynning,  
from the time before it was done, I was there, and now the  
Lord God hath sent me, and his spirite. † Thus sayth our Lord 17  
thy redemer the holie one of Israel: I the Lord thy God that  
reach thee profitable things, that gouerne thee in the way  
that thou walkest. † I would thou hadst attended to my com- 18  
mandments : thy peace had bene as a floud, and thy iustice as  
the waues of the sea. † And thy seede had bene as the sand, 19  
and the stocke of thy wombe as the granel stones therof: his  
name had not perished, neither had it bene destroyed from  
before my face. † Come forth out of Babylon, flee from the 20  
Chaldees, shew it forth in the voice of exultation : make this  
to be heard, and speake it out enen to the endes of the earth.  
Say : Our Lord hath redemed his seruant Iacob. † They 21  
thirsted not in the desert, when he brought them forth: water  
out of the rocke he brought forth to them, and he cloue the  
rocke, and there flowed waters. † There is no peace to the 22  
impious, sayth our Lord.

These pro-  
mises of re-  
conciliation  
to God, and of  
peace pertaine  
to the peni-  
tent not to the  
obstinate in  
impietie.

Iere. 21.

Exo. 17.

Nu. 20.

*Christ shal lead the Gentiles to saluation, euen of the landes and uttermost partes of the world. 10. By him the faithfull shal receiue much grace, 14. and comfort. 18. The Church stil increasing, 21. admiring her owne felicitie : 25. and the destruction of her enemies.*

The 8. part.  
Al nations shal be conuerced to Christ: (some Iewes in the primitive Church, and many nere the end of the world.

- 1 **H**EARE ye lands, and attend ye peoples:: from a farre. The Lord hath called me from the wombe, from my  
2 mothers bellie he hath bene mindful of my name. † And he hath made my mouth as a sharpe sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow  
3 in his quiver he hath hidden me. † And he sayd to me: Thou  
4 art my seruant Israel, because in thee wil I glorie. † And I sayd: I haue laboured in vayne, without cause, and in vayne haue I spent my strength: therefore my iudgement is with the  
5 Lord, and my worke with my God. † And now sayth the Lord, that formed me from the wombe to be his seruant, that I may reduce Iacob vnto him, and Israel wil not be gathered together: and I am glorified in the eies of the Lord, and my  
6 God is made my strength. † And he sayd: It is a smal thing that thou shouldest be my seruant to rayse vp the tribes of Iacob, and to conuert the dregges of Israel. Behold, I haue geuen thee to be the light of the Gentiles, that thou mayst be  
7 saluation euen to the fardest part of the earth. † Thus sayth our Lord the redemer of Israel, the holie one therof, to the contemptible soule, to the nation that is abhorred, to the seruant of lordes: kinges shal see, & princes shal rise, & adore for our Lords sake, because he is saythful, & for the holie one  
8 of Israel who hath chosen thee. † Thus sayth our Lord: In time acceptable I haue heard thee, and in the day of saluation I haue holpen thee: and I haue kept thee, and geuen thee to be a couenant of the people, that thou mightest rayse vp the  
9 land, and possesse the inheritances dissipated: † that thou mightest say to them, that are bound: Come forth: & to them that are in darknesse: Be ye discouered. Vpon the wayes shal  
10 they feede, & their pastures shal be in al plaines. † They shal not hunger, nor thirst, & heate and sunne shal not strike them: because he that is merciful to them, shal gouerne them, and al  
11 the fountaines of waters shal geue them drinke. † And I wil make al my mountaines to be a way, & my pathes shal be exal-  
12 ted. † Behold these shal come from farre, & behold they from

:: This word from a farre (& the like) doth conuince (saith S. Ierom) that the prophet speaketh of al nations to be conuerted to Christ. And as this Prophet hath already spoken much of Christ and his Church, so hence forth more especially he sheweth him selfe rather an Euangelist, or an Apostle then only a Prophet. which S. Ierom testifieth of him. Epist. ad Paulus.

Act. 13.

2. Cor. 6

Apo. 7.



the North and the sea, and these from the South countrie.

† Ye heauens prayse, and earth reioyce, ye mountaynes geue 13  
 prayse with iubilation: because our Lord hath comforted his  
 people, and wil haue mercie on his poore ones. † And :: Sion 14  
 sayd: Our Lord hath forsaken me, & our Lord hath forgotten  
 me. † Why, :: can a woman forget her infant, that she wil not 15  
 haue pitie on the sonne of her wombe? And if she should for-  
 get, yet wil not I forget thee. † Behold, I haue writen thee in my 16  
 handes: thy walles are before myne eies alwayes. † Thy buil- 17  
 ders are come: they that destroy thee, and dissipate thee shal  
 goe out of thee. † Lift vp thine eies round about, and see, al 18  
 these are gathered together, they are come to thee: I liue, saith  
 our Lord, for thou shalt be clothed with al these as with an  
 ornament, and as a bride thou shalt put them about thee.  
 † Because thy deserts, and thy solitarie places, and the land of 19  
 thy ruine shal now be straite by reason of the inhabitants, and  
 they shal be chased far away that swallowed thee vp. † As yet 20  
 shal the children of thy barrenesse say in thine eares: The  
 place is straite for me, make me space to dwel. † And thou 21  
 shalt say in thy hart: Who hath begot me these? I am barren &  
 not bearing, ledde into transmigration, and captiue: and these  
 who hath brought vp? I destitute and alone: & these where  
 were they? † Thus sayth our Lord God: Behold I wil lift vp 22  
 my hand to the Gentiles, & to the peoples I wil exalt my signe.  
 And shal carie thy sonnes in their armes, and thy daughters  
 vpon their shoulders. † And kinges shal be thy nourcing fa- 23  
 thers, & queenes thy nources: with countenance cast downe  
 toward the ground they shal adore thee, & they shal licke vp  
 the dust of thy feete. And thou shalt know that I am the Lord,  
 vpon whom they shal not be confounded that expect him.  
 † Shal a praye be taken from the strong? or can that which 24  
 was caught of the mightie be saued? † Because thus sayth our 25  
 Lord: Yea verely, euen the captiuitie shal be taken away from  
 the strong: and that which was taken by the mightie, shal be  
 saued. But those that haue iudged thee, wil I iudge, and thy  
 children I wil saue. † And I wil feede thine enemies with 26  
 their owne flesh: and as with new wine, so shal they be em-  
 brewed with their owne bloud: and al flesh shal know, that  
 I am the Lord that saue thee, and thy redemer the mightie one  
 of Iacob.

1/a. 60.



*The Synagogue shall be divorced for her iniquities. 4. Christ wil omitte no ordinarie meanes, but for her sake wil indure ignominious afflictions. 10. At which she contemning shall perish.*

- 1 **T**HVS sayth our Lord: What is this :: bill of the divorce :: God divorced  
of our mother, wherwith I haue dismissed her? or who :: not the Synagogue from  
is :: my creditour, to whom I sold you? Loe you are solde :: him of hard-  
2 your wicked deedes, I haue dismissed your mother. † Because I :: nes of hart.  
came, and there was not a man: I called, and there was none :: Neither deli-  
that would heare. Why, is myne hand abridged and made a :: uered her for  
litle one, that I can not redeme? or is there no strength in me :: payment, as  
to deliuer? Behold, in my rebuke I wil make the sea desert, I :: though he  
wil turne the floodes into drie land: the fishes shall rot without :: were in debt  
3 water, and shall dye for thirst. † I wil clothe the heauens :: to anie credi-  
4 with darknes, and wil make sackcloth their couering. † The :: tor.  
Lord hath geuen me :: a learned tongue, that I may know to :: But her  
stay him vp that is wearie, with a word: he stirreth vp in the :: owne reuolt,  
morning, in the morning he stirreth vp mine eare, that I may :: and iniquities  
5 heare him as a master. † The Lord God hath opened mine eare, :: separated her  
6 and I doe not gaynesay: I am not gone backward. † I haue :: from Christ.  
geuen my bodie to the strikers, & my cheekes to the pluckers: :: Skill of tou-  
I haue not turned away my face from the rebukers & spitters. :: gue how to  
7 † The Lord God is mine helper, therefore am I not confounded: :: speake, & dis-  
therefore haue I set my face, as a most hard rocke, and I know :: cretion when  
8 that I shall not be confounded. † He is neere that iustifieth me, :: & where, was  
who shall gaynesay me? let vs stand together. who is myne :: geuen to I-  
9 aduersarie? let him come to me. † Behold the Lord God, my :: saias, ch. 6. v. 6.  
helper: who is he that shall condemne me? Loe they shall al be :: Much more  
10 destroyed as a garment, the mothe shall eate them. † Which :: (saith S. Ie-  
of you feareth our Lord, heareth the voice of his seruant, who :: rom) to Christ:  
hath walked in darkenes, and hath no light? let him hope in :: who spake in  
11 the name of our Lord, and leane vpon his God. † Loe al you :: his life, was si-  
doe kindle a fyre, are compassed with flames, walke in the :: lent in his pas-  
light of your fyre, and in the flames which you haue kindled: :: sion, and now  
of my hand is this done to you, you shall sleepe in sorrowes. :: speaketh by  
his Apostles,  
and other pa-  
stores.

CHAP. LI.

*God encourageeth Sion to trust in his promised comforte, by example of Abraham. 3. For the spiritual Sion, the Church of Christ, shall receiue much grace by his Euangelical law: 12. and her children shall not feare persecution, nor be overcome; 23. but her enemies shall faile.*

5 In the next  
verse the rock  
& caue are ex-  
plained to si-  
gnifie Abra-  
ham and Sara;  
who are pro-  
posed for ex-  
amples to be  
imitated,  
being so no-  
ble progeni-  
tors of the Je-  
wes. S. Paul  
exhorteth his  
countrie men,  
and in them al  
Christians the  
like in spiri-  
tual progeni-  
tors, that first  
plant Catholi-  
que Religion  
in anie place  
saying: *Remem-  
ber your Prela-  
tes which haue  
spoken the word  
of God to you:*  
*Heb. 13.*

11 As God de-  
stroyed Pha-  
rao the proud  
dragon in the  
sea, which he  
dried vp for  
his people to  
passe; so he  
wil ouerthrow  
the diuel & de-  
liuer captiues  
from sinne &  
tyrannie.

**H**EARE me ye that folow that which is iust, and that  
heuen out, & to the caue of the lake from the which you are  
cut out. † Attend to Abraham your father, and to Sara that  
bare you: because I called him alone, and blessed him, & mul-  
tiplied him. † Our Lord therfore wil comfort Sion, and wil  
comfort al the ruines therof: and he wil make her desert as  
delicacies, and her wildernes as the garden of our Lord. Ioy  
and gladnes shal be found in it, geuing of thanks, and voice  
of prayse. † Attend vnto me ô my people, and my tribe heare  
me: because a law shal proceede from me, and my iudge-  
ment shal rest to be a light of the peoples. † My iust one is  
nigh at hand, my sauour is gone forth, and mine armes shal  
iudge peoples: the islands shal expect me, and shal patiently  
wayte for mine arme. † Lift vp your eies into heauen, and  
looke downe to the earth beneath: because the heauens shal  
melt as smoke, and the earth shal be worne away as a garment,  
and like to these things shal the inhabitants therof perish:  
but my saluation shal be for euer, and my iustice shal not faile.  
† Heare me ye that know that which is iust, my people which  
haue my law in their hart: feare ye not the reproch of men,  
and be not afrayd of their blasphemies. † For as a garment,  
so shal the worme eate them: and as wool, so shal the moth  
deuoure them, but my saluation shal be for euer, and my iu-  
stice vnto generations of generations. † Arise, arise, put on  
strength ô arme of our Lord: arise as in the old dayes, in the  
generations of worldes. :: Hast not thou striken the proude,  
wounded the dragon? † Hast not thou dried the sea, the water  
of the vehement, which made the depth of the sea a way,  
that the deliuered might passe. † And now they that are re-  
demed of our Lord, shal returne, and shal come into Sion  
praying, and ioy euerlasting vpon their heades, they shal pos-  
sesse ioy and gladnes, sorrow and mourning shal flee away.  
† I, euen I my self wil comfort you: who art thou that thou  
shouldest be afrayd of a mortal man, and of the sonne of man,  
which as grasse so shal wither? † And thou hast forgotten our  
Lord thy maker, which stretched out the heauens, and foun-  
ded the earth: and thou hast bene afrayd continually al the  
day at the face of his furie, which afflicted thee, and had pre-  
pared to destroy: where is now the furie of the affliction?  
† He shal quickly come going to open, and he shal not kil

psal. 136.

Exo. 14.

- 15 vnto vtter destruction, neither shal his bread faile. † But I  
 am the Lord thy God which trouble the sea, and the waues  
 16 therof doe swell, the Lord of hostes is my name. † I haue put  
 my wordes in thy mouth, and in the shadow of my hand I  
 haue protected thee, that thou mightest plant the heauens, and  
 found the earth: & mightest say to Sion: Thou art my people.  
 17 † Belisted vp, belisted vp, arise Ierusalem, which hast drun-  
 ken of the hand of our Lord the cuppe of his wrath: euen to  
 the botome of the cuppe of drouines hast thou drunke, euen  
 18 to the dregges. † There is none that can vphold her of al the  
 children, that she hath borne: and there is none that taketh  
 her by the hand of al the children, that she hath brought vp.  
 19 † There are two thinges which haue happened to thee: who  
 shal be sorie for thee? :: Spoile, and destruction, and famine,  
 20 and the sword, who shal comfort thee? † Thy children are  
 thrown forth, they haue slept in the head of al wayes, as the  
 orix that is snared: ful of the indignation of our Lord, of the  
 21 rebuke of thy God. † Therefore heare this poore little one,  
 22 and drunken not of wine. † Thus sayth thy dominatour our  
 Lord, and thy God, who hath fought for his people: Behold  
 I haue taken out of thy hand the cuppe of drouines, the bo-  
 23 tome of the cuppe of mine indignation, thou shalt not adde  
 to drinke it any more. † And I wil put it in their hand, that  
 haue humbled thee, and haue sayd to thy soule: Bow downe;  
 that we may passe ouer: and thou hast layd thy bodie as the  
 gronnd, and as a way to them that passe ouer:

:: Spoile & de-  
 struction shal  
 happen by fa-  
 mine & sword.

## CHAP. LII.

*The prophet alluding to the deliuerie of Sion and Ierusalem from Babylo-  
 nical captiuitie, sturreth vp the Church of Christ, to reioyce for the de-  
 liuerie from sinne: 7. which Christs Apostles preached: 10. with great  
 fruite in al nations.*

- 1 **A**RISE, arise, put on thy strength ô Sion, put on the gar-  
 ments of thy glorie ô Ierusalem the citie of the holie  
 one: because the vncircumcised, and vncleane shal adde no  
 2 more to passe by thee. † Be shaken out of the dust, arise, sit  
 vp Ierusalem: loose the bonds of thy necke ô captiue daugh-  
 3 ter of Sion. † Because thus sayth our Lord: You :: were sold  
 4 for nought, and :: without siluer you shal be redemed. † Be-  
 cause thus sayth our Lord God: My people went downe into  
 Egypt at the beginning to be a seiourner there: and Assur

:: The Iewes  
 had not wronged the Baby-  
 lonians, nei-  
 ther had man-  
 kind sinned a-  
 gainst the di-  
 uel, but both  
 had offended  
 God  
 :: VVho of his  
 bountie payde



mans ransom: which no other man was able to pay.

without any cause did oppresse them. † And now what haue 5  
I here, sayth our Lord: because my people is taken away for  
nought? Their rulers doe vniustly, sayth our Lord, and conti-  
nually al the day my name is blasphemed. † For this cause shal 6  
my people know my name in that day: because I myself that  
spake, loe am present. † How beautiful vpon the mountaines 7  
are the feete of him that euangelizeth & preacheth peace: of  
him that telleth good, preaching health, that sayeth to Sion:  
Thy God shal reigne! † The voice of thy watchemen, they 8  
haue lifted vp their voice, they shal prayse together: because  
eie to eie they shal see when our Lord shal conuert Sion. † Re- 9  
ioyce, & prayse together ye deserts of Ierusalem: because our  
Lord hath comforted his people: he hath redemed Ierusalem.  
† Our Lord hath prepared his holie arme in the sight of al the 10  
Gentiles: and al the endes of the earth shal see the saluation of  
our God. † :: Depart, depart, goe ye out from thence, touch 11  
not a polluted thing: goe out of the middes of her, be clean-  
sed ye that carie the vesseles of our Lord. † Because you shal 12  
not goe out in tumult, neither with flight shal you make hast:  
for our Lord wil goe before you, and the God of Israel wil  
gather you together. † Behold my seruant shal vnderstand, 13  
he shal be exalted, and shal be lifted vp, and shal be exceeding  
high. † As manie haue bene astoined vpon thee, so shal his 14  
looke among men be inglorious, and his forme among the  
sonnes of men. † He shal sprinkle manie nations, kings shal 15  
shut their mouthe vpon him: because they to whom it was  
not told of him, haue sene: and they that heard not haue be-  
held.

Rom. 2  
Ezec. 3

:: Communi-  
cation with  
infidels in spi-  
ritual thinges  
is in no case  
lawful. as S.  
Paul sheweth  
by this text. 2.  
Cor. 6. v. 17.

### CHAP. LIII.

*Al wil not beleue Christs Gospel to whom it shal be preached: 2. as the my-  
sterie of his ignominious death for al mens sinnes: 7. which he wil suffer  
most mekely: 10. for which his name shal be glorified in al places.*

That manie  
hearing the  
truth preached  
do not beleue  
it, is by their  
obstinate free-  
wil, because they  
do not obey the  
Gospel, Ro. 10.  
v. 16. when

**V** Ho :: hath beleued our hearing? and the arme 1  
of our Lord to whom is it reueled? † And he 2  
shal come vp as a yong spring before him, and as a roote  
from a thirstie ground: there is no beautie in him, nor comeli-  
nesse: and we haue sene him, and there was no sightlines, and  
we were desirous of him. † Despised, and most abiect of men, 3  
a man of sorowes, and knowing infirmities: and his looke as it  
were hid and despised, whereupon neither haue we esteemed  
him.

- 4 him. † He surely hath borne our infirmities, and our sorowes he hath caried: and we haue thought him as it were a leper,  
 5 and stricken of God and humbled. † But he was wounded for our iniquities, he was broken for our sinnes: the discipline of our peace vpon him, and with the waile of his stripe we are  
 6 healed. † Al we haue strayed as sheepe, euerie one hath declined into his owne way: and our Lord hath put vpon him the  
 7 iniquitie of al vs. † He was offered because him self would, and opened not his mouth: as a sheepe to slaughter shal he be led, and as a lambe before his shearer, he shal be dumme, and  
 8 shal not open his mouth: † from distresse, and from iudgement he was taken vp: who shal declare his generation? because he is cut out of the land of the liuing: for the wickednes  
 9 of my people haue I stricken him. † And he :: shal geue the impious for his burial, and :: the riche for his death: because he hath not done iniquitie, neither was there guile in his mouth.  
 10 † And our Lord would breake him in infirmitie: if he shal put away his soule for sinne, he shal see seede of long age, and  
 11 the wil of our Lord shal be directed in his hand. † For that his soule hath laboured, he shal see and be filled: in his knowledge the same my iust seruant shal iustifie manie, and he shal  
 12 beare their iniquities. † Therefore wil I distribute vnto him verie manie, and he shal diuide the spoiles of the strong, for that he hath deliuered his soule vnto death, and was reputed with the wicked: and he hath borne the sinnes of manie, and hath prayed for the transgressours.

their vnderstanding directeth them that it is not disagreeable to reason.

:: Our Sauour died and was buried where the wicked were comonly punished.  
 :: Yet was buried richly & honorably by Ioseph of Aromathia & Nicodemus.

## CHAP. LIIII.

*Gentiles who were barren, shal multiplie in the Church of Christ: 10. from which Gods mercie shal neuer be separated.*

- 1 **P**R AISE :: ô barren woman which bearest not: sing prayse, and make ioyful noyse, which didst not beare: because manie are the children of the desolate more then of her, that  
 2 hath a husband, saith our Lord. † Enlarge the place of thy tent, and stretch out the skinnies of thy tabernacles, spare not:  
 3 make long thy coardes, and fasten thy nailes. † For thou shalt penetrate to the right hand, and to the left: and thy seede shal inherite the Gentiles, and shal inhabite the desolate cities.  
 4 † Feare not, because thou shalt not be confounded, nor blush: for thou shalt not be ashamed, because thou shalt forget the confusion of thy youth, and the reproch of thy widowhood  
 thou

:: In the old testament Gentiles were barren bringing no fruite to God, but in the new testament they are fruitful, & the Iewes are barren, til the latter end of the world, when they also shal be fruitful againe.

thou shalt remenber no more. † Because he shal rule ouer thee 5  
that made thee, the Lord of hostes is his name : & thy redemer  
the holie one of Israel, shal be called the God of al the earth.

Luc. 2.

† For as a woman forsaken & mourning in spirit hath our Lord 6  
called thee, and as a wife cast of from her youth, hath thy God  
sayd : † For a moment, a litle while haue I forsaken thee, & in 7  
great mercies wil I gather thee. † In a moment of indigna- 8  
tion haue I hid my face a litle while from thee, and in mercie  
euerlasting haue I had mercie on thee, sayd thy redeemer our  
Lord. † As in the daies of Noe is this thing to me, to whom 9

Gen. 9.

I sware, that I would no more bring in the waters of Noe  
vpon the earth : :: so haue I sworne not to be angrie with thee,  
and not to rebuke thee. † For :: the mountaines shal be moued, 10  
and the litle hilles shal tremble : but my mercie shal not de-  
part from thee, and the couenant of my peace shal not be mo-  
ued : sayd our Lord thy miseratour. † Poore litle one shaken 11  
with tempest, without al comfort, behold I wil lay thy stones  
in order, and wil found thee in sapphires, † and I wil put the 12  
iasper stone for thy munitions : and thy gates into grauen  
stones, and al thy borders into stones worchie to be desired.

† Al thy children taught of our Lord : & a multitude of peace. 13  
to thy children. † And in iustice thou shalt be founded : de- 14  
part far from calummie because thou shalt not feare : and from  
dread, because it shal not approach to thee. † Behold, the bor- 15  
derer shal come, which was not with me, thy stranger some-  
time, shal be ioyned to thee. † Behold, I haue created the 16  
smith that bloweth the coles in the fire, and bringeth forth a  
vessel for his worke, & I created the killer to destroy. † Euerie 17  
vessel, that is made agaynst thee, shal not prosper : and euerie  
tongue resisting thee in iudgement, thou shalt iudge. † This is 18  
the inheritance of the seruants of our Lord, and their iustice  
with me, sayth our Lord.

Iohn. 8.  
7. 45.

## CHAP. LV.

*God promisetb abundance of spiritual graces to the faithfull, 4. that shal  
beleue in Christ of al nations: 7. and sincerely serue him.*

**A**L YE :: that thirst come to the waters : and you that 1  
haue no siluer, make hast, bye, & eate : come, bye with-  
out siluer, and without any exchange wine and milke. † Why 2  
bestow you siluer not for bread, & your labour not for saciety?  
Heating heare ye me, and eate that which is good, and your  
soule

Apo. 22.

:: As it is as-  
sured that the  
world shal ne-  
uer be drow-  
ned againe  
with water: so  
it is, that the  
Church of  
Christ shal ne-  
uer be sup-  
pressed.

:: An other as-  
surance that  
mountaines &  
hilles shal ra-  
ther be mo-  
ued, yea some  
mountaines  
shal be remo-  
ued, but the  
Church shal  
be alwayes  
firme and per-  
petual.

:: Grace is of-  
fered to al, but  
those only are  
iustified, and  
replenished  
with more



Act. 13.

- 3 soule shal be delighted in fatnes. † Incline your eare, & come to me : heare, and your soule shal liue, and I wil make an euerlasting couenant with you, the saythful mercies of David.
- 4 † Behold I haue geuen him for a witnes to the peoples, for a prince and master to the Gentiles. † Behold thou shalt cal the nation, which thou knowest not : and the nations that knew not thee shal runne to thee, because of the Lord thy God, and
- 6 the holie one of Israel: because he hath glorified thee. † Seeke ye our Lord whiles he may be found, inuocate him, whiles he is neere. † :: Let the impious forsake his way, and the vniust man his cogitations, and returne to our Lord, and he wil haue mercie on him, and to our God: because he is bountifull to
- 8 forgeue. † For my cogitations are not your cogitations: nor
- 9 your wayes my wayes, sayth our Lord. † :: For as the heauens are exalted aboue the earth, so are my wayes exalted aboue your wayes, and my cogitations aboue your cogitations.
- 10 † And as the shewre cometh downe, and the snow from heauen, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to spring, and geueth
- 11 seede to the sower, and bread to him that eateth : † so shal my word be, which shal proceede from my mouth : it shal not returne to me voyde, but it shal doe what things soeuer I would, and shal prosper in these things for which I sent it.
- 12 † Because you shal goe forth in ioy, and in peace shal you be conducted, the mountaines and the litle hilles shal sing prayse
- 13 before you, and al the wood of the countrie shal clap the hand. † For the shrubbe, shal come vp the firre tree, and for the nettle, shal grow the myrtle tree : and our Lord shal be named for an euerlasting signe, that shal not be taken away.

## CHAP. LVI.

*God inuiterh al men in thought and dede to kepe his law : 4. promisseth blessing and reward to those that professe, and kepe perpetual chastitie. 9. and reproveth euil pastors.*

Sap. 1.

- 1 **T**HVS sayth our Lord: Keepe ye :: iudgement, and doe iustice: because my saluation is nere to come: and my
- 2 iustice to be reueled. † Blessed is the man that doth this thing, and the sonne of man that shal apprehend this: keeping the Sabbath that he pollute it not, keeping his handes that
- 3 he doe no euil. † And let not the sonne of the stranger, that cleaueth to our Lord, say: By seperation the Lord wil diuide
- me from

grace and spiritual giftes that coöperate, doing that which in them lieth, desiring & thirsting iustice, for such (saith our Saniour) shal haue their fil. Mat. 5. v. 6.

:: The beginning of Gods seruice is to forsake the way of wickednes.

:: The wayes of Gods seruice, and of seruing this world, are so opposite and contrarie, that it is vnpossible to walke in them both at once. No man can serue these two masters, God and this world. we must therefore so vse this world, that we may serue God, and inherite heauen.

¶ Under the name of Sabbath is vnderstood the obseruation of al the law.

¶ Those that of free election choose good things not commanded deserue greater reward.

¶ The prophet foreseeing in spirit the careless negligence of some pastors, of iust zeale & charitie, inuaigneth against them: warning them of their greivous punishment.

me from his people. † And "let not the eunuch say: Behold I 4  
am a drie tree. Because thus sayth our Lord to the eunuches:  
They that shal kepe my † Sabbathes, and † shal choose the  
things that I would, and shal hold my couenant: † I wil geue 5  
vnto them in my house, and within my walles a place, and a  
name better then sonnes and daughters: an euerlasting name  
wil I geue them, which shal not perish. † And the children 6  
of the stranger that cleaue to the Lord, to worshipec him, & to  
loue his name, to be his seruants: euerie one that kepeth the  
Sabbath not to pollute it, and that holdeth my couenant.  
† I wil bring them into my holie mount, and wil make them 7  
ioyful in the house of my prayer: their holocaustes, and their  
victims shal please me vpon mine altar: because my house shal  
be called the house of prayer to al peoples. † Sayth our Lord 8  
God that gathereth the dispersed of Israel: As yet wil I gather  
vnto it, the gathered together therof. † † Al ye beasts of the 9  
felde come to deuoure, al ye beastes of the forest. † His 10  
watchmen al blind haue bene ignorant: dume dogges not able  
to barke, seing vaine thinges, sleeping and louing dreames.  
† And most inpudent dogges, they haue knowne no facietie: 11  
the pastors themselues haue bene ignorant of vnderstanding:  
al haue declined into their owne way, euerie one to his owne  
auarice, from the highest euen to the last. † Come, let vs take 12  
wine, and be filled with drunkennes, and it shal be as to day, so  
also to morow, and much more.

Mat. 23.

Mat. 11.

Luc 19.

Iere. 6.

Ez. 8.

Sap. 2.

## ANNOTATIONS. CHAP. LVI.

Issue of children was a blessing of the old Testament Virginie is a greater blessing in the Church of Christ.

4. *Let not the Eunuch say: I am a drie tree.* ] To be barren without children was ignominious amongst the Iewes in the old testament, because God hauing then chosen that only nation for his peculiar people, the conseruation and increase of his Church depended much vpon their multiplication. But seing the Church of Christ in the new testament, should be gathered, and consist of al Nations: the Prophet here forsheweth, that Christian Eunuches liuing virgins, or continent, should not be ignoble or inglorious, but more glorious and haue a better name then ( Gods other seruants ) sonnes and daughters: an euerlasting name, which shal not perish: because keeping Gods precepts ( such as vvas the sabbath ) they also of their free election, choose this state of life to kepe perpetual chastitie, more then is commanded. Against vvhich plaine sense of the text, Protestants oppose their owne glosses. Peter Martyr ( *li de calibatu & votis Monasticis* ) saith God preferreth not Eunuches before others that kepe the law, but only before them that transgresse the law. VVhich commentarie is faultie in two respectes. For God here calleth them not transgressors, but his sonnes and daughters, before vvhom he preferreth holie Eunuches: neither speaketh of such as shal be excluded from good place or good name, but of such as shal enioy

Exo. 23.

Deut. 7.

Protestantes expositions of this place not true.



Bible  
603.

enjoy both; and sayth these Eunuches shal haue a better place, & better name; that is, more renoume, and greater reppard. Other Protestants expound this better name, to signifie, that such Eunuches shal be called after (or according to) Gods people, and be of the same religion: which importeth no excellencie at al, in place or name, as the text expretheth: nay scarce equalitie with other seruantes of God. Lastly they adde (lest perhaps this former sense satisfie not the reader) yea vnder Christ (say they) the dignitie of the faithfull, shal be greater then the Ierres were at that time. As though the comparison made in this place, were to signifie the general difference betveen Gods seruants before and since Christ, and not particularly betveen Eunuches, and such as haue children. How much more meete therfore is it, to see and embrace the explications of the ancient holie Fathers? VWho vniformely vnderstand & expound this prophecie, of such as vow perpetual chastitie in the Church of Christ, preferring that state before Mariage? S. Basil. (*li. de virginitate*) amongst other reasons and testimonies, bringeth this place in prooffe of the excellencie of virginitie, that the reppard therof shal be, that for a humane name, God wil geue to virgins the name of immortal Angels, vvhich shal not faile, that they shal possesse a special place in heauen, not only the glorie of Angels, but an excellent dignitie amongst Angels. S. Cyril of Alexandria in his commentaries vpon Isaie: shevveth by this doctrine, that the reppardes of continencie are (*eximia*) excellent, and exceeding great; so that such as be continent in bodie, do also kepe al Gods commandments. S. Ierom in his commentaries proueth that virginitie, or perpetual chastitie is a singular good worke of supererogation, not of precept but of Euangelical counsell, by the vword *elegerit*, shal choose the things vvhich God wvould, rather then vvhich he condescending to mans vveakenes allowveth. Such an Eunuch (saith he) *elegit quia Dominus voluit, ut plus offerat quam preceptum est*, hath chosen the things vvhich our Lord wvould, to offer more then is commanded. And such an Eunuch (keeping also Gods commandments) shal haue *locum optimum*, a chief good place in Gods house, vvhre be manie mansions, he shal be made a tovvre of our Lord, be placed in *sacerdotali gradu*, Priestlie degree, & in stead of carnal childeen shal haue manie spiritual childeen. Thus S. Ierom. The like vve might cite of a. S. Ambrose in *exhort. ad Virg.* b. S. Augustini, l. *de sancta virginitate.* c. 24. & 25. c. S. Gregorie. 3. p. *Pastorali* c. 29. &c. & others so expounding this prophecie.

The ancient fathers vnderstand this prophecie of vowed chastitie. Preferring it before Mariage.

a. *Ipsi sunt qui habent in celo premia ceteris prestantiora.*

b. *Gloriam propriam excellentemque, nec erit quid commune cum multis.*

c. *In aeterna mansione filijs preferuntur.*

## CHAP. LVII.

The prophet lamenteth that men regard not, when the iust dye; 3. reprehendeth those that scorne the godlie; 5. and committe horrible idolatrie; 11. for getting God: 14. who vsesh al benignitie to recal them: 20. but they contemne him.

- 1 **T**HE iust :: perisheth, and there is none that considereth in his hart, & men of mercie are :: gathered away, because there is none that vnderstandeth; for :: at the face of malice, is  
2 the iust gathered away. † Let peace come, let him rest in his  
3 bed that hath walked in his direction. † But come you hither ye children of the witch, the feede of the aduouterer, and of  
4 the harlot. † Vpon whom haue you iested? vpon whom haue you opened your mouth awide, and thrust out the

:: Iust men dying seme to the vicked to perish.

:: But they are gathered to the happie society of other blessed soules. :: And comonly God so



taketh away  
the iust, when  
he wil punish  
the wicked  
people, that  
they may not  
in this world  
see the gene-  
ral calamitie  
of others.

tongue? Are not you wicked children, a lying seede: † Which  
take comforte in the goddes vnder euerie thicke greenetree, 5  
immolating your litle ones in the torrents, vnder the high  
rockes? † In the partes of the torrent is thy part, this is thy 6  
lot: and thou hast powred out libament to them, thou hast  
offered sacrifice. shal I not take indignation of these things?  
† Vpon an high and loftie mountaine thou hast layd thy bed, 7  
and hast gone vp thither to immolate hostes. † And behind 8  
the doore, and behind the post thou hast set thy memorial:  
because thou hast discovered thyself neere me, and hast recei-  
ued an aduouterer, thou hast enlarged thy bed, and made a  
covenant with them: thou hast loued their couche with open  
hand. † And thou hast adorned thyself with royal oyntment, 9  
and hast multiplied the gay payntings. Thou didst send thy  
legates far of, & wast humbled euen to hel. † In the multitude 10  
of thy way thou hast laboured: thou saydst not: I wil rest:  
thou hast found life of thine owne hand, therefore thou hast  
not asked. † For whom, with careful reuerence, hast thou fea- 11  
red, wheras thou hast lied, & hast not bene mindful of me, nor  
thought on me in thy hart: because I am holding my peace,  
and as it were not seing, and thou hast forgotten me. † I wil 12  
declare thy iustice, and thy workes shal not profite thee.  
† When thou shalt crie, let thy gathered together deliuer thee, 13  
and the winde shal take them al away, a soft blast shal beare  
them away: But he that hath confidence in me, shal inherite  
the land, and shal possesse my holie mount. † And I wil say: 14  
Make a way, geue passage, turne out of the path, take away  
stumbling blockes out of the way of my people. † Because 15  
thus saith the High & eminent, that inhabiteth eternitie: and  
his name is holie, dwelling in the high, and holie place, and  
with a contrite & humble spirit: that he may reuiue the spirit  
of the humble, and reuine the hart of the contrite. † For I 16  
wil not contend for euer, neither wil I be wrath vnto the end:  
because :: the spirit shal procede from my face, and brea-  
things I wil make. † For the iniquitie of his auarice I was 17  
angrie, and haue striken him: I haue hid my face from thee,  
and haue taken indignation: and he hath gone wandering in  
the way of his owne hart. † I saw his wayes, and haue healed 18  
him, and reduced him, and haue restored consolations vnto  
him, and to them that mourne for him. † I haue created the 19  
fruite of the lippes peace, peace to him, that is far of, and that  
is nere,

:: To the hum-  
ble & contrite  
penitents God  
sheweth al be-  
nignitie, and  
granteth vni-  
uersal good  
things: as  
prosperous  
windes to sea  
fayring traue-  
lers. & the like.

Isa 62.  
10.

- 20 is nere, said our Lord, and I haue healed him. † But the impious are as it were the raging sea, which can not be quiet, and the waues therof ouerflowe vnto conculcation and myre.
- 21 †: There is no peace to the impious, sayth our Lord God.

: Those that persist obstinate can haue no remission of sinne.

## CHAP. LVIII.

*God commandeth the Prophet, to crie vnto the sinful people vehemently, and incessantly to kepe the law, not only in shew and pretence, but sincerely, leauing their owne wils, and seeking Gods wil: 9. so they shal receiue their good desires, and reward of wel doing.*

- 1 **C**RIE, :: cease not, as a trumpet exalt thy voice, and tel my people their wicked doings, and the house of Iacob
- 2 their sinnes. † For me in deede they seeke from day to day, and they wil know my waies, as a nation that hath done iustice, and hath not forsaken the iudgement of their God: they aske of me the iudgements of iustice: they wil approach to
- 3 God. † Why haue we fasted, and thou hast not regarded: haue we humbled our soules, and thou hast not known? Behold in the day of your fast your owne wil is found, and you exact
- 4 of al your detters. † Behold you fast to debates and contentions, and strike with the fist impiously. Doe not fast as vntil
- 5 this day, that your crie may be heard on high. † " Is this such a fast, as I haue chosen: for a man by the day to afflict his soule? Is this it, to winde his head about like a circle, and to spread sackcloth and ashes? wilt thou cal this a fast, and a
- 6 day acceptable to the Lord? † Is not this rather the fast that I haue chosen? Dissolue the bands of impietie, loose the bundels that ouerlode, dismisse them free that are broken, and breake
- 7 in sunder euerie burden. † Breake thy bread to the hungrie, and the needie, and herberles bring in into thy house: when thou shalt see the naked, couer him, and despise not thy flesh.
- 8 † Then shal thy light breake forth as the morning, and thy health shal sooner arise, & thy iustice shal goe before thy face,
- 9 and the glorie of our Lord shal embrace thee. † Then shalt thou inuocate, and our Lord wil heare: thou shalt crie, and he wil say: Loe here I am. If thou wilt take away the cheine out of the middes of thee, and cease :: to stretch out the finger,
- 10 and to speake that which profiteth not. † When thou shalt powre out thy soule to the hungrie, and shalt fil the afflicted soule, thy light shal arise vp in darkenes, and thy darkenes
- 11 shal be as the noone day. † And our Lord wil geue thee rest

: Many sinners are so fast asleep in their wickednes, that they can not, or rather wil not heare ordinarie admonitions: to such therefore Gods preachers must crie, and not cease to crie, as with a loude trumpet exalt their voice, opportunely, importunately, with al patience, and longamitie, til they make the deafe to heare, to beleue the truth, and the dūme to speake, that is, to profess vertue in word & dede.

Mar. 7.

alwayes, and wil fill thy soule with brightnes, and deliuer thy bones, and thou shalt be as a watered garden, and as a fountaine of waters, whose waters shal not fayle. † And the deserts of the worlds shal be builded in thee: thou shalt rayse vp the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the pathes into rest. † If thou turne away thy foote from the Sabbath, from doing thy wil in my holie day, and cal the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou doest not thine owne wayes, and thy wil be not found, to speake a word: † Then shalt thou be delighted vpon the Lord, & I wil lift thee vp aboue the heightes of the earth, & wil feede thee with the inheritance of Iacob thy father. For the mouth of the Lord hath spoken.

1/2 61.

## ANNOTATIONS CHAP. LVIII.

Protestants detract from the praise & profit of fasting.

This scripture reprooveth not fasting, but admonisheth to fast especially from sinne.

Christs fast an example of the 40. dayes fast in Lent.

§. Is this such a fast, as I haue chosen? Fasting is so often & clerly commended in holie Scriptures, that Protestantes (though not greatly affected therto) confesse it to be a good thing of it self, but in diuers respectes detract much from it: denying it to be an act of religion, but only of bodily mortification: neither do al generally allow of prescript times, nor of abstinence from flesh those dayes, vvhich they thinke good to fast: and those vvhich do abstaine from flesh, say they do it not for religion, but for the ordinance of ciuil policie. For vvhich opinion they allege out of this, and other places (Iere. 14. v. 12. Zacha. 7. v. 5.) that such affliction is not the fast, which God hath chosen. But if they wvould consider the coherence of the text, they should finde the contrarie. For albeit fasting alone vvithout amendment of euil maners, and vvithout other good vvorkes, doth not appeaze Gods vvraath, nor is agreeable to Gods vvill, yet being ioyned vvith contrition of hart, and sincere pietie, doth then greatly please him. And therefore our Lord God here (sayth S. Ierom) lest he might seme to reprocue fasting, vvhich himself had commanded, teacheth how it behoueth to fast: *Non enim querit Deus afflictionem solam, & humiliationem anime per iniuriam corporis, vt instar circuli torquat corpus, & colla submittat, ac tristis incedat: &c. Sed vt cum istis hæc faciat quæ sequuntur.* For God seeketh not onlie affliction, and humiliation of the soule by iniurie of the bodie; that one should vvith his bodie about like a circle, hold downe his neck, and goe pensiuie, &c. But that vvith these things, he do those vvhich folow: to witte, Dissolue the bandes of impietie, and the rest, as in the text. VVherupon this Doctour discourseth at large, shewving that it profiteth not to carie an emptie bellie, and do those things that displease God. But fasting from meate, so that fasting from sinne (by declining from euil, and doing good deedes) be ioyned vvithal: then (saith he) thy fasting vvill be acceptable: For then shal thy light breake forth as the morning, and thy health shal sooner arise, and thy iustice shal goe before thy face, and the glorie of our Lord shal embrace thee. Further declaring the great profit therof by examples: that by fasting Daniel, the man of desires knew things to come: the Ninuites pacified the vvraath of God Elias and Moyses by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him self fasted so manie dayes in the vvildernes, vt nobis Iohannes ieiuniorum dies relinqueret, to leaue vnto vs the solemne dayes of fastes.

Cultus.  
Dei. Luc.  
2. v. 37.

Lewit. 16  
33.  
Num. 29

v. 6.  
& 7.

v. 8.

Dan 9  
Iona. 3  
3 Reg. 1  
Exo. 2  
& 4.



*Sinnes do separate men from God: 3. as manslaughter, theft, and lying, with contempt of iudgement and iustice. 12. Men are otherwise iudged iust or vniust in the world, then in dede they are before God: 16. who seeth and iudgeth al rightly.*

- B**EHOOLD the hand of our Lord is not abridged that he can not saue, neither is his eare made heauie that it can not heare. † But :: your iniquities haue deuied between you and your God, and your sinnes haue hid his face from you that he would not heare. † For your handes are polluted with blood and your fingeres with iniquitie: your lippes haue spoken lie, and your tongue speaketh iniquitie. † There is none that doth inuocate iustice, neither is there any that iudgeth truly: but they trust in thinges of nothing, and speake vanities: they haue conceiued labour, and brought forth iniquitie. † They haue broken the egges of aspes, and haue wouen the spiders webbes: he that shal eate of their egges, shal die: and that which is nourished, shal be hatched into a cockatrice. † Their webbes shal not be for clothing, neither shal they be couered with their workes: their workes are vnprofitable workes, and the worke of iniquitie is in their handes. † Their feete runne to euil, & hasten to shede innocent blood: their cogitations are vnprofitable cogitations: waste and destruction are in their wayes. † They haue not knowen the way of peace, and there is no iudgement in their steppes: their pathes are become croked to them: euerie one that treadeth in them, knoweth not peace. † For this cause is iudgement far from vs, & iustice shal not apprehend vs. We expected light, and behold darknesse: brightnes, & we haue walked in darkenes. † We haue groped as blind men, for the wal, and as without eies haue feeled: we haue stumbled at noone day as in darkenes, in darke places as the dead. † We al shal roare as beares, and as mourning doves we shal lament. We haue expected iudgement, and there is none: saluation, and it is far from vs † For our iniquities are multiplied before thee, and our sinnes haue answered to vs: because our wicked doings are with vs, & our iniquities we haue knowen, † to sinne and lie against our Lord: and we were turned away so that we went not after our God, that we spake calummie and transgression: we conceiued, and spake from the hart words of lying. † And iudgement was turned backward,

*No defect is in Gods powre nor wil, that he deliuereth not the faithfull from afflictions, but their sinnes are the impediment: for which he punishesth them, that they may repent, & then he wil deliuer them, 7. 29.*

backward, and iustice stood far of: because truth hath fallen  
 downe in the streete, and equitie could not enter in. † And 15  
 truth grew into obliuion: and he that departed from euil, lay  
 open to the praye: and our Lord saw, and it appeared euil in  
 his eies, because there is no iudgement. † And he saw that 16  
 there is not a man: and he was astoined, because there is none  
 to oppose himself: and :: his owne arme saued to himself, and  
 his iustice it self confirmed him. † He is clothed with iustice 17  
 as with a brestplate, and is an helmet of saluation on his head:  
 he is clothed with garments of reuenge, and is couered as with  
 a mantel of zeale. † As vnto reuenge, as it were vnto re- 18  
 tribution of indignation to his aduersaries, and recompence  
 to his enemies: he wil repay the like to the ilandes. † And they 19  
 of the West, shal feare the name of our Lord: and they of the  
 rysing of the sunne, his glorie: when he shal come as a violent  
 streame, which the spirit of our Lord driueth: † and there 20  
 shal come a redemer to Sion, and to them, that retorne from  
 iniquitie in Iacob, sayth our Lord. † This is my couenant 21  
 with them, sayth our Lord: :: My spirit that is in thee, and my  
 wordes that I haue put in thy mouth, shal not depart out of  
 thy mouth, and out of the mouth of thy seede, and out of  
 the mouth of thy seedes seede, sayth our Lord, from this pre-  
 sent and for euer.

Ephes. 6.  
1. Thes. 5.

Rom. 11.

:: No pure  
 man being  
 able to re-  
 deeme, and de-  
 liuer mankind  
 from capti-  
 uitie of sinne,  
 God became  
 man to accom-  
 plish this  
 worke.

:: The Church  
 hath stil the  
 spirit of truth;  
 and therefore  
 can neuer  
 erre.

#### CHAP. LX.

*In the Church of Christ shal shine the light of true faith, and sincere cha-  
 ritie: 8. which shal be spreade in al nations, and continue al times: 15.  
 replenished with manie ioyful graces: 18. and eternal glorie.*

:: God preuen-  
 ting with his  
 grace, euerie  
 one must co-  
 operate by  
 gratfully ac-  
 cepting this  
 benefite, and  
 so dispose him  
 self to iustifi-  
 cation.

:: Only those  
 that come into  
 the Church re-  
 ceine the light  
 of true faith,  
 al others are  
 in darkenes.

:: This prophe-  
 cie began to

**A**RISE, :: be illuminated Ierusalem: because thy light is. 1  
 come, & the glorie of our Lord is risen vpon thee. † Be- 2  
 cause loe darkenes shal couer the earth, & a mist the peoples:  
 but :: vpon thee shal our Lord arise, and his glorie shal be  
 seene vpon thee. † And the Gentiles shal walke in thy light, 3  
 and kinges in the brightnes of thy rising. † Lift vp thine eies 4  
 round about, and see al these are gathered together, they are  
 come to thee: thy sonnes shal come from a farre, & thy daugh-  
 ters shal rise from the side. † Then shalt thou see, & abound, 5  
 and thy hart shal meruel and be enlarged, when the multitude  
 of the sea shal be conuerted to thee, the strength of Gentiles  
 shal come to thee. † The inundation of camels shal couer 6  
 thee, :: the dromedaries of Madian and Ephra: al of Saba shal  
 come,

Isa.



- come, bringing gold and frakincense: and shewing forth  
 7 prayse to our Lord. † Al the cattel of Cedar shall be gathered  
 together vnto thee, the rammes of Nabaioth shall minister to  
 thee: they shall be offered vpon my placable altar, and I wil  
 8 glorifie the house of my maiestie. † Who are these, that flie as  
 9 cloudes, and as doves to their windowes? † For, the landes  
 expect me, and the shippes of the sea in the begynning, that  
 I may bring thy sonnes from a farre: their siluer, & their gold  
 with them to the name of the Lord thy God, and to the holie  
 10 one of Israel, because he hath glorified thee. † And the chil-  
 dren of strangers shall build thy walles, and their kinges shall  
 minister to thee: for in mine indignation haue I stricken thee,  
 11 and in my reconciliation haue I had mercie vpon thee. † And  
 thy gates shall be open continually: day and night they shall  
 not be shut, that the strength of the Gentiles may be brought  
 12 to thee, and their kinges may be brought. † For the nation  
 and the kingdome that shall not serue thee, shall perish: and  
 13 the Gentiles shall be wasted with desolation. † The glorie  
 of Libanus shall come to thee, the firre tree, and boxetree, and  
 pinetree together, to adorne the place of my sanctification,  
 14 and the place of my secte I wil glorifie. † And the children  
 of them that humbled thee, shall come crouching to thee, and  
 al that detracted from thee shall adore the steppes of thy feete,  
 and shall call thee the citie of the Lord, Sion of the holie one of  
 15 Israel. † For that, thou wast forsaken, and hated, and there  
 was none that passed by thee, I wil make thee to be the pride  
 16 of worldes, a ioy vnto generation and generation: † and thou  
 shalt sucke the milke of the Gentiles, and thou shalt be nur-  
 ced with the tette of kinges: and thou shalt know that I am  
 the Lord that saue thee, and thy redemer the strong one of  
 17 Iacob. † For brasse I wil bring gold, and for yron I wil bring  
 siluer: and for wood brasse, and for stones yron: and I wil  
 18 make thy visitation peace, and thine ouerseers iustice. † Ini-  
 quitie shall no more be heard in thy land, waste and destru-  
 ction in thy borders, and saluation shall occupie thy walles,  
 19 and prayse thy gates. † Thou shalt haue the sunne no more  
 to shine by day, neither shall the brightnes of the moone ligh-  
 ten thee: but the Lord shall be vnto thee for an euerlasting  
 20 light, and thy God for thy glorie. † Thy sunne shall goe  
 downe no more, and thy moone shall not be diminished: be-  
 cause the Lord shall be vnto thee for an euerlasting light, and

be fulfilled when the 3. Sages came on swift beastes to adore Christ, and offered gifts. Mat. 2. This is fulfilled in great Britanie, Ireland, & other landes, as Ter tullian, Origen, & S. Beda proue against the Iewes; and S. Chrysostom against the Gentiles. This was accomplished when the Roman Emperours, and other Monarches and nations receiued the faith of Christ. S. Ierom compelled (as he saith) to leaue the historical sense, because it is not conuenient to say: the wallies and fundation of Ierusalem were adorned with precious stones, and the temple which should be most glorious, was made of wood expoundeth this place of excellent men. The holie most eloquent man Cy prian the bishop



*tyr, and the confessor of our time Hilarius do they not seme to thee the high trees that haue built the Church of God?*

the daies of thy mourning shal be ended. † And thy people al iust, for euer shal inherite the land, the bud of my planting, the worke of mine hand to glorifie. † The least shal be into a thousand, and the litle one into a most strong nation: I the Lord in the time therof wil sodenly doe it.

## CHAP. LXI.

*Christ announceth himself to be sent from heauen to teach the truth, to heale and pardon the penitent, to comforte the desolate, and strengthen the weake. 4. whose Apostles shal constantly preach iustice in al the world. 10. And his Church shal reioyce.*

Our Saviour was not, neither needed to be visibly annoynted, as Aaron, David, & others were; but inuisibly by God, with oyle of gladnes, aboue al others. Ps. 44. v. 8. with the Holie Ghost, and with power. Act. 10. v. 39. of whose fulnes al others receiue. Ioan. 1. v. 16.

**T**HE spirit of the Lord vpon me, because the Lord hath annoynted me: to preach to the milde he sent me, that I should heale the contrite of hart, and preach indulgence to the captiues, and deliuerance to them that are shut vp. † That I should preach the placable yeare to the Lord, and the day of vengeance of our God: that I might comfort al that mourne: † that I might appoint to the mourners of Sion, and geue them a crowne for ashes, the oyle of ioy for mourning, a mantel of prayse for the spirit of sorrowfulnes: and they shal be called in it the strong of iustice, planting of the Lord to glorifie. † And they shal build the desertes from the beginning of the world, and shal erect the old ruines, and shal repayre the desolate cities, that were dissipated in generation and generation. † And aliens shal stand, and feede your cattel: and the children shal be your husbandmen, and dressers of the vines. † And you shal be called the priestes of the Lord: to you it shal be sayd: The ministers of our God: you shal cate the strength of the Gentiles, and in their glorie you shal be proude. † For your double confusion and shame, they shal prayse their part: for this cause shal they receiue double in their land, euerlasting ioy shal be to them. † Because I am the Lord that loue iudgement, & hate robberie in holocaust: and I wil geue their worke in truth, and make a perpetual covenant with them. † And they shal know their seede in the Gentiles, and their bud in the middes of peoples; al that shal see them, shal know them, that these are the seede which the Lord hath blessed. † Reioycing I wil reioyce in our Lord, and my soule shal be ioyful in my God: because he hath clothed me with the garments of saluation: and with the garment of iustice he hath compassed me, as a bridegrome decked with a crowne,

Luc. 4.  
7. 18.

It was a griefe and sorrow to the Apostles & first preachers of Christs Gospel that both the Iewes departed from God, & Gentiles still folowed idolatry, but shortly after, manie were conuerted. And preferred their owne

- 11 crowne, and as a bride adorned with her iewels. † For as the earth bringeth forth her spring, and as the garden shooteth forth his seed: so shal our Lord God make iustice to spring forth, and prayse before al the Gentiles.

happie lotte  
before al o-  
ther Iewes &  
Gentiles.

## CHAP. LXII.

*The prophet auoucheth that he wil not cease from preaching Christ, 4. to whom al nations shal be conuerted: 8. & whose Church shal continew for euer.*

- 1 **F**OR Sion :: I wil not hold my peace, and for Ierusalem, I wil not rest, til her iust one come forth as brightnes, & her  
2 sauiour be kindled as a lampe. † And the Gentiles shal see thy iust one, and al kinges thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shal name.  
3 † And thou shalt be a crowne of glorie in the hand of our Lord, and the diademe of a kingdome in the hand of thy God.  
4 † Thou shalt no more be called, Forsaken: and thy land shal no more be called, Desolate: But thou shalt be called, My wil in her, and thy land inhabited. because it hath wel pleased our  
5 Lord in thee: and thy land shal be inhabited. † For the yong man shal dwell with the virgin, and thy children shal dwell in thee. And the bridegrome shal reioyce vpon the bride, & thy  
6 God shal reioyce vpon thee. † :: Vpon thy walles, Ierusalem, I haue appointed watchmen, al the day, and al the night, for euer they shal not hold their peace. You that remember our  
7 Lord, hold not your peace, † and geue not silence to him, vntil he establish, and vntil he make Ierusalem the prayse in  
8 the earth. † Our Lord hath sborne by his right hand, and by the arme of his strength: If I shal geue thy wheate any more to be meate for thine enemies: and if the strange children shal  
9 drinke thy wine, wherein thou hast laboured. † Because they that shal gather it together, shal eate it, and shal prayse the Lord: and they that carie it together, shal drinke it in my holie  
10 courtes. † Passe ye, passe ye through the gates, prepare a way for the people, make the iourney plaine, & picke vp the stones  
11 and lift vp the signe to the peoples. † Behold our Lord hath made heard in the ends of the earth, tel the daughter of Sion: Behold thy sauiour cometh: behold his reward is with him,  
12 and his worke before him. † And they shal cal them. The holie people, the redemed of our Lord. But thou shalt be called: a citie Sought for, and not Forsaken.

:: True preachers and pastors cease not from preaching the truth, for anie threats, terror, or torment. But say with this prophet. For Sion (that is, for the good of the Church) I wil not cease &c. & with S. Paul. The word of God is not tied. 2. Tim. 2. :: The Church of Christs is perpetually visible in her watchmen the pastors & gouerners thereof.

Mat. 21.  
Zach. 9.



*Christ is described as a victorious conquerour, ascending into heauen with triumph, embued with blood. 7. For al whose benefites the Prophet redreth thanks: 10. expostulating the peoples ingratitude, that prouoked God to wrath.*

∴ S. Dionyse, Hierar. celest. c. 7. supposeth this to be the question of the highest order of Angels, admiring Christs beauty to be so excellent, not withstanding that he is embrewed with blood ascending from Edom (which signifieth terrestrial) from Bosra (a walled citie overthrowen) that is, from Ierusalem into heauen with triumph after a bloudie victorie.

∴ The Angel guardian of the Church, which standeth before the face of God; Christ testifying that also the particular guardians do alwayes see the face of his Father. Mat. 18

**V** Ho ∴ is this that cometh from Edom, with died garments from Bosra, this beautiful one in his robe, going in the multitude of his strength. I, that speake iustice, and am a defender to saue. † Why then is thy clothing red, and thy garments as theirs that treade in the wine presse? † I haue troden the presse alone, and of the Gentiles there is not a man with me: I haue troden them in my furie, and haue troden them downe in my wrath: and their blood is sprinkled vpon my garments, and I haue stayned al my rayment. † For the day of reuenge is in my hart, the yeare of my redemption is come. † I looked about, & there was no helper: I sought, and there was none to ayde: and myne arme hath saued, and myne indignation itself hath holpen me. † And I haue troden downe the peoples in my furie, and haue inebriated them in mine indignation, and haue drawen their strength downe to the ground. † I wil remember the mercies of our Lord, the prayse of our Lord for al thinges, that our Lord hath rendred to vs, and for the multitude of the good thinges to the house of Israel, which he hath geuen them according to his indulgence, and according to the multitude of his mercies. † And he sayd: But yet is my people, children that denie not: and he is become their sauour. † In al their tribulation he was not troubled, and ∴ the angel of his face saued them: in his loue, and in his indulgence he redeemed them, and bare them, and lifted them vp al the daies of the world. † But they prouoked to wrath, and afflicted the spirit of his holie one: and he was turned to be their enemy, and he conquered them. † And he remembered the dayes of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the pastours of his flocke? Where is he that put in the middes of him the spirit of his holie one? † He that brought out Moyses to the right hand by the arme of his maiestie: that diuided the waters before them, that he might make to himselfe an euermouring name. † He, that brought them out through the depthes, as an horse in the desert that stumbled not. † As the

Apoc. 19.  
7, 13.

Exo. 14.



D. 1. 16.  
B. 1.

the beast that goeth downe in the plaine filde, the spirit of our Lord was their conductor: so didst thou bring thy people that  
 15 thou mightest make thee a name of glorie. † Attend from heaven, and looke from thy holie habitation, & of thy glorie: where is thy zeale, and thy strength, the multitude of thy bowels, and of thy mercies? they haue held backe them selues  
 16 toward me. † For thou art our father, and " Abraham hath not known vs, and Isiael hath bene ignorant of vs: thou o Lord art our father, our redemer, from the begynning is thy  
 17 name. † :: Why hast thou made vs erre o Lord from thy waies: hast thou hardned our hart, that we feared not thee? Returne  
 18 for thy seruants, the tribes of thine inheritance. † As nothing haue they possessed thy holie people: our enemies haue  
 19 troden downe thy sanctification. † We are become as in the begynning, when thou didst not rule ouer vs, neither was thy name inuocated vpon vs.

God is neuer the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne hartes. so S. Ierom.

## ANNOTATIONS CHAP. LXIII.

16. *Abraham hath not knowne vs* ] The faithful people considering their owne great, frequent, & inueterate sinnes, vvith the extreme calamities wherinto they vvere fallen for the same, supposed that their progenitor Abraham (vvhom God had particularly called out of his countrie) & Iacob (of vvwhose twelue sonnes the vvhole nation vvas propagated) did no longer acknowledge them for their children, because they had so greuously offended God, & vvere not vvorthie of anie fauour. Al vvwhich notwithstanding, yet they hoped in Gods incomparable mercie, that his diuine goodnes, being Creator of al, who had elected them for his peculiar people, brought them out of Egypt, and often deliuered them from sundrie afflictions, vvould againe reduce them from captiuitie, and as their merciful father, remitte their sinnes, and releue their miseries, though Abraham, Iacob, and other Patriarches had iustly reiected them as last children. This being the proper literal sense of this place, according to S. Ieroms, and other anoiēt Doctors explication, it maketh nothing at al for the old and new heresie of Vigilantius, & Luther, denying that Sainctes in an other life do know vvhat is doane in this vvorld. For albeit the Patriarches in zeale of iustice, did not acknowlege their carnal posteritie (because of their great sinnes) for their children: yet they knew their state, as S. Augustin (*li. de cura pro mortuis*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holie Angel; and especially by diuine inspirations. As it is clere that Abraham knew the state of poore Lazarus, & of the rich glutton, describing vvhat ech of them had deserued, and consequently received. Much more both the old Patriarches, and al other Sainctes, in eternal glorie know ech other, though neuer sene nor knowne before in this vvorld. as S. Gregorie teacheth: *li. 4. c. 33. Dialogi*. The glorified Sainctes see also in God that vvwhich pertynerth to their clients, that pray vnto them in earth, so farre as God doth ordaine, more clerly by light of glorie, then prophetes see by light of prophecie: as S. Augustin teacheth. But touching the maner he saith it exceeded the reach of his vnder-

The Ieues supposed that for their sinnes the Patriarches did not acknowlege them for their children. Yet hoped that God of his mercie vvould releue them in distresse.

How the old patriarches knew the state of men in this vvorld.

Sainctes in glorie see more clerly then Prophets in this life.

That Sainctes know, & helpe mortal mens necessities is certaine: but the maner how, is obscure.

standing, how Martyrs do helpe those, who, it is certaine, are holpen by them. So discouraging at large of the vncertaine maner, they veth that there is no doubt at all of the thing it selfe, that Sainctes in heauen do know mortal mens necessities, heare their prayers, and helpe them by their intercession and merites. which he confirmeth also. li. 20. c. 21. cont. Faust. Tract. 8. in Ioan. Ser. 5. de sanctis. Likevvile. S. Ierom against Vigilantius. & Gregorie. li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38 and others in manie places.

cura pro mort. 6. 16.

CHAP. LXIIII.

*The Iewes in captiuitie pray to God for release: 4. acknowledging his former great benefites, and their owne sinnes, fleeing now to his mercie.*

:: The good people, with Priestes and Prophetes of the old Testament most feruently desired Christs coming.

:: And, significth for, as Gen. 14 v. 18. And the English Bible translate for, in this place, though the Hebrew text hath *vau*, that is, *and*. But we vvith S. Ierom and other ancient Fathers follow the authenticall Latin: which hath, *et* in this place, & enim in the other.

:: Likewise the same particle and significth yet, as if he had said: yet we shal be sau'd.

**V**OULD God thou :: wouldest breake the heauens in sunder, and wouldest descend: at thy presence the mountaines should melt away. † As the burning of fyre would they melt, the waters would burne with fyre, that thy name might be made known to thine enemies: at thy presence the nations should be troubled. † When thou shalt doe meruelous thinges, we shal not sustayne: thou art descended, and at thy presence the mountaines are melted. † From the beginning of the world they haue not heard, nor receiued with the eares: the eie hath not scene ô God beside thee, what thinges thou hast prepared for them that expect thee. † Thou hast mette him that reioyceth, and doth iustice: in thy waies they shal remember thee: behold thou art angrie, :: and we haue sinned: we haue bene alwayes in them, :: and we shal be sau'd. † And al we are become as one vncleane, and al our iustices as the cloth of a menstrued woman: and we haue al fallen as a leafe, and our iniquities as the winde haue taken vs away. † There is none that inuocateth thy name: that ryseth vp, and holdeth thee: thou hast hid thy face from vs, and hast dashed vs in the hand of our iniquitie. † And now Lord thou art our father, and we clay: and thou art our maker, and al we the workes of thy handes. † Be not angrie ô Lord ynough, and remember no more our iniquitie: loe regard, al we are thy people. † The citie of thy holie one is made desert, Sion is made desert, Ierusalem is become desolate. † The house of our sanctification, and of our glorie, where our fathers prayed thee, is turned into the burning of fyre, and al our thinges worthie to be desired are turned into ruines. † Wilt thou vpon these thinges conteyne thyself ô Lord, wilt thou hold thy peace, and afflict vs vehemently?

1. Cor. 2

Psal. 78



*The gentiles shal seeke and finde Christ, 2. Whom the Iewes wil persecute, and shal be reiected, only a few reliques reserved. 13. So the Church shal multiplie, and abound in graces.*

- 1 **T**HEY :: haue sought me that before asked not, they haue :: This can not  
found that sought me not. I said : Behold me, behold me, be meant of  
2 to a Gentilitie that did not inuocate my name. † I haue spred the Iewes, but  
forth mine handes al the day to :: an incredulous people, which necessarily of  
3 goeth in a way not good after their owne cogitations. † A the Gentiles.  
people that prouoke me to anger before my face alwayes : † But this is e-  
4 that immolate in gardens, and sacrifice vpon bricke. † That uidently spo-  
dwel in sepulchers, and sleepe in temples of idols: that eate ken of the  
5 swines flesh, and profane porage in their vessels. † That say : Iewes: and so  
Depart from me, approach not to me, because thou art vn- S. Paul testifi-  
cleane : these shal be smoke in my furie, a fyre burning al the eth of both  
6 day. † Behold it is written before me : I wil not hold my peace, these places.  
7 but I wil render and repay into their bosome † your iniquities, Ro. 10. 7. 20. 21.  
and the iniquities of your fathers together, sayth our Lord,  
that haue sacrificed vpon the mountaines, and vpon the litle  
8 hilles haue reproched me, & I wil remeasure their first worke  
in their bosome. † Thus saith our Lord: As if a berrie be  
found in a cluster, and it be said : Destroy it not, because it is a  
9 blessing: so wil I doe for my seruants sake, that I destroy not  
the whole. † And I wil bring forth seede out of Iacob, & out  
10 of Iuda a possessor of my mountaines : and mine elect shal in-  
herite it, and my seruants shal inhabite there. † And the cham-  
paine countries shal be into foldes of flockes, and the valley  
11 of Achor for the couche of hearde, vnto my people that haue  
sought after me. † And you, that haue forsaken the Lord, that  
haue forgotten my holie mount, that sette a table to Fortune,  
12 and offer libaments vpon it. † I wil number you in the sword,  
and you shal al fal by slaughter: because I called, and you haue :: Nothing can  
not answered : I spake, and you haue not heard, and you did be more plain  
euil in mine eies: and you :: haue chosen the thinges, that I lyttered then  
13 would not, † :: For this cause thus sayth our Lord God : Be- is here the do-  
hold my seruants shal eate, and you shal be hungrie: behold,ctrine of mans  
14 my seruants shal drinke, and you shal be thirstie. † Behold my freewil.  
seruants shal reioyce, and you shal be confounded : behold  
my seruants shal prayse for ioyfulness of hart: and you shal crie  
for sorow of hart, and for contrition of spirit you shal howle. good and euil  
workes.

† And



“The name of  
Iewes shal be  
execrable.  
“And Gods  
seruantes shal  
be called  
Christians.

“After the ge-  
neral Resur-  
rection the  
heauens and  
earth shal be  
altered in  
qualities, not  
in substance.

“The greatest  
and proudest  
Gentiles be-  
ing conuerted  
to Christ, do  
humble them-  
selues to the  
simple maners  
of Christians,  
to penance, fa-  
sting, praying,  
and al vvorkes  
of mortifica-  
tion.

† And you shal leaue your name :: for an \* othe to mine elect: 15  
and the Lord God shal kil thee, and wil cal his seruants by :: an  
other name. † In which he that is blessed vpon the earth, 16  
shal be blessed in God amen: & he that sweareth in the earth,  
shal sweare by God amen: because the former distresses are  
forgotten, and because they are hid from myne eyes. † For be- 17  
hold I create :: new heauens, and a new earth: and the former  
thinges shal not be in memorie, and they shal not ascend vpon  
the hart. † But you shal be glad and reioyce for euer in these 18  
thinges, which I create: because loe I create Ierusalem exulta-  
tion, and the people therof ioy. † And I wil reioyce in Ieru- 19  
salem, and be glad in my people, and there shal no more be  
heard in it the voice of weeping, and the voice of crying.  
† There shal no more be a childe of daies, and an old man that 20  
shal not fil vp his dayes, because the childe of an hundred  
yeares shal die, and the sinner of an hundred yeares shal be ac-  
curst. † And they shal build cities, and inhabite: and they 21  
shal plant vineyardes, and eate the fruites therof. † They shal 22  
not build, and an other shal dwell: they shal not plant, and an  
other shal eate: for according to the daies of the tree, shal be  
the dayes of my people, and they shal make old the workes of  
their handes. † Myne elect shal not labour in vayne nor ingen- 23  
der in conturbation: because it is the seede of the blessed of the  
Lord, and their posteritie with them. † And it shal be, before 24  
they cal, I wil heare: as they are yet speaking, I wil heare. † The 25  
wulfe and the lambe shal feede together, the lion and the ox  
:: shal eate straw: & to the serpent dust shal be his bread: they  
shal not hurt, nor kil in al my holie mountaine, sayth our Lord.

\* Othe  
execra-  
tion

Apoc. 21

Psal. 31.

## CHAP. LXVI.

*God who filleth heauen and earth, wil dwell in the hart of the humble.  
3. For the sinnes of the Iewes Ierusalem shal be destroyed. 5. The faith of  
Christ shal be propagated by the preaching of the Apostles. 15. And  
Christ coming to iudge, 19. al shal receiue according to their desertes.*

“A prophecie  
that the Tem-  
ple shal cease:  
and sacrifices  
of the old Te-  
stament shal  
become vn-  
lawful.

THVS sayth our Lord: “Heauen is my seate, and the 1  
earth my foote stoole: :: what is this house that you wil  
build to me? and what is this place of my rest? † My hand 2  
hath made al these thinges, & al these thinges haue bene done,  
sayth our Lord. But to whom shal I haue respect, but to the  
poore litle one, and the contrite of spirit, and him that trem-  
bleth at my wordes? † He that :: immolateth an ox, is as he 3  
that

Act. 7.  
v. 49.

that should slay a man: he that killeth a sheepe in sacrifice, as he  
 that should braine a dog: he that offereth oblation, as he that  
 should offer swines bloud: he that remembreth frankincense,  
 as he that should blesse an idol. Al these thinges haue they  
 chosen in their wayes, and in their abominations their soule  
 4 is delighted. † Wherefore I also wil choose their delusions:  
 and the thinges that they feared, I wil bring to them: because  
 I called, and there was none that would answer: I haue spo-  
 ken, and they heard not: and they haue done euil in mine eies,  
 5 and haue chosen the thinges that I would not. † Heare the  
 word of our Lord, ye that tremble at his word: your brethren  
 that hate you, and reiect you for my name sake, haue sayd: Let  
 the Lord be glorified, & we shal see in your ioy: but they shal  
 6 be counfounded. † A voice of people from the citie, :: a voice  
 from the temple, the voice of our Lord repaying retribution  
 7 to his enemies. † Before she traueled, she brought forth, before  
 her time came to be deliuered, she brought forth a man childe.  
 8 † Who euer heard such a thing? and who hath sene the like to  
 this? why, shal the earth trauel in one day? or shal a nation be  
 brought forth together, because Sion hath traueled, and  
 9 brought forth her children? † Shal not I :: that make others to  
 bring forth children, my self bring forth, saith the Lord? shal  
 I, that geue generation to others, be barren, sayth the Lord  
 10 thy God? † Reioyce with Ierusalem, and be ioyful in her al ye  
 that loue her: be glad with her in gladnes al ye, that mourne  
 11 vpon her, † that you may sucke, and be filled of the breast of  
 her consolation: that you may milke, and flow with delights  
 12 in al maner of her glorie. † Because thus saith our Lord: Be-  
 hold I wil decline vpon her as it were a flood of peace, and as  
 a torrent ouerflowing the glorie of the Gentiles, which you  
 shal sucke: at the breasts you shal be caried, & vpon the knees  
 13 they shal speake you fayre. † As if the mother would speake  
 one fayre, so wil I comfort you, and in Ierusalem you shal be  
 24 comforted. † You shal see, and your hart shal reioyce, and  
 your bones shal spring as an herbe, and the hand of our Lord  
 shal be knowen to his seruants, and he shal be wrath with his  
 15 enemies. † Because loe our Lord :: wil come in fyre, and his  
 chariotes as a whirlewind, to render his furie in indignation,  
 16 and his rebuking in flame of fyre: † because our Lord shal  
 iudge in fyre, and in his sword to al flesh, and the slaine of our  
 17 Lord shal be multiplied, † they that were sanctified, and

Josephus ex-  
 poundeth this  
 of the Angels  
 voice vttered  
 in the temple  
 before the de-  
 struction, say-  
 ing: *Migremus*  
*hinc.* Let vs de-  
 part from  
 hence. S. Je-  
 rome confir-  
 meth the same  
 by the wordes  
 of the Psalme.  
 54. I saw con-  
 tradiction in  
 the citie.

God geueth  
 natural powre  
 to al liuing  
 creatures of  
 generation:  
 but himself  
 bringeth forth  
 children of  
 his Church.

Immediately  
 before Christ  
 cometo iudge,  
 this whole  
 world shal be  
 destroyed by  
 fire.



thought them selues cleane in the gardens behind the gate within, they that did eate swines flesh, and abomination and the mouse: they shal be confounded, sayth our Lord. † But I 18 know their workes, and their cogitations: I come that I may gather together, with al nations and tongues: and they shal come and shal see my glorie. † And I wil put :: a signe in them, 19 and I wil send of them, that shal be saued, to the Gentiles into the sea, into Afrike, and Lydia them that hold the arrow: into Italie, and Greece, to the ilandes farre of, to them that haue not heard of me, and haue not sene my glorie. And they shal shew forth my glorie to the Gentiles: † and :: they shal bring al 20 your brethren of al nations a gift to our Lord, vpon horses, and in chariotes, & in horse litters, & on mules, and in coches, to my holie mountaine Ierusalem, sayth our Lord, as if the children of Israel should bring in a gift in a cleane vessel into the house of our Lord. † And I wil take of them to be priestes, 21 and leuites, sayth our Lord. † Because as new heauens, 22 and a new earth, which I make to stand before me, sayth our Lord: so shal your sede stand, and your name. † And there, 23 shal be moneth after moneth, and sabbath after sabbath: :: al flesh shal come to adore before my face, sayth our Lord. † And they shal goe out, and see the carcases of the men, 24 that haue transgressed against me: their worme shal not die, and their fyre shal not be quenched: and they shal be euen vnto satietie of sight to al flesh.

∴ Christ ascending to his Father left the signe of *Thau* (*Ezech 9.*) the crosse, vnto vs, or put it in our foreheads, that we may freely say: the light of thy countenance is signed vpon vs. *S. Ierom. in hunc locum.*

∴ Men of al nations shal be brought into the Church by the mynistrice of particular Angels. *S. Iero. ibid.*

∴ General resurrection of al men.

*Apoc. 1.*

*Mar. 9. v. 44.*

## ANNOTATIONS. CHAP. LXVI.

As God was serued more specially in the temple, so he is now in Churches, but is in al places. See *Act. 7. v. 48.*

1. *Heauen is my seate.* ] Lest anie should interpret these propheticall promises (as the Iewes doe) only of the reſtauration, & reedification of Ierusalem and the Temple, the Prophet here sheweth that albeit God sanctified the temple, and granted manie benefites to those that serued him therein, yet his proper seate is not in anie material temple or terrestrial place, but in heauen. And therefore Temples and Churches are in deede ordayned for faithful people to serue him in, & to signifie, that as these places are more holie, then ordinarie houses, so heauen is infinitely more glorious then anie earthlie palace: yet God is not conſeined in anie place, but exceedeth al. To which purpose *S. Steuen (Act. 7.)* allegeth and vrgeth this place: and also *S. Paul. Act. 17.* that God dwelleth not, or is not concluded in temples, neither needeth them for his owne vse, but is rightly serued in them, by those that lift vp their mindes to him, as dwelling in heauen, & replenishing al places.

Clergimen in the old law succeded by blood, in the new by election.

21. *I wil take of them to be Priestes.* ] In the Law of Moyses Priestes and Leuites were al of one Tribe, by succession of natural kined, not by election; but the law being changed, necessarily also Priesthood is changed. And Bishops, Priestes, Deacons, and other Clergie men, are taken, and ordained not by herenes of blood, but by election, according to their merites of vertues.



## THE ARGUMENT OF THE BOOKES OF IEREMIE.

**I**EREMIE the sonne of Helcias, Priest and Prophete, being sanctified in his mothers wombe, begane to prophesie as yet a childe, in Iuda; in the thirteenth yeare of the reigne of king Iosias; continued the rest of his time, which was nintene yeares more; and the eleuen yeares of Ioakim ( wherein are counted the three monethes of Ioachaz, and oither three of Iechonias, otherwise called Ioachin ) and eleuen yeares of Sedecias; in al fourtie one yeares; before he went into Egypt. Where he also prophesied, and finally was stoned to death by the people, in the citie of Taphnis. His whole worke conteyneth two distinct Bookes, besides an Epistle, which followeth after the Prophecie of Baruch. The former booke is called his Prophecie, the other his Lamentations. S. Ierom comprehendeth the summe of al briefly, saying: Ieremie connecteth a nutrie (or washing) rodde, and a pottle boyling hote, from the face of the north, the leopard spoyled of his coloures; and the fourefold Alphabet in diuers meeters. Signifying, that God wil correct his people with a rodde, in his hote furie, from the north, to witte, by the king of Babylon, for their pertinacitie in sundrie kindes of sinnes. Al which the Prophet lamenteth with his doleful verse of diuers meeter. The Prophecie may be diuided into fve partes. First he sheweth the conditions and qualities of himselfe, with the maner of his mission: then Gods great clemencie in recalling the people from sinne, denouncing dangers imminent for their obstinacie: in the twelue first chapters. Secondly, in the eight chapters following by diuers Metaphorical, and other figuratiue descriptions, he declareth the ingratitude, & other sinnes of the people, threatning punishment, for which they persecute him. Thirdly, in other eight chapters, he reprehendeth the inhabitantes of Ierusalem, especially the King, euil Priestes, and false prophetes, some being already carried into captiuitie: for which free preaching, he is againe persecuted. Fourthly in the next eleuen chapters, he mixteth consolations & threatnes, especially the destruction of Ierusalem, captiuitie of king and people, and their release after seuentie yeares. Fiftly in the other thirtene chapters, he prophesieth the destruction of the Iewes, that goe into Egypt: and of sundrie nations for their idolatrie, and for their crueltie against the Iewes. In euerie part interposeth manie prophecies of Christ, and his Church: besides the mystycal sense included in the historical.

The summe of Ieremies life.

He wrote two Bookes & one Epistle.

The contents of his bookes.

His prophecie diuided into fve partes.

# THE PROPHECIE OF IEREMIE.

## CHAP. I.

*Jeremie prophesied in the times of Iosias, Ioakim, and Sedecias Kings of Iuda: 5. being sanctified in his mothers wombe, is sent in his tender age to prophesie, 11. the destruction of Ierusalem. 17. God geuing him courage against his persecutors.*

The first part.  
Gods clemencie inuirt th to repentance, & his iustice punisheth obstinate sinners.



**I**HE wordes of Ieremie the sonne of \* Helcias, of 1  
the priestes that were in Anathoth, in the land of  
Beniamin. † The word of our Lord which was 2  
made to him in the daies of Iosias the sonne of  
Amon king of Iuda, in the thirteenth yeare of his kingdome.  
† And the word was made in the daies of Ioakim the sonne 3  
of Iosias king of Iuda, vnto the end of the eleuenth yeare of  
Sedecias the sonne of Iosias king of Iuda, :: euen vnto the  
transmigration of Ierusalem, in the fifth moneth. † And the 4  
word of our Lord was made to me, saying: † Before I formed 5  
thee in the wombe, I knewe thee: and :: before thou camest  
forth of the matrice, I sanctified thee, and a prophete in the  
Gentiles I gaue thee. † And I sayd; A a a, ô Lord God: Be- 6  
hold, I can not speake, because I am a childe. † And our Lord 7  
said vnto me: Say not: I am a childe: for to al thinges, to which  
I shal send thee, thou shalt goe: and al thinges whatsoever I  
shal command thee, thou shalt speake. † Be not afraide of 8  
their face: because I am with thee to deliuer thee, saith our  
Lord. † And our Lord put forth his hand, and touched my 9  
mouth: and our Lord said to me: Beholde I haue geuen my  
wordes in thy mouth: † Behold I haue appointed thee this 10  
day ouer :: the Gentiles, and ouer kingdomes, that thou maist  
pluck vp, and destroy, and waste, and dissipate, and build, and  
plant. † And the word of our Lord was made to me, saying: 11  
What seest thou Ieremie? And I said: I see a rodde \* watching.  
† And our Lord sayed to me: wel hast thou seene; because I 12  
:: wil watch vpon my word to doe it. † And the word of our 13  
Lord was made to me the second time, saying: What seest thou?  
And I said: I see a pot boyling hote, and the face thereof from  
the face of the North. † And our Lord said vnto me: From 14  
the North

\* 4. Reg  
22. 7. 8

Ifa. 51.  
v. 15. &  
59. v. 21.

\* or a  
nuttie  
rodde;

He prophesied also in babilonishment (ch. 44.) in Egypt.  
Jeremie had fine special prerogatiues:  
He was sanctified in his mothers wombe;  
a Priest; a Prophet; a perpetual virgin; &  
a Martyr.

He prophesied not only of the Iewes but also of the Gentiles.  
Gods watchful to performe his word: and a nuttie rodde (as the 70. trans-



- the North shal euil be opened vpon al the inhabitantes of the  
 15 land. † Because loe I wil cal together al the kinredes of the  
 kingdomes of the North, saith our Lord: and they shal come,  
 and shal sette euerie one his throne in the entring of the gates  
 of Ierusalem, and vpon al the walles therof round about, and  
 16 vpon al the cities of Iuda. † And I wil speake my iudgements  
 with them, touching al the wickednes of them, that haue for-  
 saken me, and haue offered to strange goddes, and haue ado-  
 17 red the worke of their owne handes. † Thou therefore girde  
 thy loynes, and rise, and speake to them al things that I com-  
 mand thee. Be not afraied of their face: for I wil make thee  
 18 not to feare their countenance. † For I haue geuen thee this  
 day to be as a fenced citie, and as an yron pillar, and as a brasen  
 walle ouer al the land of the kinges of Iuda, to the princes  
 19 thereof, & to the priestes, and to the people of the land. † And  
 they shal fight against thee, and shal : not preuaile: because I  
 am with thee, saith our Lord, to deliuer thee.

late) that is, his  
 Law is out-  
 wardlie hard,  
 and bitter, like  
 a nut shel, but  
 sweete & plea-  
 sant, as the  
 kernel, when  
 the shel is bro-  
 ken 5. Theo-  
 doret.

:: God promi-  
 sed not peace  
 in his life, but  
 victorie in his  
 death.

CHAP. II.

*God expostulateth with the Iewes, 6. that they regard not his great benefites  
 8. Some priestes, and ( pretended ) prophetes seruing false goddes, 23.  
 and denying their fault, 25. are obstinate in idolatrie: 36. for which  
 they shal be confounded.*

- 1 **A**ND the word of our Lord was made to me, saying:  
 2 † Goe, and crie in the eares of Ierusalem, saying: Thus  
 saith our Lord: I haue remembred thee, pitying :: thy youth, :: God multi-  
 and the charitie of thy despousing, when thou didst folow plied Israel in  
 3 me in the desert, in a land that is not sown. † Israel :: is holie Ægypt, & de-  
 to our Lord, the first frutes of his frutes: al they that doe liu- liered, them  
 uoure it doe sinne: euil shal come vpon them, saith our Lord. from serui-  
 4 † Heare ye the word of our Lord ô house of Iacob, and al ye tude.  
 5 kinredes of the house of Israel: † thus saith our Lord: What :: Nor of anie  
 iniquitie haue your fathers found in me, that they haue made Gods mere  
 6 become vaine? † And they haue not said: Where is our Lord, grace Israel  
 that made vs come vp out of the land of Ægypt: that led vs was preferred  
 through the desert, through a land inhabitable and without before other  
 7 a land, wherein no man walked, nor anie man dwelt? † And nations.  
 I brought you into the land of :: Carmel, that you might eate :: Into a fruit-  
 the fruite thereof, and the best thinges therof: and being ente- full land,



red in, you haue contaminated my land, and made mine inheritance an abomination. † The priestes haue not said: Where 8  
 is our Lord? and they that held the law knew me not, and the  
 pastours haue transgressed against me, and the prophets haue  
 prophecied in Baal, and haue folowed idoles. † Therefore 9  
 wil I yet contend in iudgement with you, saith our Lord, and  
 I wil plead with your children. † Passe ye to the iles of Cethim, 10  
 and see: and send into Cedar, and consider earnestly: and see  
 if there hath the like thing bene done. † If a nation hath chan- 11  
 ged their goddes, and surely they are not goddes: but my  
 people hath changed their glorie into an idol. † Be astoined 12  
 ô heauens vpon this, and ô gates thereof be ye desolate excee-  
 dingly, saith our Lord. † For :: two euils hath my people done, 13  
 Me they haue forsaken the fountaine of liuing water, & haue  
 digged to them selues cesternes: broken cesternes, that are not  
 able to holde waters. † Why, is Israel a bondman, or a seruant 14  
 borne in the house? why then is he become a praye? † The 15  
 lions haue roared vpon him, and haue geuen their voice, they  
 haue made his land a wilderness: his cities are burnt vp, & there  
 is none to dwell in them. † The children also of Memphis, and 16  
 Taphnes haue desfloured thee, euen to the crowne of the head.  
 † Is not this done to thee, because thou didest forsake the 17  
 Lord thy God at that time, when he led thee by the way? † And 18  
 now what wilt thou in the way of Ægypt, to drinke the trib-  
 led water? And what hast thou to doe with the way of the  
 Assyrians, to drinke the waters of the riuer? † Thy malice 19  
 shal reprove thee, and thine apostacie shal rebuke thee. Know  
 thou, & see that it is an euil and a bitter thing for thee, to haue  
 left the Lord thy God, and that my feare is not with thee, saith  
 our Lord the God of hostes. † From the beginning thou hast 20  
 broken my yoke, thou hast burst my bonds, and thou saidst: I  
 wil not serue. For on euerie litle high hil, and vnder euerie  
 greene thicke tree thou wast laied downe as an harlot. † But 21  
 I planted thee an elect vineyard, :: al true seede: how then art  
 thou turned vnto me into that which is depraued, ô strange  
 vineyard? † If thou shalt wash thyself with nitre, and mul- 22  
 tiplie to thyself the herbe borith, thou art spotted in thine ini-  
 quitie before me, saith our Lord God. † How sayst thou: I am 23  
 not polluted, I haue not walked after Baalim? see thy wayes in  
 the valley, know what thou hast done: a swift courser that  
 rideth his wayes. † The wild Ass accustomed to the wilderness 24  
 in the

God com-  
 manding two  
 things to  
 flee from euil  
 & to do good:  
 the lewes con-  
 trariwise left  
 God and ser-  
 ued idols.

God created  
 al thinges  
 good, planted  
 his Church  
 in iustice and  
 sanctitie, & no  
 euil proceded  
 from him.

Isa. 5.

Mat. 23  
 7. 11.

in the desire of his soule, hath drawn the winde of his loue:  
 none shal turne her away: al that seeke her shal not faile: in  
 25 her monethlie flowres they shal finde her. † Stay thy foote  
 from nakednes, and thy throate from thirst. And thou saidest:  
 26 I haue despayred, no, I wil not doe it: for I haue loued stran-  
 gers, and I wil walke after them. † As the theefe is confound-  
 ed when he is taken, so is the house of Israel confounded,  
 they and their kinges, the princes and priestes, and their pro-  
 27 phetes, † saying to wood: Thou art my father: and to stone:  
 Thou hast begotten me: they haue turned the backe to me, &  
 not the face: and in the time of their affliction they wil say:  
 28 Arise, and deliuer vs. † Where are the goddes, whom thou  
 hast made to thee? let them arise and deliuer thee in the time  
 of thine affliction: for according to the number of thy cities  
 29 were thy goddes o Iuda. † What wil you contend with me  
 30 in iudgement? you haue al forsaken me, saith our Lord. † In  
 vaine haue I striken your children, they haue not receiued disci-  
 31 pline: your sworde hath deuoured your prophetes, as a wa-  
 sting lion is your generation. † See yee the word of our Lord:  
 why, am I become a wildernes to Israel, or a lateward spring-  
 32 ing land? why then hath my people said: We haue reuolted,  
 we wil no more come to thee? † Wil a virgin forget her orna-  
 33 ment, or a bride the stomacher of her brest? but my people  
 hath forgotten me innumerable daies. † Why dost thou en-  
 34 deuour to shew thy way good to seeke loue, which more-  
 ouer also hast taught thy malices to be thy wayes. † And in  
 thy winges is found the bloud of the soules of the poore and  
 innocentes? Not in diches haue I found them, but in al places,  
 35 which before I haue mentioned. † And thou hast said: I am  
 without sinne and innocent: and therfore let thy furie be tur-  
 ned away from me. Beholde, I wil contend with thee in iudge-  
 36 ment, because thou hast said: I haue not sinned. † How vile  
 art thou become exceedingly, iterating thy wayes! and thou  
 shalt be confounded of Egypt, as thou art confounded of As-  
 37 sur. † For from hence also thou shalt goe, and thy handes shal  
 be vpon thy head: because the Lord hath destroyed thy con-  
 fidence, and thou shalt haue nothing prosperous therein.

## CHAP. III.

*Idolaters (and other sinners) are inuited to repent, with promise of re-  
 mission: 6. but neither the kingdome of Israel, nor Iuda wil returne.*

14 *God stil calling; some Iewes, and manie Gentiles come to Christ.*

∴ Gods inten-  
 tion when he  
 punisheth, is  
 to moue sin-  
 ners to repen-  
 tance: affli-  
 cting them in  
 this life, that  
 they may e-  
 scape etetnal  
 damnation.

**I**T is commonly said: If a man put away his wife, and  
 she departing from him, marie an other man wil he returne  
 to her anie more? shal not that woman be polluted, and  
 contaminated? :: but thou hast committed fornication with  
 manie louers: neuertheles returne vnto me, saith our Lord,  
 and I wil receiue thee. † Lift vp thine eies direct: and see  
 where thou hast not bene polluted: thou didest sitte in the  
 waies, expecting them as a robber in the wildernes: and thou  
 hast polluted the land in thy fornications, and in thy malices.  
 † For which thing the droppes of rayne were kept back, and  
 there was no late ward shower: thou haddest an harlots fore-  
 head, thou wouldest not blush. † Therefore at the least from  
 henceforth cal me: thou art my father, the guide of my virgi-  
 nitie. † Why, wilt thou be angrie for euer, or wilt thou perse-  
 uere vnto the end? Loe, thou hast spoken, and hast done euils,  
 and hast preuailed. † And our Lord said to me in the daies of  
 Iosias the king: Hast thou seene what thinges the reuolter: Is-  
 rael hath done? she hath gone of herself vpon euerie high  
 mountaine, and vnder euerie thicke greene tree, and hath for-  
 nicated there. † And I said, when she had done al these thinges:  
 Returne to me, and she returned not. And :: Iuda her trans-  
 gressing sister saw, † because the rebel Israel had plaid the  
 harlot, I had put her away, and geuen her a bil of diuorce: and  
 Iuda her transgressing sister was not afrayd, but went and  
 plaid the harlot also herself. † And with the facilitie of her  
 fornication she contaminated the land, and plaid the harlot  
 with stone and wood. † And in al these thinges Iuda her trans-  
 gressing sister hath not returned to me in her whole harr, but  
 in falsehood, saith our Lord. † And our Lord said to me: The  
 rebellious Israel hath iustified her soule, :: in comparison of  
 the transgressor Iuda. † Goe, and crie these wordes against  
 the North, and thou shalt say: Returne ô rebellious Israel,  
 saith our Lord, and I wil not returne away my face from you:  
 because I am holie, saith our Lord, and I wil not be angrie for  
 euer. † But yet know thou thine iniquitie, that thou hast  
 transgressed against the Lord thy God: and thou hast disperfed  
 thy waies to strangers vnder euerie thicke greene tree, and  
 hast not heard my voice, saith our Lord. † Returne ô ye re-  
 uolting children, saith our Lord: because I am your husband:  
 and I wil take you one of a citie, and two of a kinred, and wil  
 bring you into Sion. † And I wil geue you pastours according  
 to my

:: Noidolatrie  
 nor other  
 sinne whatso-  
 euer can be so  
 great, but God  
 wil remitte it,  
 if the sinner  
 be penitent.

:: The tenne  
 tribes.

:: The two  
 tribes.

:: The king-  
 dom of Iuda  
 receiuing  
 more benefi-  
 tes was more  
 faultie then  
 the kingdome  
 of Israel, but  
 neither of  
 them excusa-  
 ble.



- to my hart, and they shal feede you with knowlege and doctrine. † And when you shal be multiplied, and increase in the land in those daies, saith our Lord, they shal say no more: The Arke of the testament of our Lord: neither shal it ascend vpon their hart, neither shal they be mindeful thereof, neither shal it be visited, neither shal that be doneanie more.
- 17 † In that time Ierusalem shal be called the throne of our Lord: and :: al Gentiles shal be gathered together to it, in the name of our Lord into Ierusalem, & they shal not walke after the peruersitie of their most wicked hart. † In those daies the house of Iuda shal goe to the house of Israel, and :: they shal come together from the land of the North to the land, which I gaue to your fathers. † But I said: How shal I make thee as children, and geue thee a land worthie to be desired, the goodlie inheritance of the hostes of the Gentiles? And I said: Thou shalt cal me father, & shalt not cease to walke after me. † But as if a woman should contemne her louer, so hath the house of Israel contemned me, saith our Lord.
- 21 † A voice was heard in the waies, weeping & howling of the children of I Israel: because they haue made their way vniust, they haue forgotten our Lord their God. † Returne ye reuolting children, and I wil heale your reuoltinges. Behold we come to thee: for thou art the Lord our God. † In verie deede the litle hilles were lyars, and the multitude of the mountaines: verily in the Lord our God is the saluation of Israel. † Confusion hath eaten the labour of our fathers from our youth, their flockes, and their heards, their sonnes, and their daughters. † We shal sleepe in our confusion, and our ignominie shal couer vs, because we haue sinned to the Lord our God, we, and our fathers from our youth euen to this day: and we haue not heard the voice of the Lord our God.

After the captiuitie manie Iewes returned to God, but especially this propheticie is fulfilled in the Gentiles since Christ.  
The kingdom of Israel being in captiuitie long before Iuda, at last they were released altogether. s. Theodorēt in hunc locum.

## CHAP. IIII.

*An admonition to sincere repentance, and circumcision of the hart: 5. with threatnes of grieuous punishment to those, that persist in sinne. 19. Which the Prophet foreseeing lamenteth the vastation of the land. 27. yet mixt with consolation, that it shal not be utterly ruined.*

- 1 **I**F thou wilt returne ô Israel, saith our Lord, returne to me: if thou wilt take away thy stumbling blockes from my face, thou shalt not be moued. † And thou shalt sweare: :: Our Lord liueth, in truth, & in iudgement, and in iustice: and the

An othe is an act of religion: & laudful, so it be made by God

almightie, not  
by false god-  
des; and vwith  
other three  
conditions; in  
truth not fal-  
sly in iudge-  
ment vwith due  
consideration  
not rashly:  
and in iustice in  
matter that is  
iust, and of  
importance.

Gentiles shal blesse him, & shal praise him. † For thus saith our 3  
Lord to the man of Iuda, and to Ierusalem: Make vnto you  
new fallow ground, & sow not vpon thornes: † be circumci- 4  
sed to our Lord, and take away the prepuces of your hartes ye  
men of Iuda, and inhabitants of Ierusalem: lest perhapes  
mine indignation goe forth as fire, and be kindled, and there  
be none that can quench it: because of the malice of your cog-  
itations. † Declare ye in Iuda, and make it heard in Ierusa- 5  
lem: speake, and sound with the trumpet in the land: crie  
strongly, and say: Assemble yourselues, and let vs enter into  
the fenced cities, † lift vp the signe in Sion. Take courege, 6  
stand not, because I do bring euil from the North, ad great de-  
struction. † The lyon is come vp out of his denne, and the 7  
robber of the Gentiles hath lifted vp himselfe: he is come  
forth out of his place, that he may make thy land as a wilder-  
nes: thy cities shal be wasted, remayning without an inhabi-  
ter. † For this gird yourselues with clothes of heare, mourne 8  
and howle: because the wrath of the furie of our Lord is not  
turned away from vs. † And it shal be in that day, saith our 9  
Lord: The hart of the king shal perish, & the hart of the prin-  
ces: and the priests shal be astonied, and the prophets shal be  
amased. † And I said: Alas, alas, alas, ô Lord God, hast thou 10  
then deceiued this people and Ierusalem, saying: You shal  
haue peace: and behold the sword hath come euen to the  
soule? † At that time it shal be said to this people, & to Ierusa- 11  
lem: A burning wind in the waies, that are in the desert of the  
way of the daughter of my people, not to fanne, and to  
purge. † A ful spirit from these shal come to me: and now I 12  
wil speake my iudgement with them. † Behold he shal come 13  
in a cloude, and his chariots as a tempest: his horses are swifter  
then eagles: woe vnto vs, because we are destroyed. † Wash thy 14  
hart from malice ô Ierusalem, that thou maist be saued: how  
long shal hurtful cogitations abide in thee? † For a voice of 15  
one declaring from Dan, and notifying the idol from mount  
Ephraim. † Say ye to the Gentiles: loe it is heard in Ierusalem, 16  
that there come keepers from a farre countrie, & sound their  
voice vpon the cities of Iuda. † They are set vpon her round 17  
about, as the keepers of fildes: because she hath prouoked me  
to wrath, saith our Lord. † Thy waies, and thy cogitations 18  
haue done these thinges to thee: this thy malice, because it is  
bitter, because it hath touched thy hart. † My bellie, my belly 19  
akerh,

O/ce. 10.

aketh, the senses of my hart are troubled in me, I wil not hold my peace, because my soule hath heard the voice of the trumpet, the crie of battel. † Destruction is called vpon destruction and al the earth is wasted: my tentes are wasted quickly, suddenly my skinner. † How long shal I see one that fleeth away, shal I heare the voice of the trumpet? † Because my foolish people haue not knowen me: they are vnwise children, and without witte: they are :: wise to do euils, but to doe wel they haue not knowen. † I beheld the earth, and loe it was void, and a thing of nothing: and the heauens, & there was no light in them. † I saw the mountaines, & loe they were moued: & al the little hilles were troubled. † I beheld, and there was not a man: and curie soule of the aire was departed. † I looked, and behold Carmel made desert: and al the cities therof were destroyed at the face of our Lord, and at the face of the wrath of his furie. † For thus saith our Lord: Al the land shal be desolate, :: but yet I wil not make a consummation. † The earth shal mourne, and the heauens shal lament from aboue: because I haue spoken, I haue purposed, and it hath not repented me, neither am I turned away from it. † At the voice of the horseman, and the archer, al the citie is fled: they haue entred into high places, and haue climed the rocks: al the cities are forsaken, and there dwelleth not a man in them. † But thou being wasted, what wilt thou doe? when thou shalt clothe thy selfe in scarlet, when thou shalt be adorned with goldeniewels, & shalt paint thine eies with stibikestone, thou shalt be trimmed in vaine: thy louers haue contemned thee, they wil seeke thy life. † For I haue heard the voice as of a traueling woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that dye, and stretch forth their handes: woe is me, because my soule hath fainted for them that are slaine.

:: If they were in dede natural fooles they should be excused.

:: Gods providence neuer suffereth the Church to be destroyed.

## CHAP. V.

*Al sortes of higher and lower degrees transgresse Gods law: 9. and shal be punished.*

1 **G**OE round about the wayes of Ierusalem, and looke, and consider, and seeke in the streetes therof, whether you can finde a man that doth iudgements, and seeketh fidelitie: & I wil be propitious vnto him. † Yea if they say: Our Lord liueth :: this also they wil sweare falsely. † O Lord thyne eies regard

:: Except al requisite conditions



rius be obserued in an othe it is vnlawfull: as vwhen one sweareth by God almighty but vntuly, or rashly, or to do an vnlawfull thing, it is periuie.

By the lion the prophet semeth to vnderstand Nabuchodonosor,

By the vvvlf Nabuzardan,

By the leopard Alexander the great, or Antiochus Epiphanes.

regard fidelitie: thou hast striken them, & they were not sorie: thou hast broken them, and they haue refused to receiue discipline: they haue hardned their faces more then the rocke, and they would not returne. † But I said: Perhaps they are poore & foolish, not knowing the way of the Lord, the iudgement of their God. † I wil go therfore to the great men, & wil speake to them: for they haue knowen the way of their Lord: & behold these altogether haue more broken the yoke, haue burst the bondes. † Therefore hath :: the lion out of the wood striken them, :: the woolf in the euening hath wasted them, :: the leopard watching vpon their citties: euerie one of them that shal come forth, shal be taken, because their preuarications are multiplied, their reuoltines are strengthened. † Whereupon can I be propitious to thee? thy children haue forsaken me, and sweare by them, that are not goddes: I filled them, & they committed aduoutrie, and did riotously in the harlots house † They are become as amorous horses, and stalions: euerie one neyed at his neighbours wife: † VVhy, shal I not visite vpon these thinges, saith our Lord? and on such a nation shal not my soule take reuenge? † Scale the walles therof, and dissipate them, but make not a consummation: take away the branches therof, because they are not the Lordes. † For by preuarication hath the house of Israel preuaricated against me, & the house of Iuda, saith our Lord. † They haue denied our Lord, and saied: It is not he: neither shal the euil come vpon vs: we shal not see sword & famine. † The prophets haue spoken into the wind, & there was no answer in them: these things therfore shal happen to them. † Thus saith our Lord the God of hostes: Becaute you haue spoken this word: behold, I geue my wordes in thy mouth as fire, & this people as stickes, and it shal deuoure them. † Behold I wil bring vpon you a nation from a far ô house of Israel, saith our Lord: a strong nation, an ancient nation, a nation whose tongue thou shalt not know, nor vnderstand what it speaketh. † The quier thereof is as an open sepulcher, they are al strong. † And it shal eat thy corne, and thy bread: it shal deuoure thy sonnes, and thy daughters: it shal eat thy flocke, & thy heards: it shal eat thy vineyard, and thy figge: & it shal destroy thy fenced cities, wherein thou hast confidence, with the sword. † But yet in those daies, saith our Lord: I wil not bring you into consummation. † And if you shal say: Why hath the Lord our God

Eze. 24.

- God done al these thinges to vs? thou shalt say to them: As you haue forsaken me, and serued a strange god in your owne land, so shal you serue strange ones in a land not your owne. † Declare ye this to the house of Iacob, and make it heard in Iuda, saying: † Heare thou foolish people, that hast no hart, which hauing eies, seest not: and eares, and hearest not. † Me then wil you not feare, saith our Lord: and at my presence wil ye not be sorie? Who haue set the sand a limitie for the sea, an euerlasting precept, that shal not passe, and they shal be moued, and shal not preuaile: and the waues therof shal swell, and shal not passe ouer it. † But to this people their hart is become incredulous and exasperating, they are reuolted and departed. † And they haue not said in their hart: Let vs feare the Lord our God, who geueth vs the timely and lateward rayne in due season: who preserueth the fulnes of the yearly haruest vnto vs. † Your iniquities haue turned away these thinges, and your sinnes haue stayed good from you. † Because there are found impious men in my people, that lye in wait as foulers setting snares & trappes to take men. † As a net ful of birdes, so their houses are ful of guile: therefore are they magnified, & enriched. † They are made grosse and fatte: and haue transgressed my wordes most wickedly. The cause of the widow they haue not iudged; the cause of the pupil they haue not directed, and the iudgement of the poore they haue not iudged. † Shal I not visite vpon these thinges, saith our Lord? or vpon such a nation shal not my soule take reuenge? † Astonishment and meruelous thinges are done in the land. † The prophets prophecied a lye, & the priests claped with their handes: and my people hath loued such thinges: what shal be done therefore in the later end thereof?

It is against Gods iust iudgement to omitt such thinges unpunished. *ch. 9. v. 9.*

## CHAP. VI.

*Ierusalem shal be destroyed for trangressing Gods law: 8. and contemning admonitions. 16. Yet God admonisheth againe the Iewes, and they contemning, 18. he calleth the Gentiles, and reiecteth the Iewes.*

- TAKE courege ye children of Beniamin in the middes of Ierusalem, and in Thecua sound with the trumpet, & ouer Bethacarem lift vp the standart: because there is euil seene from the North, and great destruction. † I haue resembled the daughter of Sion to a beautiful & delicate woman. † To her shal: pastours come, and their flockes: they

Captaines are called pastours, because they feede and gouerne their soldiars.

haue pitcht tents in her round about : euerie one shal feede  
 them that are vnder his hand. † Sanctifie ye battel vpon her: 4  
 arise, and let vs go vp in the midday: wo vnto vs, because the  
 day is declined, because the shaddowes of the euening are  
 waxen longer. † Arise, and let vs goe vp in the night, and de- 5  
 stroy her houses. † Because thus saith the Lord of hostes: 6  
 Hew downe her wood, cast a trench about Ierusalem: this is  
 the citie of visitation, al oppression is in the middes thereof.  
 † As a cesterne maketh colde the water therof, so hath she 7  
 made colde her malice: iniquitie and spoile shal be heard in  
 her, infirmitie and plague alwaies before me. † Be thou 8  
 taught Ierusalem, lest perhaps my soule depart from thee, lest  
 perhaps I make thee a desert land not habitable. † Thus saith 9  
 the Lord of hosts: Euen to one cluster shal they gather as in a  
 vineyard the remaines of Israel, turne back thy hand, as the  
 grapegatherer to the basket. † To whom shal I speake? and 10  
 whom shal I contest, that he may heare? behold, their eares  
 are vncircumcised, and they can not heare: behold the word  
 of our Lord is become vnto them as a reproche: and they wil  
 not receiue it. † Therefore am I ful of the furie of our Lord, 11  
 I haue laboured sustayning: power out vpon the litle one  
 without, and vpon the counsel of the yong men together:  
 for man with woman shal be taken, the ancient with him  
 that is ful of daies. † And their houses shal passe to others, 12  
 their landes and wiues together: because I wil extend my  
 hand vpon the inhabitants of the land, saith our Lord. † For 13  
 from the lesser euen to the greater, al studie auarice: and from  
 the prophets euen to the priest, al commit guile. † And they 14  
 cured the destruction of the daughter of my people with igno-  
 minie, saying: Peace, peace: & there was not peace. † They 15  
 were confounded, because they did abomination: yea rather  
 they were not confounded with confusion, and they knew not  
 how to blush, for the which thing, they shal fal among them  
 that fal: in the time of their visitation, they shal fal downe,  
 saith our Lord. † Thus saith our Lord: Stand ye vpon the 16  
 waies, and see, and aske of the old pathes, which is the good  
 way, and walke ye in it: and you shal find refreshing for your  
 soules. And they said: We wil not walke. † And I appoin- 17  
 ted watchmen ouer you. Heare yee the voice of the  
 trumpet. And they said: We wil not heare. † Therefore 18  
 heare ye, o Gentiles, and thou congregation know, what  
 great

Isa. 56.

Mat. 18.

:: After al the  
 Prophetes of  
 the old testa-  
 ment, Christ  
 himself, and  
 lastly his Apo-  
 stles, called  
 the lewes,  
 vwho stil con-  
 temning, the  
 Gentils are  
 called, & they  
 heare, and o-  
 bey, Mat. 10.  
 7. 5. Act. 13. 7.  
 46.



- 19 great things I wil doe to them. † Heare ô earth: Behold I wil bring euils vpon this people, the fruites of their cogitations: because they haue not heard my wordes, and they haue  
 20 cast of my law. † To what purpose bring you me frankincense from Saba, and the sweete smelling cane from a farre  
 21 countrie? your holocaustes are not acceptable, and your vic-  
 22 times haue not pleased me. † Therefore thus saith our Lord: Behold I wil bring ruine vpon this people, & the fathers with the children shal fal in them together, neighbour and neigh-  
 23 bour, and they shal perish. † Thus saith our Lord: Behold there cometh a people from the land of the North, & a great  
 24 nation shal arise vp from the endes of the earth. † It shal take  
 25 arrow and shild: it is cruel, and wil haue no mercie. The voice  
 26 thereof shal sound as the sea: & they shal mount vpon horses, prepared as a man to battel, against thee ô daughter of Sion.  
 27 † We haue heard the same thereof, our handes are dissolued: tribulation hath caught vs, sorowes as a woman in trauel.  
 28 † Goe not out to the fieldes and walke not in the way: because the sword of the enemy is feare round about. † Be girded with sackcloth ô daughter of my people, & be sprinkled with  
 29 ashes: make thee a bitter lamentation as the mourning of the only begotten, because the destroyer shal sodenly come vpon  
 30 vs. † I haue sette thee a strong prouer in my people: and thou shalt know, and proue their way. † Al these princes are declyning, walking deceitfully, brasse and yron: they are al  
 31 corrupted. † The bellows haue failed, the lead is consumed in the fire, the founde hath melted in vaine: for their malices  
 32 are not consumed. † Calye them reprobate siluer, because our Lord hath reiected them.

That is from  
Babylon  
which is  
northward  
from Ierusa-  
lem.

## CHAP. VII.

*God promifeth to dwel with those that walke right wayes: 8. otherwise the material temple wil not saue them: 16. neither the prayers of the prophet shal helpe them, persisting in their sinnes: 21. nor sacrifice, but obedience to Gods law.*

- 1 **T**HE word, that was made to Ieremie from our Lord,  
 2 saying: † Stand in the gate of the house of the Lord, and preach there this word, and say: Heare ye the word of our Lord al Iuda, which goe in by these gates, to adore our Lord.  
 3 † Thus saith the Lord of hostes the God of Israel: Make your wayes good, and your studies: and I wil dwel with you in this place.

∴ The Iewes presumed that God would neuer suffer his Temple to be destroyed; they thought also that external sacrifices without internal repentance should take away their sinnes; but for their impenitence they & their sacrifices are reiected, and the temple destroyed.

∴ It is true that God sanctified the tabernacle in Silo, and afterwards the temple in Ierusalem, but if the people be not sanctified, he is not tied to the place.

∴ The Kingdome of tene tribes.

place. † Trust not in wordes of lying, saying: ∴ The temple of 4  
our Lord, the temple of our Lord, it is the temple of our  
Lord. † For if you shal wel direct your waies, & your studies: 5  
if you shal doe iudgement between a man and his neighbour,  
† to the stranger, & to the pupil, & to the widow shal do no op- 6  
pression, nor shede innocent blood in this place, & walke not  
after strange godds to your owne euil: † I wil dwel with you 7  
in this place: in the land, which I gaue to your fathers from  
the beginning and for euer. † Behold you trust to your selues 8  
in wordes of lying: which shal not profite you: † to steale, 9  
to murder, to committe aduouerie, to sweare falsely, to offer  
to Baalim, & to go after strange godds, which you know not.  
† And you haue come, and stood before me in this house, in 10  
which my name is innocated, and haue said: We are deliue-  
red because we haue done al these abominations. † Why, is this 11  
house then wherein my name is inuocated, in your eies be-  
come a denne of theeues? I, euen I am: I haue seene, saith  
our Lord. † Goe ye to: my place in Silo, where my name 12  
dwelt from the beginning: and see what I haue done to it for  
the malice of my people Israel: † and now, because you haue 13  
done al these workes, saith our Lord: and I haue spoken to you  
early rising, and speaking, and you haue not heard: and I haue  
called you, and you haue not answered: † I wil doe to this 14  
house, wherein my name is inuocated, and wherein you haue  
confidence: and to the place which I haue geuen you and  
your fathers, as I did to Silo. † And I wil cast you away from 15  
my face, as I haue cast away al your bretheren, ∴ the whole  
seede of Ephraim. † Thou therefore pray not for this people, 16  
neither take vnto thee praise and prayer for them, and resist  
me not: because I wil not heare thee. † Seest thou not what 17  
these doe in the cities of Iuda, and in the streete of Ierusalem?  
† The children gather the stickes, & the fathers kindle the fire, 18  
and the women temper the dough to make cakes vnto the  
queene of heauen, & to offer libaments vnto strange goddes,  
and to prouoke me to wrath. † Why doe they prouoke me to 19  
wrath, saith our Lord? and not themselues to the confusion of  
their owne countenance? † Therefore this saith our Lord 20  
God: Behold my furie, and my indignation is powred vpon  
this place, vpon men, and vpon beastes, and vpon the wood of  
the countrie, and vpon the fruites of the land, and it shal be  
kindled, and shal not be quenched. † Thus saith the Lord of 21  
hostes

Mat. 1

Ios. 18.

Iud. 18

1. Reg.

I/4. 6)

1. Reg.



- hostes the God of Israel; Adde your holocaustes to your vi-  
 22 cims, and eate ye the flesh. † Because I spake not with your  
 fathers, & I commanded them not in the day, that I brought  
 them out of the land of Egypt, touching the word of holo-  
 23 caustes and victims. † But this word I commanded them,  
 saying: Heare ye my voice, and I wil be your God, and you  
 shal be my people: and walke ye in al the way, that I haue com-  
 24 manded you, that it may be wel with you. † And they heard  
 not, nor inclined their eare: but haue gone in their pleasures,  
 and in the peruerfitie of their wicked hart: and haue bene  
 25 made backward and not foreward, † from the day that their  
 fathers came out of the land of Egypt, euen to this day. And  
 I haue sent to you al my seruants the prophetes by day, rising  
 26 early, and sending. † And they haue not heard me, nor incli-  
 ned their eare: but they haue hardened their necke, and haue  
 27 wrought worse, then their fathers. † And thou shalt speake  
 vnto them al these wordes, & they wil not heare thee: & thou  
 28 shalt cal them, and they wil not answeere thee. † And thou  
 shalt say to them: This is the nation which hath not heard the  
 voice of the Lord their God, nor receiued discipline: faith is  
 29 perished, and is taken away out of their mouth. † Powle thy  
 heare, & cast it away, and take lamentation on hiegh: because  
 our Lord hath cast of, and hath left the generation of his furie,  
 30 † because the children of Iuda haue done euil in mine eies, saith  
 our Lord. They haue put their stumbling blockes in the house,  
 wherein my name is inuocated, that they might pollute it:  
 31 † and they haue built the excelses of Topheth, which is in  
 the valley of the sonne of Ennom, that they might burne their  
 sonnes, and their daughters with fire: which thinges I com-  
 32 manded not, nor thought in my hart. † Therefore loe the daies  
 shal come, saith our Lord, & it shal no more be said: Topheth,  
 and the valley of the sonne of Ennom: but the valley of  
 slaughter: and They shal burie in Topheth, because there is  
 33 no place. † And the carcasse of this people shal be for meats  
 to the foules of the ayre, and to the beastes of the land, and  
 34 there shal be none to driue them away. † And I wil make to  
 cease out of the cities of Iuda, and out of the streetes of Ieru-  
 salem, the voice of ioy, and the voice of gladnes, the voice of  
 the bridegroom, and the voice of the bride: for the land shal  
 be in desolation.

God gaue his  
 perfect law  
 comprised in  
 the ten com-  
 mandments:  
 which alone  
 being kept  
 wil suffice: &  
 after vvarde  
 added ceremo-  
 nial precepts,  
 to exercise the  
 people in ex-  
 ternal sacrifi-  
 ces of beastes  
 and other cor-  
 poral thinges  
 to be offered  
 to him self, as  
 wel to kepe  
 them from ido-  
 latrie, as to  
 leade them  
 therby to in-  
 ternal vertues,  
 and to signifie  
 Mysteries of  
 the new testa-  
 ment. As is no-  
 ted. *Leuit. i.*



*The Babylonians spoyling Ierusalem wil cast the bones of Kinges, Priestes, Prophetes, and others out of their sepulchres, and most cruelly afflict the living: 5. God so permitting, because they would not repent, when the true Prophetes admonished them so to do. 18. At which the prophet foreseeing lamenteth.*

:: Persecuters spoile the shrines of kinges and other principal persons of crueltie; & also of avarice if they berichly adorned.

AT THAT time, saith our Lord, :: they wil cast out the bones of the kinges of Iuda, and the bones of the princes thereof, and the bones of priests, and the bones of the Prophets, and the bones of them that inhabite Ierusalem, out of their sepulchres. † And they shal spread them abroad in the sunne, and the moone, and al the host of heauen, which they haue loued, and which they haue serued, and after which they haue walked, and which they haue sought, and adored: they shal not be gathered, and they shal not be buried: they shal be as a dunghil vpon the face of the earth. † And they shal choose rather death then life, al that shal be remaining of this wicked kinred in al places, which are least, to the which I haue cast them out, saith the Lord of hostes. † And thou shalt say to them: Thus saith our Lord: Shal not he that falleth rise againe? and he that is turned away, shal he not turne againe? † Why then is this people in Ierusalem turned away with a contentious reuolting? they haue apprehended lying, and would not returne. † I attended, and harkned: no man speaketh that which is good, there is none that doth penance for his sinne, saying: What haue I done? They are al turned to their owne course, as an horse going with violence to battel. † The kite in the heauen hath knowen her time: the turtle, and the swallow, and the storke haue obserued the time of their coming: but my people haue not knowen the iudgement of the Lord. † How say you: We are wise, and the law of our Lord is with vs? In very deede the lying penne of the Scribes hath wrought lying. † The wise are confounded, they are terrified & taken: for they :: haue cast away the word of our Lord, and there is no wisdom in them. † Therefore wil I geue their women to strangers, their fildes to inheritours: because from the least euen to the greatest al follow avarice: from the prophet euen to the priest al make lies. † And they healed the destruction of the daughter of my people to ignominie, saying: Peace, peace, when there was not peace. † They are confounded, because

:: Those that professe knowlege of the law, & obserue it not in wordes, haue not true wisdom.

because they haue done abomination: yea rather they are not confounded with confusion, and they haue not knowen how to blush: therefore shal they fal among them that fal, in the  
 13 time of their visitation they shal fal, saith our Lord. † Gathering I wil gather them together, saith our Lord, there is no grape in the vines, and there are no figges on the figtree, the leafe is fallen downe: and I haue geuen them the things that  
 14 are passed. † Why doe we sitte? come together and let vs enter into the fenced citie, and let vs be silent there: because the Lord our God hath made vs to be silent, and hath geuen vs water of gaule for drinke: for we haue sinned to our Lord.  
 15 † We expected peace and there was no good: a time of medicine and behold feare. † From Dan was the snoring noyse of his horses heard, with the voice of the neyinges of his fighting  
 16 horses al the land was moued: and they came and deuoured the land, and the fulnes thereof: the citie and the inhabitants  
 17 thereof. † For behold I wil send you :: serpents basaliskes, for which there is no inchantment: and they shal bite you,  
 18 saith our Lord. † My sorow is aboue sorow, my hart mourning within me. † Behold the voice of the daughter of my  
 19 people from a farre countrie: Is not our Lord in Sion: or is not her king in her? Why then haue they prouoked me to  
 20 wrath in their sculptils, and in strange vanities? † The haruest is past, sommer is ended: and we are not saued. † For the affliction of the daughter of my people I am afflicted, and made  
 21 sorowful, astonishment hath taken me. † Is there noe rosen in Galaad? or is there no phisition there? Why then is not the wound of the daughter of my people closed?

:: As serpents can not be hindered by inchantments from hurting men, no more can the furious Chaldees be dissuaded by anie speach from killing, spoyling, and ransaking the Israelites.

## CHAP. IX.

*The prophet lamenteth the future calamitie of the people, and their false dealing ech with others. 12. willing alio consider that their wickednes is the cause of their miserie, 17. and to mourne, 23. and returne to God: 25. who otherwise wil punish both Gentiles, and Iewes not circumcised in hart.*

1 **V** H O :: wil geue water to my head, and to mine eies a fountaine of teares? and I wil weepe day & night  
 2 for the slaine of the daughter of my people. † Who wil geue me in the wildernes an inne of wayfaring men, and I wil forsake my people, and depart from them? because they are al  
 3 adulterers, an assemblie of transgressors. † And they haue bent

:: Not a few teares, but a fountaine, or riuer is scarce sufficient to lament the slaughter of

their tongue, as a bowe of lying and not of truth: they haue taken couerge in the land, because they haue proceeded from euil to euil, and me they haue not knowen, saith our Lord. † Let euerie man take heede to himself of his neighbour, and 4 in euerie brother of his, let him not haue affiance: because euerie brother supplanting wil supplant, and euerie freind wil walke deceitfully. † And man shal scorne his brother, and 5 they wil not speake truth: for they haue taught their tongue to speake lies: they haue laboured to doe vniustly. † Thine 6 inhabitation is in the middes of deceit: in deceipte they haue refused to know me, saith our Lord. † Therefore thus saith 7 the Lord of hostes: Behold I wil melt, and wil trie them: for what els shal I doe at the face of the daughter of my people? † Their tongue is a wandring arrow, it hath spoken guile: in 8 his mouth he hath spoken peace with his freind, and secretly he layeth waite for him. † Shal I not visite vpon these things, 9 saith our Lord? or vpon such a nation shal not my soule be reuenged? † Vpon the mountaines I wil take vp weeping and 10 lamentation, & vpon the beautiful places of the desert, mourning: because they are burnt, for that there is not a man that passeth through:& they haue not heard the voice of the owner: from the foule of the ayre vnto the beastes they are gone away and departed. † And I wil make Ierusalem to be heapes 11 of sand, and dennes of dragons: and I wil geue the cities of Iuda into desolation, because there is not an inhabiter. † Who 12 is a wise man, that can vnderstand this, and to whom the word of the mouth of our Lord may be made, that he may declare this, why the earth hath perished, and is burnt as a desert, because there is none that passeth through? † And our Lord said: 13 Because they haue forsaken my law, which I gaue them, and haue not heard my voice, and haue not walked in it. † And 14 they haue gone after the peruersitie of their owne hart, and after Baalim, which they learned of their fathers. † Therefore 15 thus saith the Lord of hostes the God of Israel: Behold I wil feede this people with wormewood, and geue them water of gaule to drinke. † And I wil disperse them in the Nations, 16 which they and their fathers haue not knowen: and I wil send the sword after them, :: til they be consumed. † Thus saith the 17 Lord of hosts the God of Israel: Consider and cal ye lamenting women, and let them come: & send to them that are wise, and let them make haste: † let them hasten & take vp a lamentation 18 vpon

Psa. 27.

After the destruction of Ierusalem most of the people, especially the richer sort were carried into captiuitie; others were persecuted til they were consumed, that is, euery to death



- vpon vs: let our eies shede teares, & our eieliddes rune downe & destruction  
 19 with waters. † Because a voice of lamentation is heard from But not al the  
 Sion; How are we wasted and confounded exceedingly? be- nation consu-  
 cause we haue left the land, because our tabernacles are cast med, for the  
 20 downe. † Heare therefore ye women the word of our Lord: prophcedie  
 and let your eares take the word of his mouth: and teach your the contrarie.  
 daughters lamentation: and euerie one her neighbour mour- ch. 4. v. 27. &  
 21 ning: † because death is come vp through our windowes, it ch. 5. v. 10. &  
 is entred into our houses, to destroy the children from with- 18 And after  
 22 out, the young men out of the streetes. † Speake: Thus saith 70. yeares the  
 our Lord: and the carcasfe of man shal fal as dung vpon the reliques were  
 face of the countrie, and as a grasse behind the backe of the released, and  
 23 mower, and there is none to gather it. † Thus saith our Lord: returned into  
 Let not the wiseman glorie in his wisdom, and let not the Iewrie, manie  
 strong man glorie in his strength, & let not the rich man glorie also remained  
 24 in his riches: † but he that glorieth, let him glorie in this, to stil there. As is  
 vnderstand & know me, because I am the Lord that do mercie euident in the  
 and iudgement, and iustice in the earth: for these thinges bookes of Es-  
 25 please me, saith our Lord. † Behold, the daies come, saith our dras.  
 Lord; and I wil visite vpon euerie one, that hath the prepuce :: These nati-  
 26 circumcised, † vpon :: Egypt, and vpon Iuda, and vpon Edom, ons are also  
 and vpon the children of Ammon, and vpon Moab, and vpon circumcised in  
 al that haue their heare powled, dwelling in the desert: in flesh, but nei-  
 cause al nations haue the prepuce, but al the house of Israel are ther they nor  
 vncircumcised in the hart. the Iewes are  
 circumcised  
 in hart which  
 argueth them  
 of hypochar-  
 sie,

Cor. 3.  
Cor. 10.

## CHAP. X.

*Influence of starres, nor imagined powre of idols, is not to be feared: but  
 God only. 6. whose Maiestie is infinite, and idols haue no powre at al.  
 19. Ierusalem lamenteth, 24., and prayeth God to pardon and protect his  
 owne people.*

- 1 **H**EARE ye the word, which our Lord hath spoken con-  
 2 cerning you o house of Israel. † Thus saith our Lord:  
 According to the waies of the Gentils learne not: and :: of the  
 signes of heauen, which the heathen feare, be not afraid: But the faith-  
 3 † Because the lawes of the people are vaine: because the ful know that  
 worke of the hand of the artificer hath cut a tree out of the they are the  
 4 forest with an axe. † with siluer and gold he hath decked it: creatures of  
 with nailes and hammers he hath compacted it, that it fal not God, made for  
 5 asunder. † They are framed after the similitude of a palme the benefite  
 tree, and shal not speake: being caried they shal be remoued, of men, not  
 because or feare them.

Of other idols made of wood, siluer, gold, and the like, it is more easie to see the vanitie.

because they are not able to go. Therefore feare them not, because they can neither doe ill nor wel. † There is not the like vnto thee o Lord : thou art great, and great is thy name in strength. † Whoshal not feare thee o king of Nations? For thine is the glorie : among al the wise of the Gentiles, & in al their kingdoms there is none like vnto thee. † They shal be proued altogether vnwise and foolish : the doctrine of their vanitie is wood. † Siluer wrapped vp is brought from Tharsis, and gold from Ophaz : the worke of the artificer, and the handes of the coppersmith : hyacinth and purple are their clothing : al these things are the worke of artificers. † But our Lord is the true God : he is the liuing God, and the King euerlasting : at his indignation the earth shal be moued : & the Gentils shal not sustaine his threatning. † Thus then you shal say to them : The goddess that made not heauen and earth, let them perish from of the earth, and from these places, that are vnder heauen. † He that maketh the earth in his strength, prepareth the world in his wisdom, and with his prudence stretcheth out the heauens. † At his voice he geueth a multitude of waters in the heauen, & lifteth vp the cloudes from the endes of the earth : he maketh lightnings into rayne, and bringeth forth the winde out of his treasures. † Euerie man is become a foole for knowlege, euery craftes man is confounded in the sculptril : because it is false that he hath melted, and there is no spirite in them. † They are vaine things, and a worke worthie to be laughed at : in the time of their visitation they shal perish. † The portion of Iacob is not like to these : for it is he that formed al things : and Israel is the rodde of his inheritance : the Lord of hostis is his name. † Gather thy confusion out of the land, thou that dwellest in beseige. † Because thus saith our Lord : Behold I wil cast forth farre of the inhabitants of the land at this time : & I wil afflict them, so that they may not be found, † Woe is me for my destruction, my plague is very sore. But I said : Truly this is myne infirmitie, and I wil beare it. † My tabernacle is wasted, al my cordes are broken in sunder : my children are gone out from me, and are not : there is none to stretch out my tent anie more, & to set vp my courtaines. † Because the pastours haue done foolishly, and haue not sought our Lord : therefore haue they not vnderstood, and al their flocke is dispersed. † Loe the voice of a bruit cometh, a great commotion from the land of the North : to make the cities

Mich. 7.

Apo. 15.

Psa. 134.



- 33 cities of Iuda a desert, & an habitation of dragons. † I know : Man can not  
 Lord, that : mans way is not his owne: neither is it in a man to do anie good  
 24 walke, and to direct his steppes. † Correct me ô Lord, but yet thing without  
 in iudgement: and not in thy furie, lest perhappes thou bring Gods helpe,  
 25 me to nothing. † Power out thine indignation vpon the Gen- nor anie euil  
 tiles, that haue not knowen thee, and vpon the prouinces, that without his  
 haue not inuocated thy name: because they haue eaten Iac- permission  
 cob, and deuoured him, and consumed him, and haue dispa- neither of  
 red his glorie. which destroy  
 eth freewil. As  
 in the present  
 example Na-  
 buchodon-  
 for could not  
 afflict the  
 Iewes but by  
 Gods permis-  
 sion.

## CHAP. XI.

*The Prophet being commanded to preach the obseruation of Gods couenant is not heard. 9. The people follow their fathers example, adoring idols. 11. and shal therefore be seuerely punished, neither shal their idols, nor prayers of the iust prosue them. 15. their malice against Christ is described 20. and the reuenge therof.*

- 1 **T**HE word that was made from our Lord to Ieremie, say-  
 2 ing: † Heare ye the wordes of this couenant, and speake  
 3 to the men of Iuda, and to the inhabitants of Ierusalem, † and  
 thou shalt say to them: Thus saith our Lord the God of Israel:  
 Cursed is the man that shal not heare the wordes of this co-  
 4 uenant, † which I : commanded your fathers in the day,  
 that I brought them out of the Land of Egypt, out of the yron  
 furnace, saying: Heare ye my voice, and doe al thinges, that  
 I command you: and you shal be my people, and I wil be your  
 5 God. † That I may raise vp the othe, which I sware to your  
 fathers, that I would geue them a land flowing with milke  
 & hunnie, as is this day. And I answered, & said: Amen Lord.  
 6 † And our Lord said to me: Crie aloud al these wordes in the  
 cities of Iuda, and without Ierusalem, saying: Heare ye the  
 7 wordes of this couenant, and do them: † because contesting  
 I did contest your fathers in the day, that I brought them out  
 of the Land of Egypt euen to this day: arising early I conte-  
 8 sted, and said: Heare ye my voice: † and they heard not, nor  
 inclined their eare: but went euerie one in the peruersitie of  
 his owne wicked hart: & I brought vpon them al the wordes  
 of this couenant, which I commanded them to doe, and they  
 9 did not. † And our Lord said to me: Conspiracie is found in  
 the men of Iuda, and in the inhabitants of the men of Ierusa-  
 10 lem. † They are returned to the former iniquities of their fa-  
 thers, which would not heare my wordes: and these therefore  
 haue  
 : Not for the  
 priuilegies of  
 kinred (being  
 the children of  
 Abraham, Isaac  
 and Iacob) nor  
 for suffering  
 circumcision  
 nor for the  
 rest of the Sab-  
 bath, but for  
 obedience (in  
 keeping, the co-  
 uenant and pre-  
 cepts) our Lord  
 is the God of  
 Israel, and Is-  
 rael his people  
 s. Ierem.



haue gone after strange goddes, to serue them: the house of Israel, and the house of Iuda hath made voide my couenant, which I made with their fathers. † For which thing thus saith our Lord: Behold I wil bring in euils vpon them, out of which they shal not be able to goeforth: and they shal crie to me, and I wil not heare them. † And the cities of Iuda, and the inhabitants of Ierusalem shal goe, and crie to goddes, vnto whom they sacrificed, and they shal not saue them in the time of their affliction. † For according to the number of thy cities were thy goddes ô Iuda: and according to the number of the waies of Ierusalem thou didst set altars of confusion, altars to sacrifice to Baalim. † :: Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I wil not heare in the time of their crie vnto me, in the time of their affliction. † What is it that my beloved hath in my house done much wickednes? shal :: the holie flesh take away from thee thy malices: in which thou hast boasted? † The Lord hath called thy name, a plentiful oliue tree, faire, fruitfull, beautiful: at the voice of a word, a great fire flamed vp in it, and the shrubbes thereof are burnt. † And the Lord of hostes that planted thee, hath spoken euil vpon thee: for the euils of the house of Israel, and of the house of Iuda, which they haue done to themselues, to prouoke me, in offering to Baalim. † :: But thou Lord hast shewed me, and I haue knownen: thou hast shewed me their studies. † And I as a milde lambe, that is caried to a victim: and I knew not that they deuised counsels against me, saying: Let vs cast wood on his bread, and rase him out of the land of the liuing, and let his name be mentioned no more. † But thou ô Lord of Sabaoth, which iudgeth iustly, and prouest the reynes and the hartes, let me see thy reuenge of them: for to thee I haue reueled my cause. † Therefore thus saith the Lord to the men of Anathoth, which seeke thy life, and say: Thou shalt not prophetic in the name of our Lord, and thou shalt not die in our handes. † Therefore thus saith the Lord of hostes: Behold I wil visite vpon them: their yong men shal die by the sword, their sonnes and their daughters shal die in famine. † And there shal be no remaines of them: for I wil bring in euil vpon the men of Anathoth, the yeare of their visitation.

## CHAP. XII.

*It semeth strange that the wicked prosper, 5. The Iewes heretofore afflicted by weaker enemies, shal be more oppressed by the Babylonians. 10. Evil pastors shal be punished. 14. and forraigne enemies destroyed.*

:: Ch. 7. v. 16.  
ch. 14. v. 11.

:: Flesh offered  
in sacrifice is  
holie, but pro-  
fitteth not  
those that are  
obstinate in  
sine.

:: By consent  
of al Churches  
(saith S. Ie-  
rom) this is  
spoken of  
Christ.

:: VWho so  
bore himself,  
as if he had  
not knownen  
when the  
Iewes con-  
demned him  
in their coun-  
cel. For other-  
wise he knew,  
and foretold,  
that he should  
be betrayed &  
crucified Mat.  
20. v. 18. 19 &  
ch. 26 v. 2.

:: He speaketh  
only of the  
wicked for stil  
some reliques  
remaine. 14.  
10. Ier. 4. Ro 9.

- 1 **T**HOU in deede ô Lord art iust, if I dispute with thee, but yet I wil speake iust thinges to thee: :: Why doth the way of the impious prosper: why is it wel with al that transgresse, and doe wickedly? † Thou hast planted them, and they haue taken roote: they prosper and bring forth fruite: thou art nigh to their mouth, and farre from their reynes.
- 2 † And thou Lord hast knowen me, thou hast sene me, and proued my hart with thee: gather them together as a flocke to the victime, and \* sanctifie them in the day of slaughter.
- 3 † How long shal the land mourne, and the herbe of euerie felde be withered for malice of the inhabitants therein? Beast is consumed, and soule: because they haue saied: He shal not see our later endes. † If running with footemen thou hast laboured: how canst thou contend with horses? And whereas in a land of peace thou hast bene secure, what wilt thou doe in the pride of Iordan? † For euen thy bretheren, & the house of thy father, they also haue sought against thee, and haue cried after thee with ful voice: beleue them not when they shal speake good thinges vnto thee. † I haue forsaken my house, I haue lest mine inheritance: I haue geuen my beloued soule into the hand of her enemies. † Myne inheritance is become vnto me as a lion in the wood: it hath vttered a voice against me, therefore haue I hated it. † Why, is myne inheritance vnto me as a bird of diuers coulors? is it as a birde died through out? come, assemble yourselues al ye beastes of the land, make haste to deuoure. † Manie pastours haue destroyed my vineyard, they haue troden downe my portion: they haue made my portion that was worthie to be desired, into a desert of desolation. † They haue laied it into dissipation, and it hath mourned vpon me. With desolation is al the land made desolate: because there is none that considereth in the hart.
- 12 † Vpon al the wayes of the desert the wasters are come, because the sword of our Lord shal deuoure from one end of the land to the other end thereof: there is no peace to al flesh.
- 13 † They haue sown wheate, and reaped thornes: they haue taken an inheritance, and it shal not profite them: you shal be ashamed of your fruires, for the wrath of the furie of our Lord. † Thus saith the Lord against al my most wicked neighbours: :: which touche the inheritance that I haue distributed to my people of Israel: Behold I wil plucke them out of their land, & the house of Iuda I wil plucke out of the middes

Prophetes, & other holie men, not ignorant nor doubtful of Gods prouidence, speake sometimes in the person of the weake, as desirous to know why God suffereth the wicked to prosper in this world, and the godlie to be afflicted. *Iob. 21. v. 7. David Psal 72. v. 2. 3. Abacuc. 1. v. 3.*

After that the children are chastised, the rodde is to be burned.

of them. † And when I shal haue plucked them out, I wil re- 15  
turne, and haue mercie on them: and wil bring them backe,  
euerie man to his inheritance, and euerie man into his land.  
† And it shal be: if being taught they wil learne the waies of 16  
my people, that they sweare in my name: Our Lord liueth, as  
they haue taught my people to sweare by Baal: they shal be  
built in the middes of my people. † But if they wil not heare, 17  
I wil plucke out that nation with plucking vp and with de-  
struction, saith our Lord.

## CHAP. XIII.

*By a girdle first used and after leaft of, 8. is prefigured the reiection of the  
Iewes: 12. til Gods mercie recalleth them. 17. The Prophet lamenting  
their obstinacie, 22. sheweth that their sinne is the cause of their miserie.*

**T**H V s saith our Lord to me: Goe, and get thee :: a girdle 1  
of linnen, and thou shalt put it about thy loynes, & shalt  
not put it into water. † And I got a girdle according to the 2  
word of our Lord, and put it about my loynes. † And the 3  
word of our Lord was made to me the second time, saying:  
† Take the girdle, which thou hast gotten, which is about thy 4  
loynes, and rising goe to Euphrates, and hide it there in an  
hole of the rocke. † And I went, and hidde it in Euphrates, 5  
as our Lord had commanded me. † And it came to passe after 6  
manie daies, our Lord said to me: Arise, goe to Euphrates: and  
take from thence the girdle, which I commanded thee that  
thou shouldst hide it there. † And I went to Euphrates, and 7  
digged, and tooke the girdle out of the place, where I had hid  
it: and behold the girdle was rotten, so that it was fitte for  
noe vse. † And the word of our Lord was made to me, saying: 8  
† Thus saith our Lord: so wil I make the pride of Iuda, & the 9  
great pride of Ierusalem. † This most wicked people, which 10  
wil not heare my wordes, and walke in the peruerfitie of their  
hart: and haue gone after strange goddes to serue them, and to  
adore them: & they shal be as this girdle, which is fitte for no  
vse. † For as the girdle cleaueth to the loynes of a man, so haue 11  
I fast ioyned to me al the house of Israel, and al the house of  
Iuda, saith our Lord: that they might be my people, and name,  
and prayse, and glorie: and they heard not. † Thou shalt 12  
say therefore vnto them this word: Thus saith our Lord the  
God of Israel: :: Euerie bottle shal be filled with wine. And  
they shal say to thee: Why, are we ignorant that euerie bottle  
shal be

The 2. part.  
The peoples  
ingratitude  
sinning against  
God, and per-  
secuting the  
Prophet.

:: Prophecies  
uttered in fa-  
ctes haue  
more force to  
perswade, then  
only wordes.  
And therefore  
the Prophetes  
by Gods com-  
mandment vse  
both these  
wayes. Heb. 1.

:: An other  
prophetical  
similitude to



- 13 shal be filled with wine? † And thou shalt say to them : Thus  
 14 saith our Lord : Behold I wil fil al the inhabitants of this land,  
 & the kinges that of the stocke of Dauid sitte vpon his throne,  
 and the priests, and the prophets, and al the inhabitants of Ie-  
 15 rusalem, with drunkennes. † And I wil disperse them euerie  
 man from his brother, and the fathers and sonnes together,  
 saith our Lord : I wil not spare, and I wil not yelde : neither  
 16 wil I haue mercie not to destroy them. † Heare ye, and geue  
 care. Be not eleuated, because our Lord hath spoken. † Geue  
 ye glorie to our Lord your God, before it waxe darke, and be-  
 fore your feete stumble at the darke mountaines : you shal  
 looke for light, and he wil turne it into the shadow of death,  
 17 and into darkenes. † But if you wil not heare this, in secret  
 my soule shal weepe because of the pride : weeping it shal  
 weepe, and mine eie shal droppe teares, because the flocke of  
 18 our Lord is taken. † Say to the king, and to her that ruleth :  
 Be humbled, sitte downe : because the crowne of your glorie  
 19 is come downe from your head. † The cities of the South are  
 shut, and there is none that may open them : al Iuda is trans-  
 20 ported with a perfect transmigration. † Lift vp your eies, and  
 see you, that come from the North : where is the flocke that is  
 21 geuen thee, thy noble cattel? † What wilt thou say when he  
 shal visite thee? for thou hast taught them against thee, and  
 instructed them against thyne owne head : shal not sorowes  
 22 apprehend thee, as a woman in trauel? † And if thou shalt  
 say in thy hart : Why are these thinges come vnto me? For the  
 multitude of thine iniquitie, thy more shameliie partes are dis-  
 23 couered, the soles of thy feete are polluted. † :: If the *Aethio-*  
*pian* can change his skinne, or the leopard his spottes : you  
 24 also can doe wel, when you haue learned euil. † And I wil  
 scatter them as stubble, which is violently taken with the  
 25 winde in the desert. † This is thy lot, and portion of thy mea-  
 sure from me, saith our Lord, because thou hast forgotten me,  
 26 and hast trusted in lying. † Wherefore I haue also made bare  
 thy thighes against thy face, and thine ignominie hath appea-  
 27 red, † thine adulteries, and thy neying the wickednesse of  
 thy fornication : vpon the litle hilles in the field I haue seene  
 thine abominations. Woe to thee Ierusalem, thou wilt not be  
 made cleane after me : how long yet?

signifie that  
 the Iewes shal  
 be perplexed,  
 not knowing  
 what to do in  
 extreme dis-  
 tresse: as sense-  
 les men ouer-  
 come with  
 much wine.

:: Custome is  
 as it were an  
 other nature,  
 hard to be al-  
 tered: yet  
 Gods grace  
 raifeth some  
 inueterate sin-  
 ners to true re-  
 pentance, but  
 this is rare.  
 And of them  
 selues without  
 grace no sin-  
 ners can rise  
 nor repent,

*Iurie shal be afflicted with drougt and famine. 11. Neither shal the prophets prayer, nor their fastes, nor sacrifices auaille them. 14. Falseprophetes shal perish with the seduced people. 17. Ieremie lamenting exhorteth them to repentance.*

THE word of our Lord that was made to Ieremie concerning the wordes of the drougt. † Iurie hath mourned, and the gates thereof are fallen downe, & are obscured on the earth, and the crye of Ierusalem is come vp. † The greater men haue sent their inferiours to the water: they came to drawe, they found no water, they caried backe their vessels emptie: they were confounded and afflicted, and couered their heades. † For the waste of the land, because there came no rayne vpon the earth, the husbandmen were confounded, they couered their heades. † For the hinde also brought forth in the field, and left it: because there was no grasse. † And the wild alies stood vpon the rockes, they drew winde as dragons, their eies failed, because there was no grasse. † If our iniquities haue answered vs: Lord do for thy names sake, because our reuoltinges are manie, to thee we haue sinned. † O expectaion of Israel, the sauour thereof in the time of tribulation: why wilt thou be as a sejourner in the land, and as a wayfaring man turning in to lodge? † Why wilt thou be as a wandring man, as the strong that can not saue? but thou o Lord art in vs, and thy name is inuocated vpon vs, forsake vs not. † Thus saith our Lord to his people, which hath loued to moue their feete, and haue not rested, and hath not pleased our Lord: Now wil he remember their iniquities, and visite their sinnes. † And our Lord said to me: Pray not for this people to good. † When they shal fast I wil not heare their prayers: and if they shal offer holocaustes and victimes, I wil not receiue them: because with sword, and famine, and pestilence I wil consume them. † And I said: A a a, o Lord God: the Prophetes say to them: You shal not see the sword, and there shal be no famine among you, but he wil geue you true peace in this place. † And our Lord said to me: The prophetes prophecie falsly in my name: I sent them not, and I commanded them not, neither haue I spoken vnto them: lying vision, and deceitful diuination, guiltulnes, and the seduction of their owne hart they prophecie vnto you. † Therefore thus saith our Lord of the prophets, that prophecie in my name, whom I sent not,

∴ The Iewes suffered famine & thirst by reason of drougt, for their sinnes, which afflicted & depriued them of Gods grace for their former wickednes.

∴ As one that braggeth, and esteemeth himself strong.

∴ False prophetes seducing the people, can not excuse them from sinne. For when the blind leade the blind both fall into the pitte.

not, that say: There shal not be sword, and famine in this land: In sword and famine shal those prophetes be consumed.

- 16 † And the peoples to whom they prophesie, shal be cast forth in the waies of Ierusalem through famine and sword, and there shal be none to burie them; they and their wiues, their sonnes and their daughters, and I wil power out their euil vpon them. † And thou shalt say this word vnto them: Let mine eies shede teares night and day, and not cease, because the virgine daughter of my people, is afflicted with great affliction, with a verie sore plague exceedingly. † If I shal goe out to the fieldes, loe the slaine with the sword: and if I enter into the citie, loe the pynd away with famine. For the prophet and the priest are gone into a land which they knew not.
- 19 † Why, casting of hast thou cast away Iuda, or hath thy soule abhorred Sion? why then hast thou stricken vs, so that there is no health? we haue expected peace, and there is no good: and a time of curing, and behold truble. † We haue knowen ô Lord our impieties, the iniquities of our fathers, because we haue sinned to thee. † Geue vs not into reproche for thy names sake, neither make vs to haue the contumelie of the throne of thy glorie: remember, make not thy couenant with vs void. † Why, are there among the sculprils of the Gentiles that can raine? or can the heauens geue showers? art not thou the Lord our God, whom we haue expected? for thou hast made al these things.

## CHAP. XV.

*Though Moyse and Samuel should pray for this people, yet God hath determined to punish them with plague, warre, famine, and captiuitie, 6. for their impenitencie. 10. The prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him. 19. but God promisseth to deliuer and to reward him.*

Notwithstanding there were very manie greuous sinners, yet in respect of the iust the Church is a virgine.

The Geneva Bible is corruptly translated contrarie to the Hebrew and Greeke: Though Moyse and Samuel stood before me. This Hebrew phrase signifieth, that some shal dye by sickness,

- 1 **A**Nd our Lord said to me: "If Moyse and Samuel shal stand before me, my soule is not toward this people: cast them out from my face, and let them goe forth. † And if they shal say vnto thee: Whither shal we goe forth? thou shalt say to them: Thus saith our Lord: "They that to death, to death, and they that to sword, to sword: and they that to famine, to famine: and they that to captiuitie, to captiuitie. † And I wil visite vpon them foure kindes, saith our Lord: The sword to kil, and dogges to reare, & the foules of the ayre, and beasts of the earth



some by the sword, some by famine, some shall be lead into captivity, as God hath severally ordained.

the earth to deuoure and to destroy. † And I wil geue them 4  
 into rage to al the kingdomes of the earth: because of Manasses the sonne of Ezechias the king of Iuda, for al thinges  
 that he did in Ierusalem. † For who shall haue pitie on thee 5  
 Ierusalem? or who shall be sorie for thee? or who shall goe to  
 pray for thy peace? † Thou hast forsaken me, saith our Lord, 6  
 thou hast gone backward: and I wil stretch forth my hand  
 vpon thee, and wil kil thee: I am wearie in praying thee.  
 † And I wil scatter them with a fanne in the gates of the land: 7  
 I haue slayne and destroyed my people, & yet they are not returned  
 from their waies. † Their widowes are multiplied 8  
 vnto me about the sand of the sea: I haue brought into them  
 vpon the mother of the youngman a waster at noone day: I  
 haue cast terrour suddenly vpon the cities. † She is weakned 9  
 that bare seuen, her soule hath fainted: the sunne went downe  
 to her, when it was yet day: she is confounded, and ashamed:  
 and the residue of them I wil geue vnto the sword in the sight  
 of their enemies, saith our Lord. † Woe is me, my mother: 10  
 why hast thou borne me a man of brawling, a man of discord  
 in al the earth? I haue not lent to vsurie, neither hath anie man  
 lent vnto me to vsurie: al curse me. † Our Lord saith: If thy 11  
 remnant shall not be to good, if I haue not holpen thee in the  
 time of affliction, and in the time of tribulation against the  
 enemy. † Why, shall yron be confederate with the yron from 12  
 the North, and also :: brasse? † Thy riches and thy treasures I 13  
 wil geue into spoile for naught for al thy sinnes, and in al thy  
 borders. † And I wil bring thine enemies out of a land, which 14  
 thou knowest not: because a fire is kindled in my furie, it shall  
 burne vpon you. † :: Thou knowest o Lord, be mindful of 15  
 me, and visite me, and defend me from them, that persecute  
 me: doe not receiue me in :: thy patience, know that I haue  
 sustayned reproch for thee. † Thy wordes were found, and I 16  
 did eate them, and thy word was made to me a ioy & gladnes  
 of my hart: because thy name is inuocated vpon me o Lord  
 God of hostes. † I sate not in the counceel of iesters, and I haue 17  
 gloried at the face of thy hand: I sate alone, because thou  
 hast filled me with threatening. † Why is my sorow made per- 18  
 petual, and my desperate plague refuseth to be cured: it is be-  
 come vnto me as a lie of :: vnfaithful waters. † For this cause 19  
 thus saith our Lord: If thou wilt be conuerted, I wil conuert  
 thee, and thou shalt stand before my face: and if thou wilt se-  
 perate

4. Reg. 21.

Amos. 8.

:: There can hardly be concord between potent kingdoms.

:: The weaker is easily afflicted by the stronger.

:: The Prophet fearing his owne weaknes prayeth to be deliuered from persecution.

:: Defer not to deliuer me. As Psal. 12. v. 2. 3.

:: Vaine hopes.

Psal. 1. 25.

- perate the pretious thing from the vile, thou shalt be as my mouth: they shal be turned to thee, & thou shalt not be turned to them. † And I wil geue thee vnto this people as a braſen wal, ſtrong: and they ſhal fight againſt thee, and ſhal not preuaile: becauſe I am with thee to ſaue thee, and to deliuer thee, ſaith our Lord. † And I wil deliuer thee out of the hand of the moſt wicked, and I wil redeeme thee out of the hand of ſtrong.
- 20 The people ſhal yeld to the prophets admonition, not he to their peruerſitie.
- 21

## ANNOTATIONS. CHAP. XV.

1. *If Moyſes and Samuel ſhal ſtand before me.* ] As before God reueled to this prophet Ieremie, that the people ſhould aſſuredly be puniſhed, and therefore prohibited him (ch. 7. v. 16. ch. 11. v. 14. & ch. 14. v. 11.) that he ſhould not pray for them: ſo here he conſirmeth the ſame determinate ſentence of their puniſhment, ſaying: *If Moyſes and Samuel ſhal ſtand before me, my ſoule is not towards this people.* That is, though not only Ieremie (a zealous holie prophet now liuing) but alſo Moyſes and Samuel (departed from this world long before) ſhal pray for this people, yet they ſhal not eſcape the deſigned puniſhment, for their great ſinnes. By neceſſarie conſequence of which confirmation, is alſo proued, that Moyſes and Samuel, after their death, both could and did ſometimes pray for the ſame people. For otherwiſe the particular mention of theſe prophetes, were not to the purpoſe, if they neuer did, nor could pray for them. And whereas the Engliſh gloſſe (in the Geneua Bible) ſuppoſeth Gods meaning to be, that if there were anie man liuing moued with ſo great Zele towards the people, as were theſe two, yet he would not grant this requeſt, for as much as he had determined the contrarie, it is euident that Ieremie, Ezechiell, Daniel, and ſome other prophetes then liuing, had alſo great zeale, very like to the others, and therefore this text ſpeaketh not of others like vnto them; but as S. Ierom (in his commentaries, vpon this place) S. Chryſoſtom (*ho. 1. in 1. Theſſ. 1.*) and S. Gregorie (*li. 9. Moral. c. 12.*) vnderſtand it, of Moyſes and Samuel them ſelues, being in aſſured happie ſtate, where their former great zeale and charitie were now greater, and more perfect then in this life.

No prayers of others do auaile for obſtinate & impenitent ſinners.

Saintes after their death pray for men in this world.

This text is vnderſtood of Moyſes and Samuel them ſelues.

## CHAP. XVI.

*The prophet is forbid to marie, troubleſome times not ſuffering the cares of familie: 5. He muſt neither goe to places of feaſting, nor mourning, more dying then can be mourned or buried. 10. Al which is for their idolatrie. 15. but after captiuitie the people ſhal be releaſed. 16. And both Iewes and Gentiles conuerted to Chriſt.*

- 1 AND the word of our Lord was made to me, ſaying:
- 2 † Thou ſhalt not take a wife, and thou ſhalt not haue
- 3 ſonnes, and daughters in this place. † Becauſe thus ſaith our Lord concerning ſonnes and daughters, that are begotten in this place, and concerning their mothers, which beare them: and concerning their fathers, of whoſe ſtock they were borne
- † Ieremie not only liued ſingle in the times of tribulation, but alſo remained a virgin al his life. S. Ierom li. 1. aduer. Iouian. poſt medium.

borne in this land : † by the deathes of diseases they shal die : 4  
 they shal not be mourned, and they shal not be buried, they  
 shal be as a dunghil vpon the face of the earth : they shal be  
 consumed, both with sword, and famine : and their carcassee  
 shal be meate for the foules of the ayre, and beastes of the  
 earth. † For thus saith our Lord : Enter not into the house of 5  
 feasting, neither goe thou to mourne, nor comfort them : be-  
 cause I haue taken away my peace from this people, saith our  
 Lord, mercie and commiserations. † And great and litle shal 6  
 die in this land : they shal not be buried nor mourned, and they  
 shal not cut them selues, neither shal baldnes be made for  
 them. † And they shal not breake bread among them to him 7  
 that mourneth to comfort him vpon the dead : and they shal  
 not geue them drinke of the cuppe to comfort them vpon  
 their father and mother. † And enter not into the house of 8  
 feasting, to sitte with them, and to eate and drinke : † because 9  
 thus saith our Lord of hostes the God of Israel : Behold I wil  
 take away out of this place in your eies, and in your daies the  
 voice of ioy, and the voice of gladnes, the voice of the bride-  
 grome, and the voice of the bride. † And when thou shalt 10  
 tel this people al these wordes, and they shal say to thee :  
 Wherefore hath our Lord spoken vpon vs al this greate euil ?  
 what is our iniquitie ? and what is our sinne, that we haue  
 sinned to the Lord our God ? † Thou shalt say to them : Because 11  
 your fathers haue forsaken me, saith our Lord : and gone after  
 strange goddes, and serued them, and adored them : and me  
 they haue forsaken, & my law they haue not kept. † But :: you 12  
 also haue wrought worse then your fathers : for behold euerie  
 one walketh after the peruersitie of his euil hart, that he  
 heare me not. † And I wil cast you forth out of this land, into 13  
 a land, which you and your fathers knew not : and there you  
 shal serue strange goddes day and night, which shal not geue  
 you anie rest. † :: Therefore behold the daies come, saith our 14  
 Lord, & it shal be said no more : The Lord liueth, that brought  
 forth the children of Israel out of the Land of Ægypt, † But, 15  
 The Lord liueth, that brought the children of Israel out of the  
 Land of the North, and out of al the landes to the which I did  
 cast them out : and I wil bring them againe into their land,  
 which I gaue to their fathers. † Behold I wil send manie 16  
 :: fishers saith our Lord, & they shal fishe them : and after this  
 I wil send them manie :: hunters, & they shal hunt them from  
 euerie

∴ After long  
 expectation of  
 amendmen, &  
 generation af-  
 ter generation  
 adding more  
 sinnes, at last  
 cometh great  
 punishment.  
 ∴ But againe  
 after punish-  
 ment God  
 sheweth his  
 mercie.

∴ The Apo-  
 stles.  
 ∴ Other Apo-  
 stolical men.



- euerie mountaine, and from euerie litle hil, and out of the  
 17 caues: of rockes. † Because mine eies are vpon al their waies: they are not hid from my face, and their iniquitie hath not  
 18 bene hid from mine eies. † And I wil repay first their duple iniquities, and their sinnes: because they haue contaminated my land with the carcasses of their idols, and with their abominations they haue filled mine inheritance. † O Lord my force, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shal come from the endes of the earth, and shal say: In very deede our fathers haue possessed lying, vanitie  
 20 which hath not profited them. † Why, :: shal a man make  
 21 goddes vnto himself, and they are not goddes? † Therefore behold I wil shew them at this time, I wil shew them my hand, and my powre: and they shal know that my name is the Lord.

Not only Christ is a rock, but he hath also giuen to his Apostle Peter to be called a rock. In whose iudgements they that rest are rightly sayde to be translated from the rock. S. Iero. in hunc locum.  
 To make men is the worke of God, and therefore it is very absurde, that a man can make goddes. S. Iero. ibidem.

## CHAP. XVII.

*For obstinacie in sinne the Iewes shal be ledde captiue. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God searcheth the hart, geuing to euerie one as they deserue. 11. The prophet prayeth to be deliuered from his enemies: 19. preacheth obseruation of the Law: 24. so they shal prosper, otherwise perish.*

- 1 **T**HE sinne of Iuda is written with :: yron penne in naile of Adamant, grauen vpon the bredth of their hart, and  
 2 in the hornes of their altars. † When their children shal remember their altars, and their groues, and their trees with  
 3 greene leaues in the high mountaines, † sacrificing in the field: I wil geue thy strength, and al thy treasures into spoile,  
 4 thine excelles for sinne in al thy costes. † And thou shalt be left alone of thine inheritance, which I gaue thee: and I wil make thee serue thine enemies in a land, which thou knowest not: because thou hast kindled a fire in my furie, it shal burne  
 5 for euer. † Thus saith our Lord: Cursed be the man that trusteth :: in man, & maketh flesh his arme, and his hart departeth  
 6 from our Lord. † For he shal be as litle bushes in the desert, and shal not see when good shal come: but he shal dwel in drynes in the desert, in a land of saltnes, and not habitable.  
 7 † Blessed be the man, that trusteth in our Lord, and our Lord  
 8 shal be his confidence. † And he shal be as a tree that is planted vpon the waters, that spreddeth his rootes towards moysture: and it shal not feare when the heate cometh. And the

These metaphorical termes signifie that their sinnes were inueterated, and hard to be blotted out.

Chiefe and principal trust must be in Gods helpe, not in mans strength or policie.

leafe thereof ſhal be greene, and in the time of drougt it ſhal  
 not be careful, neither ſhal it ceaſe at anie time to bring forth  
 fruite. † The hart of man is peruerſe, and vnſearchable, 9  
 who ſhal know it? † I the Lord :: that ſearcheth the hart, and 10  
 proueth the reynes: which geue to euery one according to  
 his way, and according to the fruite of his inuentions.  
 † The partrich hath nourished that which ſhe brought not 11  
 forth: he hath gathered riches, and not in iudgement: in  
 the middes of his dayes he ſhal leaue them, and in his latter end  
 he ſhal be a foole. † A throne of glorie of height from the 12  
 beginning, the place of our ſanctification: † O Lord the ex- 13  
 pectation of Iſrael: al that forſake thee, ſhal be confounded:  
 they that depart from thee, ſhal be written in the earth: be-  
 cauſe they haue forſaken the vaine of liuing waters our Lord.  
 † Heale me ô Lord, and I ſhal be healed: ſaue me, and I ſhal 14  
 be ſaued: becauſe thou art my praiſe. † Behold they ſay to me: 15  
 Where is the word of our Lord? let it come. † And I am not 16  
 troubled, folowing thee the paſtour, and the day of man I haue  
 not deſired, thou knoweſt. That which hath proceeded out  
 of my lippes, hath bene right in thy ſight. † Be not thou a 17  
 terrour vnto me, thou art mine hope in the day of affliction.  
 † Let them be confounded that perſecute me, and let not me 18  
 be confounded: let them be afraid, and let not me be afraid:  
 bring vpon them the day of affliction, and with duple deſtru-  
 ction, deſtroy them. † Thus ſaith our Lord to me: Goe, and 19  
 ſtand in the gate of the children of the people, by which  
 the kinges of Iuda come in, and goe out, and in al the gates of  
 Ieruſalem: † and thou ſhalt ſay to them: Heare the word of 20  
 our Lord ye kinges of Iuda, and al Iuda, and al the inhabitants  
 of Ieruſalem, that enter in by theſe gates. † Thus ſaith our 21  
 Lord: Take heede to your ſoules, and carie not burdens on  
 :: the Sabbath day: neither bring them in by the gates of Ieru-  
 ſalem. † And caſt not forth burdens out of your houſes on 22  
 the Sabbath day, and al worke you ſhal not doe: ſanctifie the  
 Sabbath day, as I commanded your fathers. † And they heard 23  
 not, nor inclined their eare: but hardned their necke, that they  
 would not heare me, and that they would not take diſcipline.  
 † And it ſhal be: if you wil heare me, ſaith our Lord, that you 24  
 bring not burdens in by the gates of this citie on the Sabbath  
 day: and if you wil ſanctifie the Sabbath day, that you doe not  
 al workes therein: † :: there ſhal enter in by the gates of this 25  
 citie

Pla. 7.  
 v. 10.  
 Apoc. 2.  
 v. 23.

It is proper  
 to God only  
 by his owne  
 powre to  
 ſearch the hart  
 of man and to  
 know his ſe-  
 cret thoughts  
 vvhich men,  
 nor Angels can  
 nor naturally  
 know; but  
 holie Angels &  
 glorified Sain-  
 ctes do know  
 the thoughts  
 of men by  
 light of glorie  
 vvhhen mortal  
 men pray vnto  
 them; & pro-  
 phetes know  
 by light of  
 prophetic, as  
 Elizeus ſaw  
 vvhhen Giezi  
 tooke bribes;  
 and by ſpecial  
 inſpiration, S.  
 Peter knew  
 the fraude of  
 Ananias, & Za-  
 phira. Act. 5.

:: By the Sab-  
 bath, as often  
 els vvhether, is  
 meant the ob-  
 ſeruation of al  
 the law.

: Such tempo-  
 ral rewardes



citie kinges and princes, sitting vpon the throne of David, and mounting on chariotes and horses, they and their princes, the men of Iuda, and the inhabiteurs of Ierusalem: and this citie  
 16 shal be inhabited for euer. † And they shal come from the cities of Iuda, and from round about Ierusalem, and from the land of Beniamin, and from the champaine countries, & from the mountaines, and from the South, carying holocaust, and victime, and sacrifice, and frankincense, and they shal bring in  
 27 oblation into the house of our Lord. † But if you wil not heare me, to sanctifie the Sabbath day, & not to carie burden, and not to bring in by the gates of Ierusalem on the Sabbath day: I wil kindle a fire in the gates thereof, and it shal deuoure the houses of Ierusalem, and it shal not be quenched,

vvere commonly promised in the old testament, but in the new is promised life euerlasting, & eternal glorie.

## CHAP. XVIII.

*As clay in the hand of a potter, so is Israel in Gods hand. 8. He pardoneth penitents, 10. and punisheth the obstinate. 18. They conspire against Ieremie, for which he denounceth miseries hanging ouer them.*

1 **T**HE word that was made to Ieremie from our Lord, saying: † Arise and goe downe into the potters house, and  
 2 there thou shalt heare my wordes. † And I went downe into the potters house, and behold he made a worke vpon the  
 3 wheele. † And the vessel was broken which he made of clay with his handes: and turning :: he made it an other vessel, as  
 4 it pleased in his eies to make it. † And the word of our Lord  
 5 was made to me, saying: † Why, shal I not be able to doe vnto you, as this potter, ô house of Israel? Behold, saith our Lord,  
 6 as clay in the hand of the potter, so are you in my hand, ô  
 7 house of Israel. † I wil sodenly speake against nation, and against  
 8 kingdom, to roote out, and destroy, and wast it. † If that nation shal repent them of their euil, against whom I haue spoken: I also wil repent me of the euil, that I haue  
 9 thought to doe to it. † And I wil sodenly speake of nation and  
 10 of kingdom, to build and plant it. † If it shal do euil in mine eies, that it heare not my voice: I wil repent me of the good  
 11 that I haue spoken to do vnto it. † Now therefore tel the man of Iuda, and the inhabitantes of Ierusalem, saying: Thus saith our Lord: Behold I forge euil against you, and deuise a deuise against you: let euerie man returne from his euil way,  
 12 and direct ye your waies and your studies. † Who said: we are desperate: for we wil goe after our cogitations, and we wil

:: A potter can make a new vessel of the same clay being misformed in casting, so it be yet fresh, & moyst; but God can also reforme man being hardened in hart, as if he made a new potte of an old one, broken into peeces or deformed.



do euerie one the peruersitie of his euil hart. † Therefore 13  
 thus saith our Lord: Aske the Nations: Who hath heard such  
 horrible things, as the virgine of Israel hath done exceed-  
 ingly? † Why shal the snow of Libanus faile from the rocke 14  
 of the field? or can the cold waters gushing forth and runing  
 downe, be drawen out? † Because my people hath forgotten 15  
 me, sacrificing in vaine, and stumbling in their waies, in the  
 pathes of the world, that they might walke by them in a way  
 not trodden: † that their land might be made into desolation, 16  
 and into an euerlasting hisse: euerie one that shal passe by it,  
 shal be astonied, and wagge his head. † As the burning wine 17  
 wil I disperse them before the enemy: the backe, and not the  
 face wil I shew them in the day of their perdition. † And 18  
 they said: :: Come, and let vs finde deuises against Ieremie:  
 for the law shal not perish from the priest, nor counsel from  
 the wise, nor the word from the prophet: come, and let vs  
 strike him with the tongue, and let vs not attend to al his  
 wordes. † Attend ô Lord vnto me, and heare the voice of 19  
 mine aduersaries. † Why, is euil rendred for good, because 20  
 they haue digged a pitte for my soule? Remember that I haue  
 stood in the sight, to speake good for them, and to returne  
 away their indignation from them. † Therefore geue their 21  
 children into famine, and lead them into the handes of the  
 sword: let their wiues be made without children, & widowes:  
 and let the husbands be killed by death: let their youngmen  
 be pearced through with the sword in battel. † Let a crie be 22  
 heard out of their houses, for thou shalt bring the robber  
 vpon them sodenly: because they haue digged a pitte to take  
 me, and haue hid snares for my feete. † But thou ô Lord 23  
 knowest al their counsel against me vnto death: be not propi-  
 cious to their iniquitie, & let not their sinne be cleane put out  
 from thy face: let them be made falling in thy sight, in the  
 time of thy furie deale with them.

## CHAP. XIX.

*The prophet holding an earthen bottel in his hand, preacheth the destru-  
 ction of Ierusalem, 4. for their idolatrie: 10. and in signe therof brea-  
 keth the bottel in peeces: 11. denouncing that God wil so breake the people  
 that contemne his word.*

:: VVordes &  
 actions toge-  
 ther instruct

**T**HVS saith our Lord: Goe, and :: take a potters earthen  
 bottel of the ancients of the people, and of the ancients  
 of the

- 2 of the priests: † and goe forth to the valley of the sonne of Ennom, which is by the enterie of the earthen gate: and there  
 3 thou shalt preach the wordes, that I wil speake to thee. † And thou shalt say: Heare the word of our Lord ye kinges of Iuda, and inhabitants of Ierusalem: Thus saith the Lord of hostes, the God of Israel: Behold I wil bring in affliction vpon this place: so that euerie one, that shal heare it, his eares shal tingle:  
 4 † because they haue forsaken me, and haue made this place strange: & they haue sacrificed therein to strange goddes, whō they, and their fathers, & the king of Iuda haue not knowen: and they haue filled this place with the bloud of innocents.  
 5 † And they haue built the excelses of Baalim, to burne their children with fire for holocaust to Baalim: which I commanded not, nor haue spoken of, neither haue they ascended into my hart. † Therefore behold the daies come, saith our Lord: and this place shal no more be called, Topheth, and the valley  
 7 of the sonne of Ennom, but the valley of slaughter. † And I wil dissipate the counsel of Iuda and Ierusalem in this place: and I wil subuerter them with the sword in the sight of their enemies, and in the hand of them that seeke their liues: and I wil geue their carcases to be meate for the foules of the ayre,  
 8 and for the beastes of the earth. † And, I wil make this citie into astonishment, and into hissing: euerie one that shal passe by it, shal be astonished, & shal hisse vpon al the plague therof.  
 9 † And I wil feede them with the flesh of their sonnes, and with the flesh of their daughters: and euerie one shal eate the flesh of his freind in the siege, and in the distresse, wherein their enemies shal include them, & they that seeke their liues.  
 10 † And thou shalt breake the bottel in the sight of the men,  
 11 that shal goe with thee. † And thou shalt say to them: Thus saith the Lord of hostes: So wil I breake this people, and this citie, as the potters vessel is broken, that can :: no more be repaired: and they shal be buried in Topheth, because there  
 12 is no other place to burie in. † So wil I doe to this place, saith our Lord, and to the inhabitants thereof: and I wil make this  
 13 citie as Topheth. † And the houses of Ierusalem, and the houses of the kinges of Iuda shal be as the place of Topheth, vnclane: al houses, in the toppes whereof they haue sacrificed to al the host of heauen, and haue offered libaments to  
 14 strange goddes. † And Ieremie came from Topheth, whither our Lord had sent him to prophecie, and he stode in the court

both by the eares & eyes, and so moue more effectually. as S. Ierom often noteth.

That which is vnpossible to men, is possible to God. Mat. 19. See Annotations. ch. 18. v. 3.



of the house of our Lord, and said to al the people: † Thus 15  
saith the Lord of hostes, the God of Israel: Behold I wil bring  
in vpon this citie, & vpon al the cities thereof al the euils that  
I haue spoken against it: because they haue hardened their  
necke, that they would not heare my wordes.

## CHAP. XX.

*Phassur a priest beatech the prophet, and putteth him in the stockes. He stid  
prophecieth their captiuitie in Babylon. 7. Lamenteth that he and his  
preaching is derided: 11. confideth in God: 14. and vitereth his afflicted  
minde.*

**A**Nd Phassur the sonne of Emmer priest, who was ap- 1  
pointed prince in the house of our Lord, heard Ieremie  
prophecyng these wordes. † And Phassur stroke Ieremie the 2  
prophet, and put him into the stockes, that was in the vpper  
gate of Beniamin, in the house of our Lord. † And when it 3  
was light on the morow, Phassur brought forth Ieremie out  
of the stockes. And Ieremie said to him: Our Lord hath called  
thy name not: Phassur, but feare on euerie side. † Because thus 4  
saith our Lord: Behold I wil geue thee into feare, thee and al  
thy freindes: and they shal sal by the sword of their enemies,  
and thine eies shal see, and I wil geue al Iuda into the hand of  
the king of Babylon: & he shal transport them into Babylon,  
and shal strike them with the sword. † And I wil geue al the 5  
substance of this citie, and al the labour therof, & al the price,  
and al the treasures of the kings of Iuda wil I geue into the  
hand of their enemies: and they shal spoile them, and take  
them away, and carie them into Babylon. † But thou Phassur, 6  
and al the inhabitants of thy house shal goe into captiuitie, and  
thou shalt come into Babylon, and there thou shalt die, and  
there shalt be buried, thou and al thy freindes, to whom thou  
hast prophesied a lie. † Thou hast seduced me o Lord, and I 7  
am seduced: thou wast stronger then I, and hast preuailed: I  
am made a derision al the day, al doe scorne me. † Because 8  
now long agoe I speake, crying out iniquitie, and I often  
proclayme wasting: and the word of our Lord is made a re-  
proch to me, and a derision al the day. † And I said: I wil 9  
nor remember him, nor speake anie more in his name: and  
there was made in my hart as a fire boyling, and shut vp in my  
bones: and I fainted, not sustayning to beare it. † For I heard 10  
the contumelies of manie, & terrour on euerie side: persecute  
ye, and

:: Phassur sig-  
nifieth multi-  
plying principa-  
litie, but his  
name was  
changed into  
Feare on euerie  
side, to signifie  
that he should  
be terrified by  
many enemies.

:: As Iob (saith  
S. Ierom) so  
this hebe pro-  
phet in hyper-  
bolical wordes  
sheweth his  
afflicted mind,  
signifying that



which our Sa-  
uiour also af-  
firmeth (*Mat.*  
26.) It were  
better not to  
be then to be  
in miserie; &  
as Iacob ha-  
uing liued in  
much trauel  
and affliction,  
calletth his  
dayes few and  
euil (*Gen.* 47.)  
*Amos* also (*ch.*  
5.) saith: The  
day of our  
Lord (*afflic-  
tion*) is dark-  
nes, not light.  
Likewise S.  
Paul calleth  
this world  
wicked (*Gal.* 1.)  
and the dayes  
euil. *Ephes.* 5.

The 3. part,  
Comminati-  
ons to Ierusa-  
lem, especially  
to the King,  
euil priests, &  
falle prophets  
for which Iere-  
mie is againe  
persecuted.  
This reuelati-  
on was made  
to Ieremie &  
uttered by him  
long after  
those, which  
are in the for-  
mer chapters:  
yea and after  
some of those  
which are re-  
corded in the  
chapters fol-  
lowing. For he

this

- ye, and let vs persecute him: of al the men, that were my  
peaceables, and garding my side: if by anie meanes he may be  
deceiued, and we preuaile against him, & be reuenged on him.
- 11 † But our Lord is with me as a strong warriour: therefore they  
that persecute me shal fal, and shal be weake: they shal be  
confounded exceedingly; because they haue not vnderstood  
the euerlasting reproch, which neuer shal be cleane put away.
- 12 † And thou Lord of hostes, prouer of the iust, which seeest  
the reynes and the hart: let me see I besech thee thy reuenge  
of them: for to thee I haue reueled my cause. † Sing ye to  
our Lord; prayse our Lord: because he hath deliuered the  
13 soule of the poore out of the hand of the wicked. † Cur-  
sed be the day, wherein I was borne: the day in which my mo-  
14 ther bare me, be it not blessed. † Cursed be the man that told  
my father, saying: There is a man child borne to thee: and as it  
15 were with ioy he reioyced him. † Let that man be as the cities  
are, which our Lord hath subuerted, and it hath not repented  
him: let him heare crying in the morning, and howling at  
16 noon time. † Who slew me not from the wombe, that my  
mother might be made my graue, and her wombe an euerla-  
17 sting conception. † Why came I out of the wombe, that I  
should see labour and sorow, and my daies should be spent in  
confusion?

## CHAP. XXI.

*The prophet answereth the kinges messengers, that Ierusalem shal be puni-  
shed with plague, siorde, famine, and captiuitie. 9. Those shal escape  
best that yeld themselues captiues: 11. exhorteth to correct their lines, lest  
al be utterly destroyed.*

- 1 **T**HE word that was made to Ieremie from our Lord,  
2 † when king Sedecias sent Phassur the sonne of Mel-  
chias vnto him, and Sophonias the sonne of Maasias priest,  
3 saying: † Aske our Lord for vs, because Nabuchodonosor the  
king of Babylon maketh battel against vs: if perhaps our  
Lord shal doe with vs according to al his meruelous workes,  
4 and he may retire backe from vs. † And Ieremie said to them:  
5 Thus shal you say to Sedecias: † Thus saith our Lord the God  
of Israel: Behold I wil conuert the weapons of warre which  
are in your handes, and wherewith you fight against the king  
of Babylon, and the Chaldees, that besiege you round about  
the walles: and I wil gather them together in the middes of

speakes here  
of the time  
when Nabu-  
chodonosor  
inuaed the  
countrie.

:: Gods grace  
is euer ready  
that sinners  
may conuert  
if they vvil.

this citie. † And I wil vanquish you in stretched out hand, 5  
and in a strong arme, and in furie, and in indignation, and in  
great wrath. † And wil strike the inhabitants of this citie, men 6  
and beasts shal dye with a greate pestilence. † And after this 7  
saith our Lord: I wil geue Sedecias the king of Iuda, and his  
seruants, and his people, & they that are least in his citie from  
the pestilence, and the sword, and famine, into the hand of  
Nabuchodonosor the king of Babylon, and into the hand of  
their enemies, and into the hand of them that seeke their life,  
and he wil strike them in the edge of the sword, and he wil 8  
not be moued, nor spare, nor haue mercie. † And to this 8  
people thou shalt say: Thus saith our Lord: Behold :: I geue  
before you the way of life, and the way of death. † He that 9  
shal dwel within this citie, shal dye with the sword, and with  
famine, and pestilence: but he that shal goe forth, and flee to  
the Chaldees, that besiege you, shal liue, and his life shal be to  
him, as a spoile. † For I haue set my face vpon this citie to euil, 10  
and not to good, saith our Lord: it shal be geuen into the hand  
of the king of Babylon, & he shal burne it with fire. † And to 11  
the house of the king of Iuda, Heare ye the word of our Lord,  
† ô house of David, thus saith our Lord: Iudge ye iudgement 12  
in the morning, & deliuer the oppressed by violence out of the  
hand of the oppressour: lest perhaps mine indignation goe  
forth as fire, and be kindled, and there be none to quenche it,  
because of the malice of your studies. † Behold, I to thee inha- 13  
bitresse of the firme & champaine valley saith our Lord: which  
say: Who shal strike vs? and who shal enter into our houses? 14  
† And I wil visite vpon you according to the fruite of your  
studies, saith our Lord: & I wil kindle a fire in the forest therof:  
and it shal deuoure al things round aboute it.

Deut. 7.  
11 30.

### CHAP. XXII.

*The Propket going to the palace admonisketh the king, and his officers to  
iudge and gouerne rightly: 5. threatening that otherwise they shal fall into  
calamitie: 10. prophecietieth that Seltum shal not returne into Ierusa-  
lem: 13. reprehendeth vniust builders; 18. that Ioakim shal dye and be  
buried ignominiously: 24. and Ieckonias with his mother shal dye in the  
captiuitie of Babylon.*

:: This was  
prophecied  
before that  
which is writ.

THvs saith our Lord: :: Goe downe into the house of 1  
the king of Iuda, and there thou shalt speake this word,  
† and shalt say: Heare the word of our Lord ô king of Iuda, 2  
which



ten in the chapter precedent; for the prophetes do not obserue the order of historie.

which sitteth vpon the throne of Dauid: thou and thy seruantes, and thy people, which enter in by these gates. † Thus saith our Lord doe ye iudgement and iustice: and deliuer the oppressed by violence out of the hand of the oppressour: and the stranger, and pupil, and widow make not sorowful, nor oppresse them vniustly: and the innocent blood shede not in this place. † For if doing you wil do this thing, there shall enter in by the gates of this house, kinges of the stocke of Dauid sitting vpon his throne, and mounting vpon chariotes and horses, they and their seruants, and their people. † But if you wil not heare these wordes: by my self I haue sworne, saith our Lord, that this house shall be into desolation. † Because thus saith our Lord vpon the house of the king of Iuda: :: Galaad thou art vnto me the head of :: Libanus: if I make thee not a wildernes, cities not habitable. † And I wil sanctifie vpon thee a killing man and his weapons: and they shall cut downe thy chosen ceders, & shall cast them headlong into the fire. † And manie nations shall passe by this citie: and euerie one shall say to his neighbour: Why hath the Lord done so to this great citie? † And they shall answer: Because they haue forsaken the couenant of the Lord their God, and haue adored strange goddes, and serued them. † Weepe not for the dead, neither mourne ye vpon him with weeping: Lament him that goeth forth, because he shall returne no more, nor see the land of his natiuitie. † Because thus saith our Lord to :: Sel-lum the sonne of Iosias the king of Iuda, who hath reigned for Iosias his father, who is gone forth out of this place. He shall returne hither no more: † but in the place, to which I haue transported him, there shall he die, and he shall not see anie this land more. † Woe to him that buildeth his house in iniustice, and his chambers not in iudgement: his freind he wil oppresse without cause, and his hyre he wil not render him. † Who saith: I wil build me a broad house, and large chambers: who openeth to himselfe windowes, and maketh embowed sielings of cedar, and painteth them with ruddle. † Why, shalt thou reigne, because thou comparest thyself to the cedar? why, did not thy father eate and drinke, and doe iudgement and iustice then when it was wel with him? † He iudged the cause of the poore and needie to his owne good, did he it not therefore because he knew me, saith our Lord? † But thine eies and hart are to auarice, and to shede innocent

:: By Galaad he signifieth the kinges palace.  
:: By Libanus Ierusalem.  
:: By sanctifie segregate, separate, or designe to this office.

:: The fourth sonne of Iosias. 1. Par. 3. 7. 15.

:: To whom (as is probable) Nabuchodonosor gauethe title of king, after the death of Sedecias.



bloud, and to craftie oppression, & to the course of euil worke.  
 † Therefore thus saith our Lord to Ioakim the sonne of Iosias 18  
 king of Iuda: They shal not mourne for him, Alas brother,  
 and alas sister: they shal not crie together to him, Alas Lord,  
 and alas ô noble one. † With the burial of an asse shal he be 19  
 buried, rotted and cast forth without the gates of Ierusalem.  
 † Goe vp to Libanus & crie: and in Basan geue thy voice, & crie 20  
 to them that passe by, because al thy louers are destroyed. † I 21  
 spake to thee in thine abundance: & thou saidst: I wil not heare:  
 This is thy way from thy youth, because thou heardest not my  
 voice. † The winde shal feede al thy pastores, & thy louers shal 22  
 goe into captiuitie: and then shalt thou be confounded, and  
 ashamed of al thy malice. † Thou that sittest in Libanus, and 23  
 makest thy neste in the ceders, how hast thou mourned toge-  
 ther when sorowes came to thee, as the sorowes of a woman  
 in trauel? † I liue, saith our Lord: that if: Iechonias the sonne 24  
 of Ioakim the king of Iuda shal be a ring on my right hand,  
 thence wil I pluck him of, † And I wil geue thee into the hand 25  
 of them that seeke thy life, and into the hand of them, whose  
 face thou fearest, and into the hand of Nabuchodonosor  
 king of Babylon, and into the hand of the Chaldees. † And I 26  
 wil send thee, and thy mother that bare thee, into a strange  
 countrie, in the which you were not borne, and there you  
 shal dye: † and into the land, wherto they lift vp their minde 27  
 to returne thither: they shal not returne. † Why, is this 28  
 man Iechonias an earthen and broken vessel? is he a vessel  
 without al pleasure? why are they cast away, he and his seede  
 are cast forth into a land which they know not? † Earth, earth, 29  
 earth, heare the word of our Lord. † Thus saith our Lord: Write 30  
 this man barren, a man that in his daies shal not prosper: for  
 neither shal there be a man of his seede, that shal sitte vpon the  
 throne of Dauid, and haue power anie more in Iuda.

:: Otherwise  
 called Ioachim  
 the sonne of  
 Ioakim. 4.  
 Reg. 24. v. 6.

:: This Ioa-  
 chin (or Iecho-  
 nias) was re-  
 stored to good  
 estate, 4 Reg.  
 25. v. 27. but  
 not to the dig-  
 nitie or power  
 of a king. nei-  
 ther Salathiel,  
 Zorobabel, or  
 others of his  
 posteritie til  
 Christ.

### CHAP. XXIII.

*God reproveth the euil gouerners, promising to reduce the reliques of the people from dispersion; 4. to send good pastors; and Christ the chiefe Pastor. 9. False prophetes are threatned: 16. The people warned, not to heare them, preaching without mission, 27. against Gods wil, 33. and calling Gods word a burden.*

**V**O E to the pastors, that destroy and teare the flocke 1  
 of my pasture, saith our Lord. † Therefore thus 2  
 saith

Exec. 13.  
 & 34.

saith our Lord the God of Israel to the pastours, that feede my people: You haue scattered my flocke, and cast them out, and haue not visited them: Behold I wil visite vpon you the malice of your studies, saith our Lord. † And I wil gather together the remnant of my flocke out of al landes, into which I shal haue cast them out: and I wil make them returne to their fieldes, and they shal increase and be multiplied. † And I wil raise vp pastors ouer them, and they shal feede them: they shal feare no more, and they shal not dread: and none shal be to seeke of the number, saith our Lord. † Behold the daies come, saith our Lord: & I wil raise vp to Dauid a iust branch: and he shal reigne a king, and shal be wise: and he shal doe iudgement and iustice in the earth. † In those daies shal Iuda be saued, and Israel shal dwel confidently: and this is the name that they shal cal him: The Lord our iust one. † For this cause behold the daies come, saith our Lord, and they shal say no more: Our Lord liueth, that brought forth the children of Israel out of the Land of Egypt: † but: Our Lord liueth, that hath brought forth, and brought hither the seede of the house of Israel from the Land of the North, and out of al the landes, to which I had cast them out: & they shal dwel in their owne land. † To the prophets: My hart is broken in the middes of me, al my bones haue trembled: I am become as a drunken man, and as a man wette with wine, at the presence of our Lord, and at the presence of his holie wordes. † Because the land is replenished with aduouterers, because the land hath mourned by reason of malediction, the fieldes of the desert are withered: and their course is become euil, & their strength vnlike. † For the prophet and the priest are polluted: and in my house I haue found their euil, saith our Lord. † Therefore their way shal be as slipper ground in the darke: for they shal be driuen forth, and fal therein: for I wil bring euils vpon them, the yeare of their visitation, saith our Lord. † And in the prophetes of Samaria I haue seene foolishnes: They prophesied in Baal, and deceiued my people Israel. † And in the prophetes of Ierusalem I saw the similitude of adulterers, and the way of lying: and they strengthened the handes of the most wicked, that no man would returne from his malice: they are al become vnto me as Sodoma, and the inhabitants thereof as Gomorrha. † Therefore thus saith the Lord of hostes to the prophets: Behold I wil feede them with

:: Christ who  
is iust of him-  
self, who ma-  
keth others  
iust, and with-  
out whom no  
man can be  
iust.



wormewood, and wil geue them galle to drinke, for from the prophetes of Ierusalem is pollution gone forth vpon al the land. † Thus saith the Lord of hostes: Heare not the wordes 16 of the prophets, that prophecie vnto you, and deceiue you:

∴ To trust their owne iudgement, not beleuing the definitions of the Church, & relying euerie one vpon his priuate spirite is a manifest note of heretikes, false prophetes or Apostataes. ∴ Mission of Pastors & Prophetes was alwayes so necessary in Gods Church, that whosoever cometh without right mission is a false prophet, a woollfe & not a pastor.

they speake the vision ∴ of their owne hart, not from the mouth of the Lord. † They say to them that blaspheme me: 17 Our Lord hath spoken: Peace shal be to you, and to euerie one that walketh in the peruersitie of his owne hart, they haue said: There shal no euil come vpon you. † For who hath bene 18 present in the counsel of our Lord, and hath seene and heard his word? Who hath considered his word, and heard it? † Be- 19 hold the whirlewind of the Lords indignation shal come forth, and a tempest breaking out: it shal come vpon the head of the impious. † The furie of the Lord shal not returne til 20 he doe it, and vntil he accomplish the cogitation of his hart: in the later daies you shal vnderstand his counsel. † I ∴ sent 21 not the prophetes, and they ranne: I spake not to them, and they prophecied. † If they had stood in my counsel, and made 22 my wordes knowne to my people, I had verely turned them from their euil way, and from their most wicked cogitations. † Am I God neere hand thinkest thou, saith our Lord? and not 23 God farre of? † Shal a man be hid in secretes: and shal not I 24 see him, saith our Lord? Why, doe not I fil heauen and earth, saith our Lord? † I haue heard what the prophets haue said, 25 prophecying in my name lies, and saying: I haue dreamed, I haue dreamed. † How long is this in the hart of the prophets 26 prophecying lies, and prophecying the seductions of their owne hart? † Who wil make my people to forget my name 27 through their dreames, which euerie one telleth to his neighbour: as their fathers forgot my name for Baal. † The pro- 28 phet that hath a dreame, let him tel the dreame: and he that hath my word, let him speake my word truly: what hath the chafe to doe with the wheate, saith our Lord? † Why, are not 29 my wordes as fire, saith our Lord: and as a hammer breaking a rocke? † Therefore behold I to the prophetes, saith our Lord: 30 which steale my wordes euerie one from his neighbour. † Be- 31 hold I to the prophetes, saith our Lord: which take their tongues, and say: Our Lord saith it. † Behold, I to the prophets 32 dreaming lies, saith our Lord: which haue told those thinges, and haue seduced my people in their lying, and in their ∴ miracles: when I had not sent them, nor commanded them, who haue

∴ False prophetes may do false miracles,



- 33 haue not profited this people, saith our Lord. † If therefore this people, or the prophet, or the priest shal aske thee, saying: What is the burden of our Lord? thou shalt say to them: We  
 34 are the burden. for I wil cast you forth, saith our Lord. † And the prophet, and the priest, and the people that saith: The burden of our Lord wil I visite vpon that man, and vpon his  
 35 house. † Thus shal you say euerie one to his brother, & neighbour: What hath our Lord answered? and what hath our Lord  
 36 spoken? † And the burden of our Lord shal no more be mentioned: because euerie mans burden shal be his owne word: & you haue peruered the wordes of the liuing God, the Lord  
 37 of hostes our God. † Thus shalt thou say to the prophet: What hath our Lord answered thee? and what hath our Lord  
 38 spoken? † But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you haue said this word: The burden of our Lord: and I haue sent to you, saying: Say  
 39 not: The burden of our Lord: † Therefore behold I wil take you away carying you, and wil forsake you, & the citie which I haue geuen to you, and to your fathers, from before my face.  
 40 † And I wil geue you into euerlasting reproch, and into eternal ignominie, which shal neuer be put away by obliuion.

## CHAP. XXXIII.

*By a parable of good and euil figges, is signified, 5. the reduction of the penitent from captiuitie: 8. and the vexation of those, that stayed in Ierusalem, or fled into Egypt.*

- 1 **O** V R Lord shewed me: and behold two baskets ful of figges, set before the temple of our Lord: after that Nabuchodonosor king of Babylon transported Iechonias the sonne of Ioakim the king of Iuda, and his princes, and the crafterman, and incloser of Ierusalem, and had brought them  
 2 into Babylon. † One basket had very good figges: as the figges of the prime time are wont to be: and one basket had very naughtie figges, which could not be eaten, because they  
 3 were naught. † And our Lord said to me: What seest thou Ieremie? And I said: Figges: the good figges, :: exceeding good, and the naughtie figges, exceeding naught: which can  
 4 not be eaten because they are naught. † And the word of our  
 5 Lord was made to me, saying: † Thus saith our Lord the God of Israel: As are these good figges: so wil I know the transmigration of Iuda, which I haue sent forth out of this  
 place

that is, strange things to de-  
 ceive others:  
 but can not  
 worke true  
 miracles. Be-  
 cause therfore  
 it is hard for  
 vulgar people  
 to iudge which  
 are false mira-  
 cles, the for-  
 mer note of  
 right mission  
 is a more se-  
 cure marke to  
 know true &  
 false prophets.

:: Literally he  
 prophecieth  
 that king Ie-  
 conias and o-  
 thers caried  
 in the first  
 transmigration

into Babylon should be released or exalted; and king Sedecias with his children & folowers should perish: but mystically he prophcieth that the good shal prosper & be highly rewarded, & the wicked shal be miserable and most severely punished.

place into the land of Chaldees, vnto good. † And I wil set mine eies vpon them to be pacified, & I wil bring them againe into this land: and I wil build them, and not destroy: and I wil plant them and not plucke them vp. † And I wil geue them an hart to know me, that I am the Lord: and they shal be my people, and I wil be their God: because they shal returne to me in al their hart. † And as are the very naughtie figges, that can not be eaten, because they are naught: thus saith our Lord, so wil I geue Sedecias the king of Iuda: and his princes, and the rest of Ierusalem, that haue remained in this citie, and that dwell in the Land of Ægypt. † And I wil geue them into vexation, and affliction, to al the kingdomes of the earth: into reproch, and to be a parable, and into a prouerbe, and into malediction in al places, to which I haue cast them out. † And I wil send among them the sword, famine, and pestilence: til they be consumed out of the land, which I gaue them, and their fathers.

## CHAP. XXV.

*After the peoples contemning to heare Ieremie, and other Prophets, preaching three & twentie yeares, 8. he denounceth their assured captiuitie seuentie yeares in Babylon: 12. and then the ruine of their enemies. 15. At which wrath of God, Ieremie forshweth to the Iewes, 19. and Gentiles. 29. Which shal first happen to Gods proper people: 36. and so extend to al nations: 34. the principal gouerners bewayling their common miserie.*

THE word that was made to Ieremie concerning al the people of Iuda in: the fourth yeare of Ioakim the sonne of Iosias king of Iuda (the same is the first yeare of Nabuchodonosor king of Babylon.) † Which Ieremie the prophet spake to al the people of Iuda, and to al the inhabitants of Ierusalem, saying: † From the thirteenth yeare of Iosias, the sonne of Amon king of Iuda vntil this day; this is the three & twentieth yeare, the word of our Lord was made to me, and I haue spoken to you rising in the night and speaking, and you haue not heard. † And our Lord hath sent al his seruants the prophets, rising early, and sending and you haue not heard, nor inclined your eares to heare † when he said: Returne ye euerie one from his euil way, and from your most wicked cogitations: and you shal dwell in the land, which our Lord hath geuen you, and your fathers from euerlasting & for euermore. † And goe ye not after strange goddes to serue them, & adore them: nor prouoke me to wrath in the works of your handes,

4. Reg.  
17.

and

As is noted before (ch. 21.) these prophcies are not written in order of the time when they were uttered. For this vision perteyneth to Ioakim, who was father to Ieconias, and elder brother to Sedecias, of whom the former chapters make mentio.



- 7 and I wil not afflict you. † And you haue not heard me, saith  
our Lord, so that you prouoked me to anger in the workes of  
8 your handes, to your euil. † Therefore thus saith the Lord of  
9 hostes: For that you haue not heard my wordes: † behold I  
wil send, and take al the kinreds of the North, saith our Lord,  
and Nabuchodonosor the king of Babylon: my seruant: and  
I wil bring them vpon this land, and vpon the inhabitants  
thereof, and vpon al the nations that are round about it: and  
I wil kil them, and make them into astonishment and hyssling  
10 and into euerlasting desolations. † And I wil destroy out of  
them the voice of ioy, and the voice of gladnes, the voice of  
the bridegroom, and the voice of the bride, the noise of the  
11 mil, and the light of the lampe. † And al this land shal be in  
desolation, and into astonishment: and al these nations shal  
12 serue the king of Bebylon: seuentie yeares. † And when the  
seuentie yeares shal be expired, I wil visite vpon the king of  
Babylon, and vpon that nation, saith our Lord, their iniquitie,  
and vpon the land of Chaldees: and I wil make it into euer-  
13 lasting desolations. † And I wil bring vpon that land al my  
wordes, that I haue spoken against it, al that is written in this  
booke, whatsoeuer Ieremie hath prophesied against al nati-  
14 ons: † because they haue serued them, whereas they were  
manie nations, & great kinges: and I wil repay them accord-  
ing to their workes, and according to the deedes of their  
15 handes. † Because thus saith the Lord of hostes the God of  
Israel: Take: the cuppe of wine of this furie at my hand: &  
thou shalt drinke thereof to al nations, vnto the which I shal  
16 send thee. † And they shal drinke, and be trubled, and be  
madde at the face of the sword, which I shal send among  
17 them. † And I tooke the cuppe at the hand of our Lord, and  
18 I dranke to al the nations, to which our Lord sent me: † to  
Ierusalem, and the cities of Iuda, and to the kinges thereof, &  
princes thereof: that I would geue them into desolation, and  
into astonishment, and into hissing, and into malediction, as  
19 is this day. † To Pharaos the king of Ægypt, and to his ser-  
20 uants, and his princes, & al his people, † and to al generally:  
to al the kinges of the land of Asitis, and to al the kinges of  
the land of the Philisthijms, and of Ascalon, and of Gaza, and  
21 of Accaron, and to the remnant of Azotus, † and of Idumea,  
22 and of Moab, and to the children of Ammon. † And to al the  
kinges of Tyre, and to al the kinges of Sidon: and to the  
kinges

∴ This wicked king is called Gods seruant in that he was his instrument or minister to punish other sinners.

∴ These se- uentie yeares begane in the eleuenth yeare of Sedecias.

∴ This meta- phor of a cuppe signifi- eth that Gods wrath is pow- red out to pu- nish sinners. As Ps. 74. v. 9. Isa. 51. v. 17.

an. 9.  
E/d. 1.  
E/d. 1.



∴ The Iſmaelites, & Agarenes (otherwiſe called Sarazens) powdered their heare to the eares, & left the loweſt part long; as now the Polonians & Hungarians uſe to be powdered.

∴ As thoſe that labour in the vinepreſſing to encourage each other, ſo in affliction it will be neceſſarie to doe the like.

kinges of the land of the iſles, who are beyond the Sea. † And 23  
to Dedan, and Thema, and Buz, and to al ∴ that haue their  
heare powdered. † And to al the kinges of Arabia, and to al the 24  
kinges of the Weſt, that dwell in the deſert. † And to al the 25  
kinges of Zambri, and to al the kinges of Elam, and to al the  
kinges of the Medes: † alſo to al the kinges of the North 26  
from neere and from a farre of: to euerie one againſt his brother: and to al the kingdomes of the earth, which are vpon  
the face thereof: and the king of Seſac ſhal drinke after them.  
† And thou ſhalt ſay to them: Thus ſaith the Lord of hoſtes 27  
the God of Iſrael: Drinke ye, and be drunken, & vomite: and  
ſal, and riſe not, at the face of the ſword, which I ſhal ſend  
among you. † And when they ſhal not take the cuppe of thy 28  
hand to drinke, thou ſhalt ſay to them: Thus ſaith the Lord  
of hoſtes: Drinking you ſhal drinke: † becauſe loe in the 29  
citie, wherein my name is inuocated, wil I beginne to afflict;  
and ſhal you be as innocent and ſcape free? you ſhal not ſcape  
free: for I cal the ſword vpon al the inhabitants of the earth,  
ſaith the Lord of hoſtes. † And thou ſhalt prophecie vnto 30  
them al theſe wordes, and ſhalt ſay to them: Our Lord from  
on high ſhal roare, and from his holie habitation ſhal geue his  
voice: roaring he ſhal roare vpon his beautie: the crie as it  
were of them that ∴ tread grapes ſhal be ſung againſt al the  
inhabitants of the earth. † The ſound is come euen to the 31  
endes of the earth: becauſe there is iudgement to our Lord  
with the Nations: he entreth iudgement with al fleſh, the  
impious I haue deliuered to the ſword, ſaith our Lord. † Thus 32  
ſaith the Lord of hoſtes: Behold, affliction ſhal go forth from  
nation to nation: & a great whirlewind ſhal goe forth from  
the endes of the earth. † And the ſlaue of our Lord ſhal be 33  
in that day from the one end of the earth euen to the other  
end thereof: they ſhal not be mourned, and they ſhal not be  
gathered vp, nor buried: as a dunghil ſhal they lie vpon the  
face of the earth. † Howle ye paſtours, and crie: and ſprinkle 34  
your ſelues with aſhes ye leaders of the flocke: becauſe your  
daies are accompliſhed, to be ſlaue: and your diſſipations,  
and you ſhal ſal as precious veſſels. † And flight ſhal faile from 35  
the paſtours, and ſaluation from the principals of the flocke.  
† A voice of the crie of the paſtours, and an howling of the 36  
principals of the flocke: becauſe our Lord hath waſted their  
paſtures. † And the fieldes of peace haue bene ſilent at the 37  
preſence

1. Pet. 4

Iſa. 3.  
Amos. 1

38 presence of the wrath of the furie of our Lord. † He hath as a  
 lyon forsaken his couert, because their land is made into de-  
 solation at the presence of the wrath of :: the doue, and at the  
 presence of the wrath of the furie of our Lord.

“Though God  
 of his nature  
 is most meke  
 like to a doue,  
 yet prouoked  
 by sinne he  
 powreth out  
 wrath.

## CHAP. XXVI.

*The prophet for preaching Gods commination, 7. is apprehended by the  
 priestes, and false prophetes: 10. but deliuered from death by the an-  
 cientes of the people: 18. alleaging the examples of Michaas, 20. and Vrias  
 prophesying the same before.*

1 **I**N THE beginning of the kingdom of Ioakim the sonne  
 of Iosias king of Iuda, came this word from our Lord, say-  
 2 ing: † Thus saith our Lord: Stand in the court of the house  
 of our Lord, and thou shalt speake to al the \* cities of Iuda,  
 out of the which they come, to adore in the house of our  
 Lord, al the wordes which I haue commanded thee to speake  
 3 vnto them: withdraw not a word, † :: if perhaps they wil  
 heare and be conuerted euerie one from his euil way: and it  
 may repent me of the euil that I thinke to doe to them for the  
 4 malice of their studies. † And thou shalt say to them: Thus  
 saith our Lord: If you wil not heare me to walke in my law,  
 5 which I haue geuen you, † that you heare the wordes of my  
 seruants the prophetes, which I sent to you in the night rising,  
 6 and directing, and you heard not: † I wil geue this house as  
 Silo, and this citie I wil geue into malediction to al the nations  
 7 of the earth. † And the priestes, and prophetes, and al the  
 people heard Ieremie speaking these wordes in the house of  
 8 our Lord. † And when Ieremie had ended speaking al thinges  
 that our Lord had commanded him, to speake vnto al the  
 people: the priestes, and prophetes, and :: al the people ap-  
 9 prehended him, saying: Let him dye the death. † Why hath he  
 prophesied in the name of our Lord, saying: This house shal  
 be as Silo: and this citie shal be made desolate, for that there  
 is no inhabitant? And al the people was gathered together  
 10 against Ieremie in the house of our Lord. † And the princes  
 of Iuda heard these wordes: and they went vp from the kings  
 house into the house of our Lord, and sate in the entrie of the  
 11 new gate of the house of our Lord. † And the priestes and  
 the prophetes spake to the princes, and to al the people, say-  
 ing: The iudgement of death is to this man: because he hath  
 prophesied against this citie, as you haue heard with your

:: Gods cōmi-  
 nations are  
 conditional,  
 if the people  
 persist in sinne  
 they shal be  
 punished, as is  
 threatned, but  
 if they repent  
 the punish-  
 ment shal be  
 mitigated.

:: It is a most  
 cōmon phraze  
 of holie Scrip-  
 ture to say, al,  
 for most part.

eares. † And Ieremie spake to al the princes, and to al the 12  
 people, saying : Our Lord sent me, that I should prophecie to  
 this house, & to this citie al the wordes that you haue heard.  
 † Now therfore make your waies good, and your studies, & 13  
 heare the voice of our Lord your God : and our Lord wil rep-  
 ent him of the euil, that he hath spoken against you. † But 14  
 I loe am in your handes : doe vnto me that which is good, and  
 right in your eyes : † Howbeit know ye and vnderstand that 15  
 if you kil me, you shal betray innocent blood against your  
 selues, and against this citie, and the inhabitantes therof. For  
 in truth our Lord sent me to you, that I should speake al these  
 wordes in your eares. † And the princes, and :: al the people 16  
 said to the priestes, and to the prophetes : There is no iudge-  
 ment of death to this man : because he hath spoken to vs in  
 the name of the Lord our God. † Men therefore of the an- 17  
 cients of the land rose vp : and they spake to al the assemblie  
 of the people, saying : † Michæas the Morasthi was a prophet 18  
 in the daies of Ezechias the king of Iuda, and he spake to al  
 the people Iuda, saying : Thus saith the Lord of hostes : Sion  
 shal be plowed as a field, and Ierusalem shal be as an heape of  
 stones : and the mount of the house as the high places of  
 woodes. † Did Ezechias the king of Iuda, and al Iuda, con- 19  
 demne him to death? Did they not feare our Lord, and beseech  
 the face of our Lord : and it repented our Lord of the euil, that  
 he had spoken against them? Therefore we doe great euil  
 against our selues. † There was also a man prophecying in 20  
 the name of our Lord, Vrias the sonne of Semei of Cariathia-  
 rim : and he prophecied against this citie, and against this land  
 according to al the wordes of Ieremie. † And king Ioakim, 21  
 and al his mighties, and his princes heard these wordes : & the  
 king sought to kil him. And Vrias heard, and was afraied, and  
 fled and went into Ægypt. † And king Ioakim sent men into 22  
 Ægypt, Elnathan the sonne of Achobor, and men with him  
 into Ægypt. † And they brought Vrias out of Ægypt : and 23  
 brought him to king Ioakim, and he stroke him with the  
 sword : and he cast forth his carcasse in the sepulchers of the  
 base vulgar people. † Therefore the hand of Ahicam the 24  
 sonne of Saphan was with Ieremie, that he should not be deli-  
 uered into the handes of the people, and they kil him.

:: Common  
 people doe ea-  
 sily change  
 their iudge-  
 ment, some-  
 times to the  
 better, as here  
 to saue the  
 prophets life,  
 sometimes to  
 worse, as when  
 they had recei-  
 ued our Sau-  
 our with ioy  
 on palme sun-  
 day, within  
 few dayes  
 after they  
 cried: Crucifie  
 him.

Ch. 28.  
 2. Par.  
 36.  
 1. Efd. 1.  
 3. Efd. 2.

Mich. 3.



*Jeremie putteth chaines about his owne necke, and then sendeth them to sundrie kinges, admonishing them, that they must either be subiect to the king of Babylon, 8. or perish by sword, famine, and pestilence. 14. Inuiceth against false prophetes preaching the contrarie. 16. and falsly affirming that the vessels already taken away shal quickly be restored. 18. Whereas in dede the rest shal also be caried away, but at last restored.*

- 1 **I**N THE beginning of the kingdom of Ioakim, the sonne  
of Iosias king of Iuda, was this word made to Ieremie from  
2 our Lord, saying: † Thus saith our Lord to me: Make thee  
:: bandes, and chaynes: and thou shalt put them on thy necke.  
3 † And thou shalt send them to the king of Edom, and to the  
king of Moab, and to the king of the children of Ammon,  
and to the king of Tyre, and to the king of Sidon: by the hand  
of the messengers, that are come to Ierusalem to Sedecias the  
4 king of Iuda. † And thou shalt command them that they  
speake to their lordes: Thus saith the Lord of hostes the God  
5 of Israel: Thus shal you say to your lordes: † I made the  
earth, and men, and the beastes, that are vpon the face of  
the earth, in my great strength, and in my stretched out arme:  
and I haue geuen it to him, that pleased in mine eies. † And  
6 now therefore I haue geuen al these landes into the hand of  
Nabuchodonosor king of Babylon :: my seruant: moreouer  
also the beastes of the field I haue geuen him, to serue him.  
7 † And al nations shal serue him, and his sonne, and his sonnes  
sonne: til the time come of his land and of himself: and manie  
8 nations and great kinges shal serue him. † But the nation  
and kingdome that shal not serue Nabuchodonosor king  
of Babylon: and who soeuer shal not bowe his necke vnder  
the yoke of the king of Babylon: I wil visite vpon that na-  
tion with sword, and with famine, and with pestilence, saith  
9 our Lord: til I consume them in his hand. † You therefore  
heare not your prophetes, and deuiners, and dreamers, and  
southsayers, and forcerers, that say to you: You shal not serue  
10 the king of Babylon. † Because they prophecie lies vnto you:  
that they may make you far from your countrie, and cast you  
11 out, and you perish. † But the nation, that shal submit their  
necke vnder the yoke of the king of Babylon, and shal serue  
him; the same wil I let alone in their owne land, saith our  
12 Lord: and they shal husband it, and dwel in it. † And to Se-  
decias the king of Iuda, I haue spoken according to al these

:: Bandes and  
chaynes are  
apt signes of  
captiuitie, be-  
cause they are  
the very instru-  
ments wher-  
with captiues  
are bond.

:: Hangmen,  
or executio-  
ners are Gods  
instruments, &  
his seruantes  
in punishing  
the wicked.

wordes, saying: Submitte your neckes vnder the yoke of the king of Babylon, & serue him, and his people, & you shal liue. † Why wil you dye, thou and thy people with the sword, and 13 famine, & the pestilence, as the Lord hath spoken to the nation, that wil not serue the king of Babylon? † Heare not the 14 wordes of the prophetes that say to you: You shal not serue the king of Babylon: because they speake a lie to you. † Be- 15 cause I sent them not, saith our Lord: & they prophecie in my name falsely: that they may cast you out, & you perish, as wel you, as the prophetes that prophecie vnto you. † And to the 16 priestes, and to this people I haue spoken, saying: Thus saith our Lord: Heare not the wordes of your prophetes, that prophecie to you, saying: Behold the vessels of our Lord shal returne out of Babylon euen now quickly, for they prophecie a lie vnto you. † Therefore heare them not, but serue the 17 king of Babylon, that you may liue. Why is this citie geuen into desolation? † And: if they be prophetes, and the word of 18 our Lord be in them: let them interpose them selues before the Lord of hostes, that the vessels which were least in the house of our Lord, and in the house of the king of Iuda, and in Ierusalem, come not into Babylon. † Because thus saith 19 the Lord of hostes to the pillars, and to the sea, and to the seere, and to the rest of the vessels, that are remayning in this citie. 4. REG. 25. † Which Nabuchodonosor the king of Babylon, tooke not 20 when he transported Ieconias the sonne of Ioakim, the king of Iuda, from Ierusalem into Babylon, and al the great men of Iuda and Ierusalem. † Because thus saith the Lord of hostes the 21 God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Iuda and Ierusalem: † They shal be transported into Babylon, and there they shal 22 be vntil the day of their visitation, saith our Lord: and I wil cause them to be brought, and to be restored in this place. 4. REG. 25.

## CHAP. XXVIII.

*Hananiah a false prophet auoucheth that within two yeares the holie vessel and king Iechonias with other captiues shal be restored. 5. Ieremie prayeth that it may be so. 7. but prophecieth that it wil not so be. 10. The false prophet in confirmation of that he saith, breaketh Ieremies chaine. 12. But Ieremie againe prophecieth the contrarie. 16. & that Hananiah shal dye the same yeare.*

∴ Sedecias reig-  
ning eleuen

**A**ND it came to passe in that yeare, in the beginning of 1 the kingdome of Sedecias king of Iuda, in the ∴ fourth  
yeare

- years, in the fifth moneth, Hananias the sonne of Azur the prophet of Gabaon spake to me, in the house of our Lord before  
 2 the priestes, and al the people, saying: † Thus saith the Lord of hostes the God of Israel, I haue broken the yoke of the king  
 3 of Babylon. † As yet two yeares of dayes, and I wil make al the vessels of the house of our Lord to be brought backe into  
 this place, which Nabuchodonosor the king of Babylon tooke  
 4 out of this place, and transported them into Babylon. † And Iechonias the sonne of Iaokim the king of Iuda, and al the  
 transmigration of Iuda, that are entered into Babylon, I wil  
 make to returne to this place, saith our Lord: for I wil breake  
 5 the yoke of the king of Babylon. † And Ieremie the prophet said to Hananias the prophet in the presence of the priestes,  
 and in the presence of al the people, that stood in the house of  
 6 our Lord: † And Ieremie the prophet said: :: Amen, Our Lord so doe: our Lord raise vp thy wordes, which thou hast  
 prophecied: that the vessels may be brought againe into the  
 house of our Lord, and al the transmigration out of Babylon  
 7 to this place. † But yet heare this word, that I speake in thine  
 8 eares, and in the eares of al the people: † The prophets, that haue bene before me, and before thee from the beginning,  
 and haue prophecied concerning manie countries, and concerning  
 9 great kingedomes of warre, and of affliction, and of famine. † The prophet, that hath prophecied peace: when  
 his word shal come to passe, the prophet shal be knowen,  
 10 whom our Lord hath sent in truth. † And Hananias the prophet tooke the chaine from the necke of Ieremie the prophet  
 11 and brake it. † And Hananias spake in the sight of al the people, saying: Thus saith our Lord: So wil I breake the yoke  
 of Nabuchodonosor the king of Babylon after two yeares of  
 12 dayes from the necke of al nations. † And Ieremie the prophet went his way. And the word of our Lord was made to  
 Ieremie, after that Hananias the prophet brake the chaine  
 13 from the necke of Ieremie the prophet, saying: † Goe, and thou shalt tel Hananias: Thus saith our Lord: Thou hast broken  
 chaynes of wood, and thou shalt make for them chaynes  
 14 of yron. † Because thus saith the Lord of hostes the God of Israel: An yron yoke haue I put vpon the necke of al these  
 Nations, to serue Nabuchodonosor the king of Babylon, and they shal serue him: moreouer also the beastes of the earth I  
 15 haue geuen him. † And Ieremie the prophet said to Hananias

yeares, the  
 fourth yeare  
 of his reigne  
 may well be  
 called in the  
 beginning of  
 his reigne.

The prophet  
 hearing a  
 good thing  
 falsly auoucheth  
 wisheth  
 it might be so,  
 but lest others  
 be deceiued,  
 warneth the  
 people not to  
 beleue it, because  
 it is false  
 and shal not  
 happen as the  
 false prophet  
 affirmeth.



the prophet: Heare Hananias: Our Lord sent thee not, & thou hast made this people to trust in a lie. † Therefore thus saith our Lord: Behold I wil send thee from of the face of the earth: this yeare shalt thou dye: for thou hast spoken against our Lord. † And Hananias the prophet died in that yeare, the seuenth 17 moneth.

## CHAP. XXIX.

*Jeremie writeth to the captiues in Babylon, exhorting them to liue in peace, 8. and not harking to false prophetes. 10. For they must remaine there seuentie yeares, and then shal be deliuered. 16. And those that remaine in Ierusalem shal suffer sword, famine, and pestilence. 21. And Ahab, Sedecias, 24. and Someias false prophetes, shal dye miserably.*

**A**Nd these are the wordes of :: the booke, which Ie- 1  
remie the prophet sent from Ierusalem to the remnant  
of the ancientes of the transmigration, and to the priestes,  
and to the prophetes, and to al the people, which Nabucho-  
donosor had transported from Ierusalem into Babylon: † after 2  
that Iechonias the king was gone forth, and the queene, and  
the Eunuches, and the princes of Iuda, and of Ierusalem, and  
the craftes man, and the incloser out of Ierusalem: † by the 3  
hand of Elasa the sonne of Saphan, and Gamarias the sonne  
of Helcias, whom Sedecias the king of Iuda sent to Nabu-  
chodonosor king of Babylon into Babylon, saying: † Thus 4  
saith the Lord of hostes the God of Israel to al the transmigration,  
which I haue transported, from Ierusalem into Babylon:  
† Build ye houses, and inhabite them: and plant orchardes, and 5  
eate the fruite of them. † Take wiues, and beget sonnes and 6  
daughters: & geue wiues to your sonnes, & geue your daugh-  
ters to husbands, & let them beate sonnes and daughters: and  
be ye multiplied there, and be not few in number. † And seeke 7  
the peace of the citie, to which I haue transported you: & pray  
for it to our Lord: because in the peace thereof there shal be  
peace to you. † For thus saith the Lord of hostes the God of Is- 8  
rael: Let not your prophetes, that are in the middes of you, and  
your diuiners seduce you: and attend not to your dreames, 9  
which you dreame: † because they doe falsely prophecie to  
you in my name: and I sent them not, saith our Lord. † Be- 10  
cause thus saith our Lord: When the seuentie yeares shal be-  
ginne to be expired in Babylon, I wil visite you: and I wil raise  
vp vpon you my good word, to bring you againe to this  
place. † For I know the cogitations, that I entend vpon you, 11  
saith

The 4. part.  
Consolations  
and threatnes as  
the people  
shal deserue,  
with the de-  
struction of  
Ierusalem, cap-  
tivitye of the  
king & people  
and their re-  
lease after 70.  
yeares.  
:: Against the  
flattery of false  
prophetes af-  
firming that  
the captiues  
shal shortly be  
reduced, Iere-  
mie sincerely  
writeth vnto  
them that they  
must remaine  
in Babylon a  
long time.

Ch. 14.

Ch. 15.

2. Par.

36.

1. Esd. 1

Dan. 9.

- faith our Lord, cogitations of peace, and not of affliction, to  
 12 geue you an end and patience. † And you shal inuocate me,  
 13 and goe: and you shal pray me, and I wil heare you. † You  
 shal seeke me, and shal finde: when you shal seeke me with al  
 14 your hart. † And I wil be found of you, faith our Lord: and  
 I wil bring backe your captiuitie, and I wil gather you out of  
 al nations, and from al places to the which I haue expelled  
 you, faith our Lord: and I wil make you to returne from the  
 15 place, to the which I haue transported you. † Because you  
 haue said: :: Our Lord hath raised vp prophetes to vs in Ba-  
 16 bylon: † for thus faith our Lord to the king, that sitteth vpon  
 the throne of Dauid, and to al the people the inhabiter of  
 this citie, to your bretheren, that are not gone forth with you  
 17 into the transmigration. † Thus faith the Lord of hostes: The seduced people thought the false prophets had bene true prophetes of God.  
 Behold I wil send vpon them the sword, and famine, and the  
 pestilence: & I wil make them as naughtie figges, that can not  
 18 be eaten, because they are very naught. † And I wil persecute  
 them with the sword, & with famine, & with pestilence: and I  
 wil geue them into vexation to al the kingdomes of the earth:  
 into :: malediction, & into astonishment, and into hyssing, & :: Their miserie shal be so great that it shal be as a prouerbe of them that with euil to others, to say: The malediction of the Ierueses fall vpon you, as is more clerly explicated.  
 19 † because they haue not heard my wordes, faith our Lord: 7. 22.  
 which I sent to them by my seruantes the prophetes in the  
 night rysing, and sending: and you heard not, faith our Lord.  
 20 † You therefore heare the word of our Lord al ye the trans-  
 migration, which I haue sent out from Ierusalem into Ba-  
 21 bylon. † Thus faith the Lord of hostes the God of Israel to  
 Achab the sonne of Colias, and to Sedecias the sonne of Maasias,  
 which prophecie vnto you in my name falsely: Behold I  
 wil deliuer them into the handes of Nabuchodonosor the  
 22 king of Babylon: and he shal strike them in your eies. † And  
 of them a malediction shal be taken vp, by al the transmigration  
 of Iuda, that is in Babylon, saying: Our Lord make thee  
 as Sedecias, and as Achab, whom the king of Babylon fryed  
 23 in the fire: † for that they haue done follie in Israel, and com-  
 mitted adulterie with their freindes wiues, and haue spoken  
 the word in my name falsely, which I commanded them not:  
 24 I am the iudge and the witnes, faith our Lord. † And to Se-  
 25 meias the Nehelamite thou shalt say: † Thus faith the Lord  
 of hostes, the God of Israel: For that thou hast sent in thy  
 name bookes to al the people, that is in Ierusalem, and to  
 Sophonias

Esd. 1.

Esd. 24.



Sophonias the sonne of Maasias, the priest, & to al the priestes, saying: † Our Lord hath made thee priest for Ioiada the 26 priest, that thou shouldest be ruler in the house of our Lord, vpon euerie man raving and propheeying, to put him into the stockes, and into prison. † And now why hast thou not re- 27 buked Ieremie the Anathothite, which prophecieth vnto you? † Because vpon this he hath sent into Babylon to vs, 28 saying: It is long: build ye houses, and inhabite them: and plant gardens, and eate the fruities of them. † Sophonias 29 therefore the priest reade this booke in the eares of Ieremie the prophet. † And the word of our Lord was made to Ie- 30 remie, saying: † Send to al the transmigration, saying: Thus 31 saith the Lord to Semeias the Nehelamite: Because Semeias hath prophecied to you, and I sent him not: and hath made you to trust in a lie: † Therefore thus saith our Lord: Behold 32 I wil visite vpon Semeias the Nehelamite, and vpon his seede: there shal not be vnto him a man sitting in the middes of this people, and he shal not see the good, that I wil doe to my people, saith our Lord: because he hath spoken preuarication against our Lord.

## CHAP. XXX.

*The prophet is commanded to write the same which he preacheth: 4. first penne things, 8. Then ioyful. 9. Especially in the new Testament, when God wil raise David (towitte Christ) 16. Who shal destroy al enemies. 19. And whose Church shal be great, glorious, and perpetual.*

**T**HIS is the word, that was made to Ieremie from our 1 Lord, saying: † Thus saith our Lord the God of Israel, 2 saying: Write vnto thee al the wordes that I haue spoken to thee, in a booke. † For behold the daies come, saith our Lord: 3 and I wil conuert the conuersion of my people: Israel and Iuda, saith our Lord: and I wil make them returne to the land, which I gaue their fathers, and they shal possesse it. † And 4 these are the wordes, that our Lord hath spoken to Israel and to Iuda: † Because thus saith our Lord: We haue heard a voice 5 of terrou: there is feare and no peace. † Demand, and see if 6 a man beare childe? wherefore then haue I seene euerie mans hand vpon his loyne, as a woman that is in trauel, and al faces are turned into the iauindice? † Alas, because that is a great 7 day, neither is there the like to it: and it is the time of tribulation to Iacob, and he shal be sauued out of it. † And it shal 8

be in

*Ioel. 2.  
Amos. 9.  
Sopho. 1.*

*It is probable by this, & Ch. 31. Exec. 33. & other places that with the two tribes of the kingdom of Iuda manie of the tenne tribes, returned also from captiuitie whose chiefe citie was Samaria.*



- be in that day, saith the Lord of hostes: I wil breake his yoke from of thy necke, and wil breake his bandes: and strangers  
 9 shal no more rule ouer him: † but they shal serue our Lord their God, and Dauid their king, whom I wil raise vp to them.  
 10 † Thou therefore my seruant Iacob feare not, saith our Lord, neither be thou afrayd Israel: because loe I wil saue thee out of a farre countrie, and thy seede out of the land of their captiuitie: and Iacob shal returne, and be at rest, & flow with al good things, and there shal be none whom he may feare: † Only the  
 11 † because I am with thee, saith our Lord, to saue thee: for I wil true Church make † a consumation in al the Nations, in which I haue dis- is perpetually conserued  
 12 perfed thee: but thee I wil not make into consummation: without interrup-  
 13 but I wil chastice thee in iudgement, that thou maist not seme ruption; al-  
 14 to thy selfe innocent. † Because thus saith our Lord: Thy other nations,  
 15 wound is vncurable, thy stripe is very sore. † There is none kingdomes, &  
 16 to iudge thy iudgement to binde it vp: there is no profite of cōgregations  
 17 medicines for thee. † Al thy louers haue forgotten thee, and do change and  
 18 wil not seeke thee: for with the stroke of anemie I haue are consumed.  
 19 stricken thee with cruel chastiment: for the multitude of thine † After seuen-  
 20 iniquitie, thy sinnes are hardened. † What criest thou vpon tie yeares cap-  
 21 thine affliction? thy sorow is vncurable: for the multitude of tiuitie the tem-  
 22 thine iniquitie, and for thine hardned sinnes I haue done these ple shal be re-  
 23 things to thee. † Therefore al that eate thee, shal be deuou- edified, but  
 24 red: and al thine enemies shal be led into captiuitie: and they more fully &  
 25 that waste thee, shal be wasted, and al thy spoilers wil I gene more perfect-  
 26 to the spoile. † For I wil close vp thy wound, and wil heale ly this prophe-  
 27 thee of thy woundes, saith our Lord. Because they haue called cie is fulfilled  
 28 thee, ô Sion, an out cast: This is she, that had none to seeke in Christ and  
 29 after her. † Thus saith our Lord: Behold I † wil conuert the his Apostles,  
 30 conuersion of the tabernacles of Iacob, and wil haue pitie on when the cite  
 31 his houses, and the cite shal be built in her high place, and the was built in a  
 32 temple shal be founded according to the order thereof. † And high place,  
 33 out of them shal come forth praise, and the voice of them the cite which  
 34 that play: and I wil multiplie them, and they shal not be di- can not be  
 35 minished: and I wil glorifie them, & they shal not be lessened. h dde, sette in  
 36 † And his children shal be as from the beginning, and his as- a mountaine.  
 37 semblie shal be permanent before me: and I wil visite against † Christ of the  
 38 al that afflict him. † And † his duke shal be of himself: and issie of Iacob.  
 39 the princes shal be brought forth from the middes of him: and † VWho accor-  
 40 I wil bring him † nere, and he shal come to me. For who is ding to his di-  
 41 this, that applieth his hart to approach vnto me, saith our uinitie is the  
 42 Lord? Sonne of God  
 43 as he sayth of  
 44 himselfe. Ioan.  
 45 I am in the  
 46 Father and the  
 47 Father in me.

Lord? † And you shal be my people: and I wil be your God. 22  
 † Behold, the whilewind of our Lord, the surie going forth, 23  
 the storme violently falling, it shal light vpon the head of the  
 impious. † Our Lord wil not turne away the wrath of indig- 24  
 nation, til he haue done and accomplished the cogitation of  
 his hart: in the latter daies you shal vnderstand these thinges.

## CHAP. XXXI.

*God wil reduce Israel from captiuitie, 4. and geue them abundance of al  
 thinges: 9. after their tribulation. 15. Rachel (The afflicted Church)  
 shal cease from mourning: 18. confessing that she is iustly chastised.  
 20. Christ a perfect man shal be conteyned in his mothers wombe, 26.  
 He rising from slepe (death) wil build his Church. 31. with a new  
 conenant: 36. that it shal be large, and perpetual.*

Together  
 with the two  
 tribes manie  
 also of the  
 tene tribes  
 were reduced  
 from capti-  
 uitie. And  
 when Christ  
 came into this  
 world they  
 were more  
 readie to re-  
 ceive him,  
 then the other  
 two tribes.  
*Mat. 13. Mar. 6.  
 Luc. 4. Ioan. 4.*

**A**T THAT time, saith our Lord: I wil be the God of 1  
 all the kindredes of Israel, and they shal be my people.  
 † Thus saith our Lord: The people that remayned from the 2  
 sword, found grace in the desert: Israel shal goe to his rest.  
 † Our Lord hath appeared to me of long time. And in euerla- 3  
 sting charitie haue I loued thee, therefore haue I drawn thee,  
 taking compassion. † And I wil build thee againe, and thou 4  
 shalt be builded o virgin Israel: thou shalt yet be adorned with  
 thy timbrels, & shal goe forth in the quyre of them that play.  
 † Thou shalt yet plant vinyards in the mountaines of Samaria: 5  
 the planters shal plant, and til the time come, they shal not  
 make vintage: † because there shal be a day, wherein the 6  
 watchmen on mount Ephraim shal crie: Arise, and let vs goe  
 vp vnto Sion to the Lord our God. † Because thus saith our 7  
 Lord: Reioyce in gladnes o Iacob, and neye against the head  
 of the Gentiles: sound ye, and sing, and say: Saue o Lord thy  
 people the remnant of Israel. † Behold I wil bring them out 8  
 of the land of the North, and wil gather them from the endes  
 of the earth: among whom shal be the blinde and the lame,  
 the woman with childe, and she that beareth childe toge-  
 ther, a great companie of them that returne hither. † They 9  
 shal come in weepeing: and in mercie I wil reduce them: and  
 I wil bring them through the torrents of waters in a right  
 way, and they shal not stumble in it: because, I am become a  
 father to Israel, and Ephraim is my firstbegotten. † Heare 10  
 the word of our Lord ye Nations, & shew forth in the ilands,  
 that are farre of, and say: He that disperfed Israel, wil gather  
 him:

*Isa. 2.  
 Mich.  
 Zach.*

God wil also  
 shew his mer-  
 cie to the tene  
 tribes (signi-  
 fied by Ephra-  
 im) as a father  
 loveth his first  
 begotten.



- 11 him: and he wil keepe him as the pastour his flocke. † For  
 our Lord hath redeemed iacob, and he wil deliuer him out of  
 12 the hand of the mightier. † And they shal come, and shal  
 praise in mount Sion: and they shal runne together to the  
 good thinges of our Lord for the corne, and wine, and oile,  
 and the increase of cattel and heardes, and their soule shal be  
 13 as a watered garden, & they shal be hungrie no more. † Then  
 shal the virgin reioyce in the quyre, the youngmen and old  
 men together: and I wil turne their mourning into ioy, and  
 wil comfort them, and make them ioyful from their sorow.  
 14 † And I wil replenish the soule of the priestes with fatnes:  
 and my people shal be filled with my good thinges, saith our  
 15 Lord. † Thus saith our Lord: A voice of lamentation is heard  
 on high of the mourning, and weeping of: Rachel weeping  
 for her children, and refusing to be comforted for them, be-  
 16 cause they are not. † Thus saith our Lord: Let thy voice cease  
 from weeping, and thine eies from teares: because there is a  
 reward for thy worke, saith our Lord: and they shal returne  
 17 out of the land of the enemy. † And there is hope to thy last  
 endes, saith our Lord: and the children shal returne to their  
 18 borders. † Hearing I heard Ephraim going into trāsmigration:  
 Thou hast chastised me, and I am taught, as a young bullocke  
 not tamed. :: Conuert me, and :: I shal be conuerted: because  
 19 thou art the Lord my God. † For after thou didst conuert me  
 I did penance: and after thou didst shew vnto me, I stroke my  
 thigh: I am confounded, and ashamed, because I haue sustay-  
 20 ned the reproch of my youth. † Certes Ephraim is an hono-  
 rable sonne to me, certes a delicate childe: because since I  
 spake of him, as yet wil I remember him. Therefore are my  
 bowels troubled vpon him: pitying I wil pitie him, saith our  
 21 Lord. † Sette thee a watch tower, make vnto thee bitterness:  
 direct thy hart into the right way, wherein thou hast walked:  
 22 returne ô virgin Israel, returne to these thy cities. † How  
 long wilt thou be dissolute in deliciousnes ô wandring daugh-  
 ter? because our Lord hath created a new thing vpon the  
 23 earth: A WOMAN SHAL COMPASSE :: A MAN. † Thus  
 saith the Lord of hostes the God of Israel: As yet shalt they say  
 this word in the land of Iuda, and in the cities thereof, when  
 I shal conuert their captiuitie: Our Lord blesse thee the beauty  
 24 of iustice, the holie mountaine. † and Iudas and al his cities  
 shal dwel in it together: the husbandmen and they that drie

:: By Rachel the mother of Ioseph & Benjamin, are signified al the women of both kingdomes (Israel & Iuda) mourning the miseries of the captiuitie And particularly of the mothers lamenting the slaughter of their children nere Bethlehem. Mat. 2. :: Gods grace is the principal cause of iustification. :: Mans cooperation by free-will is the secundarie cause.

:: Christ in his mothers wombe in stature an infant: but in al perfection a man.



the flockes. † Because I haue inebriated the wearie soule: and  
 euerie hungrie soule I haue filled. † Therefore I was raised vp  
 as out of a sleepe, and I saw, and my sleepe was sweete to me.  
 † Behold the daies come, saith our Lord: and I wil sow the  
 house of Israel and the house of Iuda with: the seede of men,  
 and with the seede: of beastes. † And as I haue watched  
 vpon them, to plucke vp, and deface, and dissipate, & destroy,  
 and afflict: so wil I watch ouer them, to build, and to plant  
 them, saith our Lord. † In those daies they shal say no more:  
 The fathers did eate the bitter grape, and the teeth of the chil-  
 dren are set on edge. † But euerie one shal dye in his owne  
 iniquitie: euerie man that shal eate the sowre grape, his teeth  
 shal be on edge. † Behold the daies shal come, saith our Lord:  
 and I wil make a new couenant with the house of Israel and  
 the house of Iuda: † not according to the couenant, which I  
 made with their fathers in the day that I tooke their hand, to  
 bring them out of the Land of Ægypt: the couenāt which they  
 made voide, and I had the dominion of them, saith our Lord.  
 † But this shal be the couenant, that I wil make with the  
 house of Israel: after those daies saith our Lord: I wil geue my  
 law in their bowels, and in their hart I wil write it: and I wil  
 be their God, and they shal be my people. † And a man shal  
 no more teach his neighbour, and a man his brother, saying:  
 Know our Lord: for al shal know me from the least of them  
 euen to the greatest, saith our Lord: because I wil be propi-  
 cious to their iniquitie, and their sinne I wil remember no  
 more. † Thus saith our Lord, that geueth the sunne for the  
 light of the day, the order of the moone and of the starres,  
 for the light of the night: that troubleth the sea, and the waues  
 thereof doe found, the Lord of hostes is his name. † If these  
 lawes shal faile before me, saith our Lord: thee also: the seede  
 of Israel shal faile, that it be not a nation before me for euer.  
 † Thus saith our Lord: If the heauens aboue shal be able to  
 be measured, and the foundations of the earth beneth to be  
 searched out: I also wil cast away al the seede of Israel, for al  
 thinges, that they haue done, saith our Lord. † Behold the daies  
 come, saith our Lord: and the citie shal be built to our Lord  
 from the tower of Hananeel euen to the gate of the corner.  
 † And the rule of the measure shal goe out farther in his sight  
 vpon the litle hil Gareb: and it shal compasse Goatha, † and  
 al the valley of carcases, and of ashes, and al the countrie of  
 death,

God promi-  
 sed the Iewes  
 multiplica-  
 tion of men.  
 :: And of cattle  
 which were a  
 principal ri-  
 ches, as appea-  
 reth by the  
 word, pecunia  
 deriued of  
 pecus.

:: The seede of  
 Israel remai-  
 neth for euer;  
 not in the in-  
 credulous Ie-  
 wes (saith S.  
 Ierom) but in  
 those which  
 with the Apo-  
 stles, & by the  
 Apostles be-  
 lieue in Christ.

Isa. 54.

Ios. 6.

death, euen to the torrent of Cedron, and to the corner of the East gate of horses, the Holie of our Lord : shal not be plucked vp, and it shal no more be destroyed for euer.

## CHAP. XXXII.

*Nabuchodonosor besieging Ierusalem, Ieremie in prison 7. byeth by Gods commandment a field of his cosin. 17. Prajeth for the whole nation, reciting Gods former benefites, 26. Prophecietieth their captiuitie in Babylon, 30. for their idolatrie : 36. and delinerie from thence, 40. With a new conenant to serue God sincerely.*

**T**HE word that was made to Ieremie from our Lord :: in the tenth yeare of Sedecias the king of Iuda : the same is the eighteenth yeare of Nabuchodonosor. † Then the armie of the king of Babylon besieged Ierusalem: and Ieremie the prophet was shut vp in the court of the prison, that was in the house of the king of Iuda. † For Sedecias the king of Iuda had shut him vp, saying: Why doest thou prophetic, saying: Thus saith our Lord: Behold I wil geue this citie into the hand of the king of Babylon, and he shal take it? † And Sedecias the king of Iuda shal not escape out of the hand of the Chaldees: but he shal be deliuered into the handes of the king of Babylon: and he shal speake with him mouth to mouth, and his eies shal see his eies. † And he shal leade Sedecias into Babylon: and he shal be there til I visite him, saith our Lord. But if you wil fight against the Chaldees, you shal haue nothing prosperous. † And Ieremie said: The word of our Lord was made to me, saying: † Behold, Hanameel the sonne of Sellum thy cosin shal come to thee, saying: Bye vnto the my field, which is in Anathoth: for it apperteyneth to thee by kinred to bye it. † And Hanameel myne vnckles sonne came vnto me according to the word of our Lord to the enterie of the prison, and said to me: Possesse my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art nere of kinne to possesse it. And I vnderstood that it was the word of our Lord. † And I bought the field of Hanameel myne vnckles sonne, which is in Anathoth: and I weyed him the siluer, seven staters, and ten peeces of siluer. † And I wrote it in a booke, and signed it, and tooke witnesses: & I weighed the siluer in balance. † And I tooke the booke of the possession signed, and the stipulations, and the thinges ratified, and the signes on the out side.

¶ VWhen the citie was besieged, and Ieremie in prison prophetic that it should be taken, and subdued by the enimies, yet he bought landes, to signifie that in time they should be deliuered from captiuitie.

¶ Sedecias was brought to the king of Babylon in Reblath where they put out his eyes, & thence caried him blind to Babylon. 4. Reg. 25. and so coming to that citie he could not see it. Ezech. 12. 7. 13.



† And I gaue the booke of the possession to Baruch the sonne 12  
of Neri the sonne of Maasias in the sight of Hanameel my  
cosin, and in the sight of the witnesses, that were written in  
the booke of the purchase, & in the sight of al the Iewes, that  
sate in the court of the prison. † And I commanded Baruch 13  
before them, saying: † Thus saith the Lord of hostes the God 14  
of Israel: Take these bookes, this booke of the purchase  
signed, and this booke, that is open: and put them in an ear-  
then vessel, that they may continue manie daies. † For thus 15  
saith the Lord of hostes, the God of Israel: Yet shal houses, and  
fieldes, and vineyardes be possessed in this land. † And I prayed 16  
to our Lord, after that I deliuered the booke of the possession  
to Buruch the sonne of Neri, saying: † Alas, alas, alas, ô Lord 17  
God: behold thou hast made heauen and earth in thy great  
strength, and in thy stretched out arme: no word shal be hard  
to thee: † Which doest mercie on thousandes, and rendrest 18  
the iniquitie of the fathers into the bosome of their children  
after them. ô Most strong, great, & mightie, the Lord of hostes  
is thy name. † Great in counsel, and incomprehensible in co- 19  
gitation: whose eies are open vpon al the waies of the chil-  
dren of Adam, to render vnto euerie one according to his  
waies, and according to the fruite of his inuentions. † Which 20  
hast put signes and wonders in the land of Ægypt, euen vntil  
this day, and in Israel, and in men, and hast made thee a name  
as is this day. † And thou didest bring forth thy people Israel 21  
out of the Land of Ægypt, in signes, and in wonders, and in a  
strong hand, and in a stretched out arme, and in great terrour.  
† And thou gauest them this land, which thou swarest to their 22  
fathers, that thou wouldst geue them a land flowing with  
milke and honie. † And they entered in, and possessed it: and 23  
they obeyed not thy voice, and in thy law they walked not: al  
that thou didst command them to doe, they did not: and al  
these euils are befallen them. † Behold munitions are built 24  
against the citie, that it may be taken: and the citie is geuen  
into the handes of the Chaldees, which fight against it, at the  
presence of the sword, and of famine, and of pestilence: and  
what thinges soeuer thou hast spoken, are come to passe, as  
thy self seest. † And sayst thou to me ô Lord God: Bye the field 25  
for siluer, and take witnesses, whereas the citie is geuen into  
the handes of the Chaldees? † And the word of our Lord was 26  
made to Ieremie, saying: † Behold I am the Lord the God of 27  
al flesh:

Exo 34.

:: By the force  
of the sword,  
famine, & pe-  
stilence. as Ps.  
59. v. 6. that  
they flee from the  
face of the bery.



- 28 al flesh : shal anie word be hard for me ? † Therefore thus saith  
our Lord : Behold I wil deliuer this citie into the handes of  
the Chaldees, and into the handes of the king of Babylon,  
29 and they shal take it. † And the Chaldees shal come fighting  
against this citie, and shal set in on fire, and burne it, and the  
houses, in whose toppes they did sacrifice to Baal, and offered  
30 libaments to strange goddes to prouoke me vnto wrath. † For  
the children of Israel, and the children of Iuda were conti-  
nually doeing euil in myne eies :: from their youth : the chil-  
dren of Israel which euen vntil this present exasperate me in  
31 the worke of their handes, saith our Lord. † Because in furie  
and in myne indignation this citie is made to me, from the  
day that they builded it, vntil this day, wherein it shal be taken  
32 out of my sight. † For the malice of the children of Israel,  
and of the children of Iuda, which they haue done prouoking  
me to wrath, they and their kinges, their princes, and their  
priestes, and their prophets, the men of Iuda and the inhabi-  
33 tants of Ierusalem. † And they haue turned the backes to me,  
and not the faces : when I taught them early, and instructed  
them, and they would not heare that they might take disci-  
pline. † And they haue set their idols in the house, wherein  
34 my name is inuocated, that they might pollure it. † And they  
35 haue built the excelses of Baal, which are in the valley of the  
sonne of Ennom, that they might consecrate their sonnes and  
their daughters to Moloch : which I commanded them nor,  
neither hath it ascended into my hart, that they should doe  
36 this abomination, and bring Iuda into sinne. † And now for  
these thinges, thus saith our Lord the God of Israel to this  
citie, whereof you say that it is deliuered into the handes of  
the king of Babylon in sword, and in famine, & in pestilence.  
37 † Behold :: I wil gather them together out of al landes, to  
which I haue cast them out in my furie, and in my wrath, and  
in my great indignation : and I wil bring them againe into this  
38 place, and wil make them dwel confidently. † And they shal  
39 be my people, and I wil be their God. † And I wil geue them  
one hart, and one way, that they may feare me al daies : and it  
may be wel with them, and with their children after them.  
40 † And I wil make an euerlasting couenant with them : and  
wil not cease to doe them good : and I wil geue my feare in  
41 their hart, that they reuolt not from me. † And I wil reioyce  
vpon them, when I shal doe them good : and I wil plant them

:: VVhen they  
were in the  
vvildernes  
newly deliue-  
red from Æ-  
gypt, they  
committed  
manie hai-  
nous crimes:  
in murmuring  
schisme, idola-  
trie, and other  
carnal & spiri-  
tual sinnes.

:: Lest anie  
should thinke  
that by Gods  
iust and seuer  
punishment,  
or by anie re-  
uolting from  
his seruice the  
Church might  
be vterly de-  
stroyed, he stil  
promiseth  
mercies to-  
in this

wards the reliques of his people, that they shal neuer alsaile, but continue til the Redeemer of mankind Christ shal come. And much lesse shal Christs Church euer faile at his coming.

in this land in truth in my whole hart and in al my soule. † Because thus saith our Lord: As I haue brought vpon this people al this great euil: so wil I bring vpon them al the good, that I speake to them. † And the fieldes shal be possessed in this land: whereof you say that it is desolate, because there is remayning no man nor beast, and it is giuen into the handes of the Chaldees. † The fieldes shal be bought for money, and shal be written in a booke, and the signe shal be stamped on, and a witnes shal be taken, in the land of Benjamin, and round about Ierusalem, in the cities of Iuda, and in the cities on the mountaines, and in the champaine cities, and in the cities that are toward the South: because I wil conuert their captiuitie, saith our Lord.

## CHAP. XXXIII.

*God promisseth remission of finnes: 10. reduction from captiuitie, & manie other benefites. 14. He wil geue iudgement and iustice in Dauid (Christ) whose throne (the Church) 19. shal be glorious. 24. and permanent.*

∴ Besides manie other reuelations, this prophet had two visions in prison, in confirmation that God would conserue his people and Church for euer, notwithstanding their manifold great finnes & great affliction and destruction of manie for the same.

AND the word of our Lord was made to Ieremie ∴ the first time, when as yet he was shut yp in the court of the prison, saying: † Thus saith our Lord that wil doe, and wil forme it, and prepare it, the Lord is his name. † Crie vnto me, and I wil heare thee: and I wil tel thee great thinges, and and firme thinges which thou knowest not. † Because thus saith our Lord the God of Israel to the houses of this citie, and to the houses of king of Iuda which are destroyed, and to the munitions, and to the sword † of them that come to fight with the Chaldees, and to fill them with the carcasses of the men, whom I haue stricken in my fame and in myne indignation, hiding my face from this citie because of al their malice. † Behold I wil bring to them a scurre and health, and wil cure them: and I wil reuele vnto them the prayer of peace and truth. † And I wil conuert the conuersion of Iuda, & the conuersion of Ierusalem: & wil build them as from the beginning. † And I wil cleanse them from al their iniquitie, wherein they haue sinned to me: & I wil be propitious to al their iniquities, wherein they haue sinned to me, & despised me. † And it shal be to me a name, & a ioy, and a praise, and an exultation to al the nations of the earth, that shal heare al the good thinges, which I wil doe to them: and they shal feare, and be troubled in al the good thinges, & in al the peace, that I wil make to them.

† Thus



- 10 † Thus saith our Lord: Yet there shal be heard in this place  
 (which you say is desolate, because there is neither man nor  
 beast: in the cities of Iuda, and without Ierusalem; which are  
 desolate without man, and without inhabiter; and without  
 11 beast) † the voice of ioy and the voice of gladnes, the voice  
 of the bridegroom and the voice of the bride, the voice of  
 them that say: Confesse ye to the Lord of hostes, because our  
 Lord is good, because his mercie is for euer: and of them  
 that carie vowes into the house of our Lord. For I wil bring  
 backe the conuersion of the land as from the beginning, saith  
 12 our Lord. † Thus saith the Lord of hostes: Yet there shal be  
 in this desolate place without man, and without beast, and in  
 al the cities thereof, an habitation of pastours of the resting  
 13 flockes. † In the cities on the mountaines, and in the cham-  
 paine cities, and in the cities that are toward the South: and  
 in the land of Benjamin, and round about Ierusalem, and in  
 the cities of Iuda there shal yet passe flockes, at the hand of  
 14 him that numbred them, saith our Lord. † Behold the daies  
 shal come, saith our Lord, and :: I wil raise vp the good word,  
 that I haue spoken to the house of Israel, and to the house of  
 15 Iuda. † In those daies, and in that time, I wil make :: the spring  
 of iustice to bud forth vnto Dauid: and he shal doe iudgement  
 16 and iustice in the earth. † In those daies shal Iuda be saued, and  
 Ierusalem shal dwell confidently: & this is the name, that they  
 17 shal cal him; The Lord of our iust one. † Because thus saith  
 our Lord: :: There shal not faile of Dauid a man, to sitte vpon  
 18 the throne of the house of Israel. † And of the Priestes and  
 Leuites there shal not faile from before my face a man, to  
 offer :: holocaustes, and to burne sacrifice, and to kil victimes  
 19 al daies. † And the word of our Lord was made to Ieremie,  
 20 saying: † Thus saith our Lord: If my couenant with the day  
 can be made voide, and my couenant with the night, that there  
 21 be not day and night in their time: † also my couenant may  
 be made voide with Dauid my seruant, that there be not of  
 him a sonne to reigne in his throne, and Leuites and Priestes  
 22 my ministers. † Euen as the starres of heauen can not be num-  
 bred, and the sand of the sea be measured: so wil I multiplie  
 the seede of Dauid my seruant, and the Leuites my ministers.  
 23 † And the word of our Lord was made to Ieremie, saying:  
 24 † Hast thou not seene what this people hath spoken, saying:  
 The :: two kinreds, which our Lord had chofen, are cast of:

An euident  
 prophetic and  
 promise of  
 Christ.  
 :: Borne of the  
 seede of Da-  
 uid.

Dauids pro-  
 genieshal con-  
 tinue vnto  
 Christ: whose  
 kingdom,  
 vvhich is his  
 Church, shal  
 haue no end.  
*Luc. i. v. 33. Psal.*  
*88. v. 30.*

S Hypolitus  
 and al ancient  
 Fathers teach  
 that the holie  
 Eucharist is  
 the cōplement  
 of al sacrifices  
 of the old Te-  
 stament.

:: Gods most  
 special proui-



dence blessed  
the families of  
Dauid and Aa-  
ron aboue al  
other kinreds.

and they haue despised my people, because it is no more a Na-  
tion before them: † Thus saith our Lord: If I haue not set 25  
my couenant betwen day and night, and lawes to heauen and  
earth: † surely I wil also cast of the seede of Iacob, and of 26  
Dauid my seruant, that I take not of his seede princes of the  
seede of Abraham, Isaac, and Iacob. For I wil bring backe  
their conuerſion, and wil haue mercie on them.

### CHAP. XXXIII.

*King Sedecias shal ſal into the handes of Nabuchodonosor, and Ieruſalem  
shal be burned: 8. because he hath broken the couenant, of releaſing  
Iewes from bondage, 14. in the ſeuenth yeare; and contrarie to parti-  
cular promiſe of obſeruing that law.*

**T**HE word that was made to Ieremie from our Lord, 1  
when Nabuchodonosor the king of Babylon, and al his  
armie, and al the kingdoms of the earth that were vnder the  
power of his hand, & al the peoples made warre against Ieru-  
ſalem & against al the cities thereof, ſaying: † Thus saith our 2  
Lord the God of Iſrael: Goe, & ſpeake to Sedecias the king of  
Iuda: & thou shalt ſay to him: Thus saith our Lord: Behold I  
wil deliuer this citie into the handes of the king of Babylon, &  
he ſhal burne it with fire. † And thou shalt not eſcape out of his 3  
hand: but by taking thou shalt be taken, & thou shalt be deliue  
red into his hand: and :: thine eies ſhal ſee the eyes of the king  
of Babylon, and his mouth ſhal ſpeake with thy mouth, and  
thou shalt enter into Babylon. † But yet heare the word of 4  
our Lord o Sedecias king of Iuda: Thus saith our Lord to thee:  
Thou shalt not dye by the ſword, † but thou shalt dye in 5  
peace, and according to the burninges of thy fathers the for-  
mer kings that haue bene before thee, ſo ſhal they burne  
thee: and, Alas Lord, ſhal they mourne for thee: because I  
haue ſpoken the word, ſaith our Lord. † And Ieremie the 6  
prophet ſpake al theſe wordes to Sedecias the king of Iuda in  
Ieruſalem. † And the armie of the king of Babylon fought 7  
against Ieruſalem, and against al the cities of Iuda, that were  
remayning, against Lachis, and against Azecha: for theſe re-  
mained of the cities of Iuda, ſenſed cities. † The word that 8  
was made to Ieremie from our Lord, after that king Sedecias  
made a couenant with al the people in Ieruſalem, proclay-  
ming: † That euerie one ſhould diſmiſſe his ſeruant, & euerie 9  
one his handmayd; the Hebrew man and the Hebrew woman  
free:

† See ch. 32. v.  
4. & 4. Reg. 25.  
7. 7.

- free: and that they should not haue dominion ouer them, that  
 10 is, on a Iewe and his brother. † Al the princes therefore heard,  
 and al the people which, had made the couenant; that euerie  
 man should dismisſe his ſeruant, and euerie man his handmaide  
 free, and should no more haue dominion ouer them: they  
 11 heard therefore, and diſmiſſed them. † And :: they turned *Reciduation*  
 afterwards: and drew their ſeruants and their handmaids back *into ſinnes af-*  
 againe, whom they had diſmiſt free, and brought them into *ter remiſſion,*  
 12 ſubiectiō as men ſeruants, and wemen ſeruantes. † And the *offendeth God*  
 word of our Lord was made to Ieremie from our Lord, ſaying: *more then the*  
 13 † Thus ſaith our Lord the God of Iſrael: I made a couenant *former ſinnes,*  
 with your fathers in the day, that I brought them out of the *as our Sauour*  
 14 Land of Egypt, from the houſe of bondage, ſaying: † When *teacheth by a*  
 ſeuē yeares ſhal be accompliſhed, let euerie man diſmiſſe his *parable. Ma. 18.*  
 brother an Hebrew, that was ſold to him, and he ſhal ſerue  
 thee ſix yeares: and thou ſhalt diſmiſſe him free from thee:  
 and your fathers haue not heard me, nor inclined their eare.  
 15 † And you were conuerted this day, & did that which is right  
 in myne eyes, that you proclaymed libertie euerie one to his  
 freind: and you made a couenant in my ſight, in the houſe,  
 16 wherein my name is inuocated vpon it. † And you are retur-  
 ned, and haue deſiled my name: and you haue brought backe  
 againe euerie man his ſeruant, and euerie man his handmayde,  
 whom you had diſmiſt to be free, and of their owne iuriſdi-  
 ction: and you haue brought them into ſubiectiō to be your  
 17 ſeruants and handmaydes. † Therefore thus ſaith our Lord:  
 You haue not heard me, to proclaime libertie euerie man to  
 his brother, and euerie one to his freind: behold I proclaime  
 vnto you libertie, ſaith our Lord, to the ſword, to the peſti-  
 18 lence, and to famine: and I wil geue you into commotion to  
 tranſgreſſe my couenant, and haue not obſerued the wordes  
 of the couenant, wherevnto they conſented in my ſight, the  
 caſe which they did cut into two partes, and paſſed betwen  
 19 the diuiſions thereof. † The princes of Iuda and the princes  
 of Ieruſalem, the eunuches, and the prieſtes, and al the people  
 of the land that paſſed betwene the diuiſions of the caſe.  
 20 † And I wil geue them into the handes of their enemies, and  
 into the handes of them that ſecke their life: & their carcaſſe  
 ſhal be for meate to the foules of the ayre, and to the beaſtes  
 21 of the earth. † And Sedecias the king of Iuda, and his princes



∴ God was not  
the cause of  
the Babylonian  
crueltie,  
but permitted  
and directed  
the same to pu  
nish the Iewes.

I wil geue into the handes of their enemies, & into the handes of them that seeke their liues, and into the handes of the armies of the king of Babylon, which are retired from you. † Behold I ∴ command, saith our Lord, and I wil bring them 12  
again into this citie, and they shal fight against it, and take it, and burne it with fire: and the cities of Iuda I wil geue into desolation, because there is not an inhabitant.

## CHAP. XXXV.

*By example of the Rechabites voluntarily keeping their fathers rule, 12. God expostulateth with the people that kepe not his preceptes; 17. denouncing that they shal be punished, and the Rechabites rewarded.*

∴ Here againe it appeareth that the prophet obserueth not the order of time in vvriting his visions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

∴ This Ionadab was a man of powre & estimation, very familiar with Iehu king of Israel. 4. Reg. 10. v. 15.  
∴ The Rechabites descended not of Israel, but of Iethro a Madianite, Moyses father in law: as both Hebrew & Latin Doctors hold by tradition.

THE word, that was made to Ieremie from our Lord in 1  
the dayes ∴ of Ioakim the sonne of Iosias the king of Iuda, saying: † Goe to the house of the Rechabites: and 2  
speake to them, & thou shalt bring them into the house of our Lord, into one chamber of the treasures, and thou shalt geue them wine to drinke. † And I tooke Iezonias the sonne of Ie- 3  
remias the sonne of Habasias, and his bretheren, and al his sonnes, and the whole house of the Rechabites. † And I 4  
brought them into the house of our Lord, to the treasure house of the sonnes of Hanan, the sonne of Iegedelias the man of God, which was by the treasure house of the princes, about the treasure of Maasias the sonne of Sellum, who was keeper of the entrie. † And I set before the sonnes of the 5  
house of the Rechabites goblets ful of wine, and cuppes: and I said to them: Drinke ye wine. † Who answered: We wil not 6  
drinke wine: because ∴ Ionadab the sonne of Rechab, our father, commanded vs, saying: You shal not drinke wine, you and your children for euer. † And you shal not build house, 7  
and you shal not sow seede, and you shal not plant vineyardes, nor haue anie: but you shal dwel in tabernacles al your daies, that you may liue manie daies vpon the face of the land, wher- 8  
in you are ∴ strangers. † We therefore haue obeyed the voice of Ionadab the sonne of Rechab, our father, in al thinges that he commanded vs: so that we dranke not anie wine al our 9  
daies: we and our wiues, our sonnes & our daughters. † And we builded not houses to inhabite, and vineyard, and filde, and seede we haue not had: † but we haue dwelt in tabernacles, 10  
and haue bene obedient according to al thinges, that Ionadab our father commanded vs. † But when Nabuchodonosor the 11  
king



- king of Babylon was come vpon to our Land, we said: :: Come, and let vs goe into Ierusalem from the face of the host of the Chaldees, and from the face of the host of Syria: and we haue  
 12 taried in Ierusalem. † And the word of our Lord was made  
 13 to Ieremie, saying: † Thus saith the Lord of hostes the God of Israel: Goe, & say to the men of Iuda, and to the inhabitants  
 of Ierusalem: Why wil you not receiue discipline, to obey my  
 14 wordes, saith our Lord? † :: The wordes of Ionadab the sonne of Rechab haue preuailed, which he commanded his  
 sonnes not to drinke wine: and they haue not drunke vntil  
 this day, because they haue obeyed the commandment of their  
 father: but I haue spoken to you, early rysing and speakeing,  
 15 and you haue not obeyed me. † And I haue sent to you al my  
 seruants the prophetes, rising early, and sending and saying:  
 Returne ye euerie one from his most wicked way, and make  
 your studies good: and solow not strange goddes, nor wor-  
 ship them, and you shal dwell in the land, which I gaue you  
 and your fathers: and you haue not inclined your eare, nor  
 16 heard me. † The children therefore of Ionadab the sonne of  
 Rechab haue firmly kept the precept of their father, which  
 he commanded them: but this people hath not obeyed me.  
 17 † Therefore thus saith the Lord of hostes, the God of Israel:  
 Behold, I wil bring vpon Iuda, and vpon al the inhabitants of  
 Ierusalem al the affliction, which I haue spoken against them,  
 because I haue spoken to them, and they haue not heard: I  
 18 haue called them, and they haue not answered me. † But to  
 the house of the Rechabites Ieremie said: Thus saith the  
 Lord of hostes the God of Israel: For that you haue obeyed  
 the commandment of Ionadab your father, and haue kept al  
 his commandments, and haue done al thinges, that he com-  
 19 manded you: † Therefore thus saith the Lord of hostes the  
 God of Israel: There shal not want a man of the stocke of  
 Ionadab the sonne of Rechab, standing in my sight al daies.

:: In case of ne-  
 cessitie they  
 entered into  
 the city, other-  
 wise remained  
 in tentes.

:: Seing these  
 religious Re-  
 chabites obser-  
 ued obedient-  
 ly the rule of  
 their father &  
 founder, in  
 vworkes of su-  
 pererogation,  
 otherwise not  
 commanded:  
 much more al  
 are bound to  
 kepe Gods  
 command-  
 ments,

## ANNOTATIONS. CHAP. XXXV.

1. *The house of Rechabites.* ] VVe haue here (according to the state of Gods Church in the old Testament) a cleare example of religious life, by professing and performing good workes of supererogation, not commanded by God, but piously instituted by a holie man called Ionadab. VWhich, not only himself, and his proper children, but also their posteritie manie ages after him, voluntarily obserued by a prescript Rule: Not to builde houses, nor dwell in anie (but in tentes) nor to sow seede, nor to plant, nor haue viyardes, nor to drinke

Religious Or-  
 ders in the old  
 Testament.

The rule of Rechabites differed from the Nazareites & children of the Prophetes. They were figures of more perfect orders in the Church of Christ.

Diuers kindes of Religious Orders.

wine. A like rule but not the same in al pointes, was prescribed by God himself (Num. 6.) for such as would voluntarily embrace it. And Elias and Elizeas with their disciples obserued an other forme of religious life: as appeareth, 4. Reg. 1. 2. &c. Al which vvere figures of more perfect Religious Orders in the Church of Christ, consisting in three essentiall vowes, of voluntarie Pouertie, Chastitie, and Obedience: not commanded but commended, and for the better attayning to perfection counseled by our Saviour; vvhof they are called Euangelical Counsels, obserued by the Apostles, leauing al their worldlie substance, and al desire of hauing anie proper possessions: such also as had wiues leauing them, the rest not marrying; & al renouncing their owne willes, subiected the same to Christs wil; *following him*. V whose example others imitating, this holie maner of life hath stil continued in the Church, as is euident by the Ecclesiastical histories euen from the Apostles time. But al obserued not the same particular rules, nor were called by the same titles. For as in the time of Moyles law, some were called Nazareites; some the Children of the Prophetes; and some Rechabites, after the name of their founders father Rechab, a renowned godlie man: so now some are called Eremites, some Monkes, some Freares, and some Religious Clerkes. And of ech of these kindes, diuers sortes are distinguished by varietie of rules, habites, special functions, and titles either of their first Institutors, or of the Institutes themselves, or of the places, or other occasions. As Carmelites, Augustines (as wel Monkes, as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Iesuites, Theatines, Capuchines, and the like. As also manie distinct Orders of Nunnes. But none of them al differ from the rest, nor from other Catholique Christians in pointes of faith: nor make anie Sectes of Religion, as Heretikes ridiculously obiekt. For al beleue and confesse the self same Catholique Faith, in al the Articles therof; al vse and acknowledge the same, and no other holie Sacraments; and al are vnited in one vniuersal Church; vnder one visible Head: Euerie Order good and holie in their profession; & al together excellently adorning the whole bodie with sacred semelic varieties, make the same vniuersal Church more glorious.

Mat. 19.  
7. 12. 21.  
Luc 18.  
7. 22.

Psal. 44.  
7. 11. 15.

Varieties of Religious Orders make no difference in Catholique Religion. But do much adorne the whole Church.

### CHAP. XXXVI.

*Jeremie in prison sendeth Baruch by Gods commandment, to read a booke of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they informe the king: 21. who hearing part therof, causeth the booke to be burned: 26. and commandeth to apprehend Baruch, and Jeremie. 27. The booke is writte againe by them with addition of more.*

:: Besides preaching, which the euil disposed did either not duly regard, or quickly forget, God commanded that his wil

**A**ND it came to passe in the fourth yeare of Ioakim, the 1 sonne of Iosias king of Iuda: this word was made to Jeremie from our Lord, saying: † Take :: a volume of a booke 2 and thou shalt write in it al the wordes, that I haue spoken to thee against Israel and Iuda, & against al Nations since the day that I spake to thee, from the daies of Iosias euen to this day. † If perhaps the house of Iuda hearing al the euils, that I meane; 3 to doe vnto them, let euerie man returne from his most wicked



- wicked way: and I wil be propitious to their iniquitie, and  
 4 to their sinne. † Ieremie therefore called Baruch the sonne  
 of Nerias: and Baruch wrote from the mouth of Ieremie al  
 the wordes of our Lord, which he spake to him, in the volume  
 5 of the booke. † And Ieremie commanded Baruch, saying:  
 I am :: shut vp, neither am I able to goe into the house of our  
 6 Lord. † Goe thou in therefore, and read out of the volume,  
 wherein thou hast written from my mouth the wordes of our  
 Lord, in the hearing of al the people in the house of our Lord  
 on the fasting day: moreouer also in the hearing of al Iuda,  
 which come out of their cities, thou shalt read it to them:  
 7 † if perhaps their prayer may fal in the sight of our Lord, and  
 euerie one returne from his most wicked way: because great  
 is the furie & indignation, which our Lord hath spoken against  
 8 this people. † And Baruch the sonne of Nerias did according  
 to al thinges, that Ieremie the prophet had commanded him,  
 reading out of the volume the wordes of our Lord in the  
 9 house of our Lord. † And it came to passe in the fifth yeare  
 of Ioakim the sonne of Iosias the king of Iuda, in the ninth  
 moneth: they proclaymed a fast in the sight of our Lord to al  
 the people in Ierusalem, and to al the multitude, that was  
 10 flocked together out of the cities of Iuda in Ierusalem. † And  
 Baruch redde out of the wordes of Ieremie in the house of our  
 Lord, in the tresurie of Gamarias the sonne of Saphan the  
 scribe, in the higher court, in the entrie of the new gate of  
 11 the house of our Lord, al the people hearing it. † And when  
 Micheas the sonne of Gamarias the sonne of Saphan had heard  
 12 al the wordes of our Lord out of the booke: † he went downe  
 into the kings house to the tresurie of the scribe: and behold  
 al the princes sate there, Elisama the scribe, and Dalaias the  
 sonne of Semeias, and Elnathan the sonne of Achobor: and  
 Gamarias the sonne of Saphan, & Sedecias the sonne of Ha-  
 13 nanias, and al the princes. † And Micheas told them al the  
 wordes that he had heard Baruch reading out of the volume  
 14 in the eares of the people. † Al the princes therefore sent to  
 Baruch, Iudi the sonne of Nathanias, the sonne of Selemias,  
 the sonne of Chusi, saying: Take in thy hand the volume, out  
 of which thou hast redde in the hearing of the people, and  
 come. Baruch therefore the sonne of Nerias tooke the vo-  
 15 lume in his hand, and came to them. † And they said to him:  
 Sitte, & reade these thinges in our eares. And Baruch redde in  
 their

should also be  
 written, for a  
 perpetual ad-  
 monition, if  
 they would  
 read it, or  
 heare it redde,  
 and for a testi-  
 monie against  
 them, and a  
 warning to o-  
 thers.  
 :: He was not  
 now in prison;  
 for (v. 19.) cer-  
 taine noble  
 men of the  
 court aduised  
 both Baruch  
 and him to  
 hide them  
 selues; but kept  
 himself close  
 in some secret  
 place; as most  
 Priestes do  
 now in Eng-  
 land, that they  
 may better ex-  
 ercise their  
 function, then  
 if they were  
 in the persecu-  
 tors handes.



their eares. † Therefore when they had heard al the wordes, 16  
 they were astonied euerie one toward his neighbour, and they  
 sayd to Baruch : We must tel the king al these wordes. † And 17  
 they asked him, saying: Tel vs how didest thou write al these  
 wordes from his mouth. † And Baruch sayd to them: From his 18  
 mouth he spake as it were reading vnto me al these wordes :  
 and I wrote in a volume with inke. † And the princes sayd to 19  
 Baruch : Goe, and be hidde thou and Ieremie, and let no man  
 know where you are. † And they went to the king into the 20  
 court : moreouer they layde vp the volume in the treasurie  
 of Elisama the scribe : and they tolde al the wordes in the  
 hearing of the king. † And the king sent Iudi, that he 21  
 should take the volume : who taking it out of the treasurie  
 of Elisama the scribe, redde it, the king hearing, and al the  
 princes, that stood about the king. † And the king sate in the 22  
 winter house in the ninth moneth : and there was an hearth  
 set before him ful of burning coles. † And when Iudi had 23  
 redde three or foure pages, :: he cut it with the penknife of  
 a scribe : and he cast it into the fire, that was vpon the hearth,  
 til al the volume was consumed with the fyre, that was on 24  
 the hearth. † And the king and al his seruants, that heard al 25  
 these wordes, did not feare, nor rent their garments. † But  
 yet Elnathan, and Dalaias, and Gamarias gaynesaid the king,  
 not to burne the booke : and he heard them not. † And the 26  
 king commanded Ieremiel the sonne of Amelech, and Saraias  
 the sonne of Ezriel, and Selemias the sonne of Abdeel, that  
 they should apprehend Baruch the scribe, and Ieremie the  
 Prophet : but :: our Lord hid them. † And the word of our 27  
 Lord was made to Ieremie the Prophet, after that the king  
 had burnt the volume and the wordes, that Baruch had writ-  
 ten from the mouth of Ieremie, saying : † Againe take an 28  
 other volume : and write in it al the former wordes, that  
 were in the first volume, which Ioakim the king of Iuda hath  
 burnt. † And to Ioakim the king of Iuda thou shalt say: Thus 29  
 saith our Lord: Thou hast burnt that volume, saying: Why  
 hast thou written in it telling: The king of Babylon wil  
 come in hast, and wil waste this land : and he wil make man  
 and beast, to cease out of it? † Therefore thus saith our Lord 30  
 against Ioakim the king of Iuda: :: There shal not be of him to  
 sitte vpon the throne of Dauid : and his carcassee shal be cast  
 forth to the heate by day, and to the frost by night. † And I wil 31  
 visite

:: The secreta-  
 ric cut out the  
 leaues and  
 burnt them by  
 the kings com-  
 mandment: as  
 appeareth.  
 7. 25. &c.

:: God did not  
 translate them  
 to an other  
 place, but they  
 hyding them  
 selues by Gods  
 direction, the  
 searchers  
 could not  
 finde them.

:: His sonne  
 Iechonias rei-  
 gned but three  
 monethes :  
 which is coun-  
 ted as no reig-  
 ne. Theodoret.

visit against him, and against his seed, and against his seruants their iniquities, and I wil bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iuda al the euil, that I haue spoken to them: and they haue not heard.

32 † And Ieremie tooke an other volume, and gaue it to Baruch the sonne of Nerias the scribe: who wrote in it from the mouth of Ieremie al the wordes of the booke, which Ioakim the king of Iuda had burnt with fire: and there were added moreouer manie moe wordes, then had bene before.

Nor anie of his issue in wordlie glorie, as their predecessors had reigned: S. Tho. p. 3. q. 35. a. 2. ad. 3.

## CHAP. XXXVII.

*Sedecias appointed by the king of Babylon to reigne in Iuda, requesteth Ieremias prayers. 4. The Chaldees besieging Ierusalem, and hearing that the Egyptians come against them, part away. 5. But Ieremie prophesieth that they wil returne, and burne Ierusalem. 10. For which he is imprisoned. 16. After manie dayes the king examineth him of his prophecie, who stil affirming the same, 20. is kept in the entrie of the prison.*

1. **A**ND king Sedecias the sonne of Iosias reigned for Iechonias the sonne of Ioakim: whom Nabuchodonosor the king of Babylon made king in the Land of Iuda.

2 † And he obeyed not, he and his seruants, and the people of the land the wordes of our Lord, that he spake in the hand of Ieremie the prophet. † And king Sedecias sent Iuchal the sonne of Selemias, and Sophonias the sonne of Maasias priest to Ieremie the prophet, saying: :: Pray the Lord our God for vs.

4 † And Ieremie walked freely in the middes of the people: for they had not cast him into ward in prison. Therefore the armie of Pharaos came out of Ægypt: and the Chaldees that besieged Ierusalem, hearing such rydings, retyred from Ierusalem.

5 † And the word of our Lord was made to Ieremie the prophet, saying: † Thus saith our Lord the God of Israel: Thus shal you say to the king of Iuda, which sent you to demand of me: Behold the armie of Pharaos, which is come forth to helpe you, shal returne into his land into Ægypt.

7 † And the Chaldees shal returne, and make warre against this citie, and take it, and burne it with fire. † Thus saith our Lord: Deceiue not your soules, saying: The Chaldees going shal goe away, and retyre from vs, because they shal not goe away. † But if you shal strike al the host of the Chaldees, that fight against you, and there be left of them some wounded: euerie one shal rise vp out of his tent, and shal burne this

:: As Herod dealt afterwards with S. Iohn Baptist: so this king esteemed, reuerenced, and feared Ieremie, and yet persecuted him.



citie with fire; † Therefore when the armie of the Chal- 10  
dees was retyred from Ierusalem, because of Pharaos armie.  
† Ieremie went out of Ierusalem to goe into the land of 11  
Beniamin, and to diuide possession there in the sight of the  
citizens. † And when he was come to the gate of Beniamin, 12  
there was there the keeper of the gate by course, one named  
Ierias, the sonne of Selemias, the sonne of Hananias: and he  
apprehended Ieremie the prophet, saying: :: Thou fleest to  
the Chaldees. † And Ieremie answered: It is not so, I flee not 13  
to the Chaldees. And he heard him not; but tooke Ieremie,  
and brought him to the princes. † For which thing the princes 14  
being angrie against Ieremie, they beare him, and cast him  
into the prison that was in the house of Jonathan the scribe:  
for he was chiefe ouer the prison. † Ieremie therefore went 15  
into the house of the lake, and into the dungeon: and Iere-  
mie sate there manie daies. † But Sedecias the king sending 16  
tooke him: and demanded of him in his house secretly, and  
said: Thinkest thou the word is from our Lord? And Ieremie  
said: It is. And he said: Thou shalt be deliuered into the han-  
des of the king of Babylon. † And Ieremie said to king Se- 17  
decias, what haue I sinned against thee, and thy seruants, and  
thy people; that thou hast cast me into the prison house?  
† Where are your prophetes that did prophecie to you, and 18  
said: The king of Babylon shal not come vpon you and vpon  
this land? † Now therefore heare I beseech thee my Lord 19  
king: let my petition be auailable in thy sight: and send me  
not back into the house of Jonathan the scribe, lest I dye  
there. † King Sedecias therefore commanded that Ieremie 20  
should be committed in the entrie of the prison: and there  
should be geuen him a peece of bread euerie day, beside  
brothe, til al the bread were spent out of the citie: and Ie-  
remie remayned in the entrie of the prison.

## CHAP. XXXVIII.

*The nobles being offended with Ieremies preaching, sollicite to haue him  
slaine: 5. the king putting him in their handes, they cast him into a  
dyrtie dongeon, 7. from whence at the instance of Abdemelech an  
Ethiopian, he is drawen forth, 14. and hauing licence to speake, he  
adviseth the king to yeld himself to the Chaldees, so he and the citie  
shal be safe: 18. otherwise shal be taken captiue, 24. which the king  
commandeth him to kepe secrete.*

∴ It is an old  
deuise of per-  
secuters to  
pretend false  
causes against  
the innocent;  
so Iulian the  
Apostata char-  
ged Cristian  
Catholiques,  
with treason  
and sedition.  
*Hist. tripart.  
li. 6. c. 27.* so  
did also the Ar-  
rians, Vandals,  
& other here-  
tiques against  
Catholiques.  
*as Rastinus and  
Victor testifie.*



1 **A**ND Saphatias the sonne of Mathan, and Gedelias the  
sonne of Phassur, and Iuchial the sonne of Selemias,  
and Phassur the sonne of Melchias heard the wordes, that  
2 Ieremie spake to al the people, saying: † Thus saith our  
Lord: Whosoever shall remaine in this citie, shall dye by  
3 sword, and famine, and pestilence: but he that shall flee to  
the Chaldees, shall liue; and his life shall be safe and a liuing;  
4 † Thus saith our Lord: By deliuering this citie shall be deli-  
uered into the hand of the armie of the king of Babylon,  
and he shall take it. † And the princes said to the king: We  
desire thee that this man may be put to death: for of purpose  
he weakeneth the handes of the men of warre, that are  
5 remainyng in this citie; and the handes of the people,  
speaking to them according to these wordes: for this man  
6 seeketh not peace to this people, but euil. † And king Se-  
decias said: Behold he is in your handes: for it is not lawfull  
for the king to denie you anie thing. † They therefore tooke  
7 Ieremie, and cast him into the lake of Melchias the sonne  
of Amelech, which was in the entrie of the prison: and they  
8 let downe Ieremie by ropes into the lake, wherein there was  
no water, but myre. Ieremie therefore sunke downe into the  
9 myre. † But Abdemelech the Æthiopian an eunuch, that  
was in the kings house, heard that they had cast Ieremie  
10 into the lake: moreouer the king sate in the gate of Benjamin.  
And Abdemelech went out of the kings house, and spake to  
11 the king, saying: † My Lord king, these men haue done al  
things naughtely, whatsoeuer they haue done against Ie-  
remie the prophet, casting him into the lake, that he may  
dye for famine, for there is no more bread in the citie.  
12 † The king therefore commanded Abdemelech the Æthio-  
pian, saying: Take with thee from hence thirtie men, and lift  
vp Ieremie the prophete out of the lake, before he dye.  
13 † Abdemelech therefore taking the men with him, entred  
into the kings house, that was vnder the celler: and he tooke  
thence old ragges, and old things that were rotten: and he  
14 let them downe to Ieremie into the lake by cordes. † And  
Abdemelech the Æthiopian said to Ieremie: Put the old  
ragges, and these rent and rotten things vnder the cubite of  
thine armes, and vpon the ropes: Ieremie therefore did so.  
15 † And they drew out Ieremie with the cordes, and brought  
him forth out of the lake. And Ieremie remayned in the

The Hebrew phrase *life shall be liuing*, and, *liuing he shall liue*, signifieth that he shall liue most securely. Mystically this lasttie in voluntarie banishment signifieth, that voluntarie temporal penance saueth from eternal damnation.

God euer moueth some to pittie the innocent afflicted, til at last he geueth them a crowne of glorie for their constant patience.

entrie of the prison. † And king Sedecias sent, and tooke to 14  
 him Ieremie the prophet to the third dore, that was in the  
 house of our Lord: and the king said to Ieremie: I aske thee  
 a word, hide not anie thing from me. † And Ieremie said to 15  
 Sedecias: If I shal tel thee, wilt thou not kil me? and if I geue  
 thee counsel, thou wilt not heare me. † King Sedecias there- 16  
 fore sware to Ieremie secretly, saying: Our Lord liueth, that  
 made vs this soule, if I kil thee, and if I deliuer thee into the  
 handes of these men, that seeke thy life. † And Ieremie saide 17  
 to Sedecias: Thus saith the Lord of hostes the God of Israel:  
 If going forth thou wilt goe out to the princes of the  
 king of Babylon, thy soule shal liue, and this citie shal not be  
 burnt with fire: and thou shalt be safe, and thine house. 18  
 † But if thou wilt not goe out to the princes of the king of  
 Babylon, this citie shal be deliuered into the handes of the  
 Chaldees, and they shal burne it with fire: and thou shalt not  
 escape out of their hand. † And king Sedecias said to Ieremie: 19  
 I am careful because of the Iewes, that are fled to the Chal-  
 dees: lest perhaps I be deliuered into their handes, and they  
 mocke me. † But Ieremie answered: They shal not deliuer 20  
 thee, heare I beseeche thee the word of our Lord, which I  
 speake to thee, and it shal be wel with thee, and thy soule  
 shall liue. † But if thou wilt not goe forth: this is the word, 21  
 which our Lord hath shewed me; † Behold al the women, 22  
 that are remayning in the house of the king of Iuda, shal be  
 brought out to the princes of the king of Babylon: and they  
 shal say: Thy peaceable men haue seduced thee, and haue  
 preuailed against thee, they haue drowned thy feete in the  
 myre, and in a sliperie place, and are reuolted from thee.  
 † And al thy wiues, and thy sonnes shal be brought out to 23  
 the Chaldees, and thou shalt not escape their handes, but thou  
 shalt be taken in the hand of the king of Babylon: and he shal  
 burne this citie with fire. † Sedecias therefore said to Ieremie: 24  
 Let none know these wordes, and thou shalt not dye. † But 25  
 if the princes shal heare, that I haue spoken with thee: and  
 shal come to thee, and say to thee: Tel vs what hast thou  
 spoken with the king, conceale not from vs, and we wil not  
 kil thee. † Thou shalt say to them: I did prostrate my prayers 26  
 before the king, that he would not command me to be caried  
 backe into the house of Jonathan, & there dye. † Al the princes 27  
 therefore came to Ieremie, and asked him: and he spake to  
 them

Prophecies  
 are not only  
 certaine when  
 a thing is abso-  
 lutly affirmed,  
 but also when  
 they are condi-  
 tional, as this  
 was, and the  
 event should  
 haue bene ac-  
 cordingly if  
 the king had  
 folowed the  
 prophets ad-  
 uise, though  
 by not going  
 the contrarie  
 captiuitie, and  
 much miserie  
 happened to  
 the king and  
 people.



them according to al the wordes, that the king had commanded him, and they left him: for nothing had bene heard.  
 19 But Ieremie remained in the entrie of the prison, vntil the day, that Ierusalem was taken: and it came to passe that Ierusalem was taken.

## CHAP. XXXIX.

*Ierusalem after two yeares siege is taken by the Chaldees: 4. king Sedecias with others, fleeing by a posterne gate, is taken, brought to the king of Babylon, al his sonnes are slaine, his eyes put out, and so led into Babylon. 8. The kinges palace and the towne house are burned; the walles of the citie destroyed, the people caried captiue, only the poorest left to til the ground. 11. Ieremias is deliuered: 15. And Abdemelech is saved from danger.*

**I**N THE ninth yeare of Sedecias the King of Iuda, the tenth moneth, came Nabuchodonosor king of Babylon, and al his armie to Ierusalem, and they besieged it. † And in the eleuenth yeare of Sedecias, the fourth moneth, the ninth of the moneth the citie was opened. † And al the princes of the king of Babylon went in, and : sate in the middle gate: :: Possession of Neregal, Serefer, Semegarnabu, Sarfachim, Rabsares, Neregel, Serezer, Rebmag, and al the rest of the princes of the king of one gate gaue sufficient entrance to the whole armie; whereupon the king and his chiefe nobles fled by a posterne gate.  
 4 Babylon. † And when Sedecias the king of Iuda, and al the men of warre had seene them, they fled: and they went forth in the night out of the citie by the way of the kinges garden, and by the gate, that was between the two walles, and they  
 5 went out to the way of the desert. † But the host of the Chaldees pursued them: and they tooke Sedecias in the field of the desert of Iericho, and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in the Land of Emath: and he spake vnto him :: iudgements. :: He exposed.  
 6 † And the king of Babylon killed the sonnes of Sedecias in Reblatha, before his eies: and the king of Babylon killed al reprobred Sedecias for rebelling breaking his othe, shewing ingratitude, for so much as Nabuchodonosor had made him king, & reposed confidence  
 7 the nobles of Iuda. † The eies also of Sedecias he plucked out:  
 8 and bound him with fetters, to be led into Babylon. † The kinges house also, and the house of the common people the Chaldees burnt with fire, and they ouerthrew the wal of Ierusalem. † And the remnant of the people, that remayned in the citie, and the fugitiues that were fled to him, and the rest of the people that remained, Nabuzardan the prince of the  
 10 soldiaxs transported into Babylon. † And the poore people, that

that had nothing at al, Nabuzardan the master of the soldiars  
 let alone in the land of Iuda, and he gaue them vineyards, and  
 cesterne in that day. † But Nabuchodonosor the king of Ba-  
 bylon had commanded Nabuzardan the prince of the soldiars  
 concerning Ieremie, saying: † Take him, and set thine eies 12  
 vpon him, and doe him no euil: but as he wil so doe to him.  
 † Nabuzardan therefore the prince of the warre sent; and 13  
 Nabusezban also, and Rabares, and Negerel, & Serefer, and  
 Rebmag, and al the nobles of the king of Babylon, † sent, and 14  
 tooke Ieremie out of the entrie of the prison, and deliuered  
 him to Godolias the sonne of Ahicam the sonne of Saphan,  
 that he might enter into the house, & dwell among the people.  
 † But to Ieremie the word of our Lord was made, when he 15  
 was shut vp in the entrie of the prison, saying: Goe, and tel  
 Abdemelech the Ethiopian, saying: † Thus saith the Lord of 16  
 hostes the God of Israel: Behold I wil bring my wordes vpon  
 this citie vnto euil, and not vnto good: and they shal be in thy  
 sight in that day. † And I wil deliuer thee in that day, saith our 17  
 Lord: and thou shalt not be deliuered into the handes of the  
 men, whom thou fearest: † but deliuering I wil deliuer thee, 18  
 and thou shalt not fal by the sword: but thy life shal be to thee  
 vnto saluation, because thou hast had confidence in me; saith  
 our Lord.

The fifth part.  
 Ieremie pro-  
 phecieth the  
 destruction of  
 the Iewes go-  
 ing into A-  
 gypt; and of  
 sundrie nati-  
 ons for their  
 idolatrie, and  
 crueltie.

∴ This hea-  
 then prince se-  
 ing the Iewes  
 afflicted for  
 their sinnes,  
 confesseth the  
 iustice of God,  
 not sparing to  
 punish his  
 owne elected  
 people.

# CHAP. XL.

*Ieremie being permitted to goe whither he wil, 6. repayreth to Godolias,  
 gouernour of the countrie. 7. To whom also manie Iewes come from  
 sundrie places. 13. Godolias warned of danger, doth not beleue it.*

**T**HE word that was made to Ieremie from our Lord, after 1  
 that he was dismist of Nabuzardan master of the warre  
 from Rama, when he tooke him bound with cheynes in the  
 middes of al, that went in transmigration of Ierusalem and  
 Iuda, and were led into Babylon. † The prince therefore of 2  
 the warre taking Ieremie, said to him: ∴ The Lord thy God  
 hath spoken this euil vpon this place, † and hath brought it: 3  
 and the Lord hath done as he hath spoken: because you haue  
 sinned to the Lord, and haue not heard his voice, & this word  
 is fallen to you. † Now then behold I haue loosed thee this 4  
 day from the cheynes, that are on thy handes: if it please thee  
 to come with me into Babylon, come: and I wil set myne eies  
 vpon thee: but if it please thee not to come with me into Ba-  
 bylon,



- bylon; tarrie: behold al the land is in thy sight, that which  
 thou shalt choose, and whither it shal please thee to goe, thi-  
 ther goe, † And come not with me: but dwel with Godolias  
 the sonne of Ahicam, the sonne of Saphan, whom the king  
 of Babylon hath appointed chiefe ouer the cities of Iuda:  
 dwel therefore with him in the cities of Iuda: dwel therefore  
 with him in the middes of the people: or whither soeuer it  
 shal please thee to goe, goe. The Master of the warre gaue  
 him victuals also, and giftes, and dismissed him. † And Ieremie  
 came to Godolias the sonne of Ahicam into Masphath: and  
 dwelt with him in the middes of the people, that was left in  
 the land. † And when al the princes of the armie, that were  
 disperfed through the countries, they and their companions,  
 had heard, that the king of Babylon had made Godolias the  
 sonne of Ahicam gouernour of the countrie, and that he had  
 committed vnto him men, & women, and children, & those of  
 the poore of the land, that had not bene transported into  
 Babylon. † Then came to Godolias, into Masphath both Is-  
 mahel the sonne of Nathanas, and Iohanen, and Ionathan,  
 the sonnes of Caree, and Sareas the sonne of Thanehumeth,  
 and the children of Ophi, that were of Netophathie, and Iezo-  
 nias the sonne of Maachati, they and their men. † And Go-  
 dolias the sonne of Ahicam the sonne of Saphan sware to  
 them, and to their companions, saying: Feare not to serue  
 the Chaldees: dwel in the land, and serue the king of Babylon,  
 and it shal be wel with you. † Behold I dwel in Masphath,  
 that I may answere :: the commandment of the Chaldees,  
 that are sent to vs: but you gather ye vintage, and haruest, and  
 oile, and lay it yp in your vessels, and abide in your cities  
 which you hold. † Yea and al the Iewes, that were in Moab,  
 and among the children of Ammon, and in Idumea, and in al  
 the countries, when it was heard that the king of Babylon had  
 left a remnant in Iewrie, and that he had made Godolias the  
 sonne of Ahicam the sonne of Saphan ruler ouer them:  
 † al the Iewes, I say, returned out of al places, to which they  
 had fled, and they came into the land of Iuda to Godolias into  
 Masphath: and they gathered wine, and haruest exceeding  
 much. † But Iobanan the sonne of Caree, and al the princes  
 of the host, that had bene disperfed in the countries, came  
 to Godolias into Masphath. † And they said to him: Know  
 that Baalis the king of the children of Ammon hath sent  
 Ismahel

Being chiefe  
 gouernour he  
 promisseth ac-  
 cording to his  
 place to de-  
 fend the peo-  
 ple, to answer  
 for them, and  
 to be their a-  
 gent, and pro-  
 curator in  
 whatsoever  
 the Chaldees  
 should com-  
 mand, or re-  
 quire of them.

Ismael the sonne of Nathaniās to kil thee. And Godolias the sonne of Ahicam beleued them not: † But Iohanān the sonne of Caree, spake to Godolias apart in Masphath, saying: I wil goe, and strike Ismael the sonne of Nathaniās no man knowing it: lest he kil thee, and al the Iewes be disperfed, that are gathered vnto thee, and the remnant of Iuda perish. † And 16 Godolias the sonne of Ahicam said to Iohanān the sonne of Caree: Doe not\* this word: for thou speakest false of Ismael.

\* This thing.

## CHAP. XLII.

*Godolias with other Iewes and some Chaldees are slaine by Ismael, sent from the king of Moabites: 8. tenne are ransomed for their riches, 11. Iohanān taking armes to reuenge the slaughter, Ismael flyeth away, deliuering those whom he held captiues: 17. and they prepare to flee into Egypt.*

**A**Nd it came to passe in the seuenth moneth, came Ismael the sonne of Nathaniās, the sonne of Elisama of the kings bloud, and the nobles of the king, and ten men with him, to Godolias the sonne of Ahicam into Masphath: and 1 they did eate bread there together in Masphath. † And Ismael the sonne of Nathaniās arose, and the ten men, that were with him, & they stroke Godolias the sonne of Ahicam the sonne of Saphian with the sword, and slew him, whom the king of Babylon had made ruler ouer the land. † Al the Iewes also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of warre did Ismael strike. † And the second day after he had killed Godolias, no man yet knowing it, † there came men from Siche- 2 m, and from Silo, and from Samaria eightie men: their beard shauen, and their garments rent, and il fauoured: and they had gifts, and frankincense in their hand, to offer in the house of 3 our Lord. † Ismael therefore the sonne of Nathaniās going forth to meete them out of Masphath, went going: and 4 weeping: and when he had met them, he said to them: Come to Godolias the sonne of Ahicam. † Who when they were 5 come to the middes of the citie, Ismael the sonne of Nathaniās slew them about the middes of the lake, he and the men that were with him. † But ten men were found among them, 6 that said to Ismael: Kil vs not: because we haue treasures in the field, of wheate, and barlie, and oile, and honie. And: he 7 ceassed, and slew not them with their bretheren. † And the lake into the which Ismael threw al the carcasses of the men 8 whom 9

4. Reg. 25.

:: Such cruel tragedies are commonly achieved by falsehood & treacherie, pretending freindship, & intending mischief.

:: Not sincerely weeping, but hypocritically feaining to lament the destruction of the Temple, & Citie.

:: Avarice tameth cruelty when nothing els can.

whom



- whom he strooke for Godolias, is the same :: that king Asa  
made, for Baasa the king of Israel: the same did Ismahel the  
10 sonne of Nathanas fil with them that were slaine. † And Is-  
mahel led away captiue al the remnant of the people, that  
were in Masphath: the kings daughters, and al the people, that  
remained in Masphath: whom Nabuzardan the prince of the  
warre had commended to Godolias the sonne of Ahicam. And  
Ismahel the sonne of Nathanas tooke them, and he went  
11 away, to passe vnto the children of Ammon. † :: But Iohanan :: This Ioha-  
the sonne of Caree, & al the princes of the men of warre, that  
were with him, heard al the euil that Ismahel the sonne of  
12 Nathanas had done. † And taking al the men, they went  
forth to make battel against Ismahel the sonne of Nathanas,  
and they found him at the manie waters, that are in Gabaon.  
13 † And when al the people that was with Ismahel, had seene  
Iohanan the sonne of Caree, and al the princes of the men of  
14 warre, that were with him, they reioyced. † And al the people,  
whom Ismael had taken, returned into Masphath: and retur-  
15 ning they went to Iohanan the sonne of Caree. † But Ismahel  
the sonne of Nathanas fled with eight men, from the face of  
16 Iohanan, and went to the children of Ammon. † Iohanan  
therefore the sonne of Caree, and al the princes of the men of  
warre, that were with him, tooke al the remnant of the  
common people, which they had brought back from Ismahel  
the sonne of Nathanas out of Masphath, after that he had  
strooke Godolias the sonne of Ahicam: strong men for battel,  
and women, and children, & eunuches, which he had brought  
17 back from Gabaon. † And they went, and sate seiourning in  
Chamaam, which is beside Bethlehem: that they might goe  
18 forward, and enter into Egypt † from the face of the Chal-  
dees: for they feared them, because Ismahel the sonne of Na-  
thanas had strooken Godolias the sonne of Ahicam, whom  
the king of Babylon had made ruler in the land of Iuda.

## CHAP. XLII.

*Jeremie praying and consulting God, 7. answereth that al those which  
remaine in Ierusalem shal be safe: 13. but those that goe into Egypt  
shal perish.*

- 1 **A**ND :: there came al the Princes of the men of warre, and :: This consul-  
Iohanan the sonne of Caree, and Iezonias the sonne of tation was pi-  
Osaia, and the rest of the common people from litle vnto ouously begune  
seeking to  
Gggg great;

know Gods wil by his prophet: but the same people erre greuously in not following his direction, as he forsaue they would not. *v.* 21. And he further recordeth that they rebelliously opposed against him. *ch. 43. v. 2.* *v.* Whether it seme to bring prosperitie or aduersitie.

great: † And they said to Ieremie the prophet: Let our prayer  
 fal in thy sight: and pray for vs to the Lord thy God for al this  
 remnant, because we are left few of manie, as thine eies doe  
 behold vs. † And let our Lord thy God tel vs the way, by  
 which we may goe, and the \* word that we must doe. † And  
 Ieremie the prophet said to them: I haue heard: behold I pray  
 to our Lord your God according to your wordes: euerie word  
 whatsoeuer he shal answer me, I wil tel you: neither wil I con-  
 ceale from you anie thing. † And they said to Ieremie: Be our  
 Lord witnes between vs of truth and faith, if we doe not ac-  
 cording to euerie word, for the which our Lord, thy God shal  
 send thee to vs. † Whether it be :: good, or euil, we wil obey  
 the voice of the Lord our God, to whom we send thee: that it  
 may be wel with vs, when we shal heare the voice of the Lord  
 our God. † And when ten dayes were accomplished, the  
 word of our Lord was made to Ieremie. † And he called Io-  
 hanan the sonne of Carce, and al the princes of the men of  
 warre, that were with him, and the whole people from litle  
 to great. † And he said to them: Thus saith our Lord the God  
 of Israel, to whom you sent me, that I should prostrate your  
 prayers in his sight: † If resting you wil abide in this land, I  
 wil build you, and not destroy you; I wil plant, and not plucke  
 you vp: for now I am pacified vpon the euil that I haue done  
 to you. † Feare not at the face of the king of Babylon, of  
 whom you being feareful are afraid: feare him not, saith our  
 Lord: because I am with you, to saue you, and to deliuer you  
 out of his hand. † And I wil geue you mercies, and wil haue  
 mercie vpon you, and wil make you dwel in your owne land.  
 † But if you shal say: We wil not dwel in this land, neither wil  
 we heare the voice of the Lord our God, † saying: No, not  
 so, but we wil goe forward to the Land of Ægypt: where we  
 shal not see warre, and not heare the sound of the trumpet,  
 and shal not susteyne famine: and there we wil dwel. † For  
 this now heare the word of our Lord ye remnant of Iuda:  
 Thus saith the Lord of hostes, the God of Israel: If you shal  
 set your face to goe into Ægypt, and shal enter to inhabite  
 there: † the sword which you feare, shal there take you in  
 the Land of Ægypt: and the famine, for the which you are  
 careful, shal cleue to you in Ægypt, and there you shal dye.  
 † And al the men, that shal set their face to goe into Ægypt,  
 to dwel there, shal dye by the sword, and by famine, and by  
 pestilence:

\* the  
 thing



- pestilence: none of them shal remaine, nor escape from the  
 18 face of the euil, that I wil bring vpon them. † Because thus  
 saith the Lord of hostes, the God of Israel: As my furie is  
 powred out, and mine indignation vpon the inhabitants of  
 Ierusalem: so shal mine indignation be powred out vpon  
 you, when you shal be entered into Ægypt, and you shal be  
 into :: an othe, and into astonishment, and into a curse, and :: An othe of  
 19 into reproch: and you shal no more see this place. † The execration. as  
 word of our Lord is vpon you ô remnant of Iuda: Enter not  
 into Ægypt: knowing you shal know that I haue adiured you  
 20 this day, † because you haue deceiued your soules: for you  
 sent me to the Lord our God, saying: Pray for vs to the Lord  
 our God, and according to al thinges whatsoever the Lord :: It was a duble  
 21 our God shal say to thee, so tel vs, and we wil doe. † And I fault, in that  
 haue told you this day, and :: you haue not heard the voice they neither  
 of the Lord your God concerning al thinges, for which he obeyed God  
 22 hath sent me to you. † Now therefore knowing you shal speaking by  
 know that by sword, and famine, and pestilence you shal dye his prophet,  
 in the place, to which you would enter for to dwell there. nor stood to  
 their owne  
 promise. y. s.

## CHAP. XLIII.

*The reliques of the Iewes, against Ieremies admonitions, goe into Ægypt, 6. carying Ieremie and Baruch with them. 8. where Ieremie prophecieth that the king of Babylon shal spoyle that land, 12. and their idoles.*

- 1 **A**ND it came to passe, when Ieremie had finished spea-  
 king to the people al the wordes of the Lord their God,  
 for which our Lord their God had sent him to them, al these  
 2 wordes: † Azarias the sonne of Osaias said: and Iohanan the  
 sonne of Caree, and al the proude men, saying to Ieremie:  
 :: Thou speakest a lie: the Lord our God sent thee not, saying: :: Sinful peo-  
 3 Goe not into Ægypt, to dwell there. † But Baruch the sonne ple are easily  
 of Nerias doth prouoke thee against vs, that he may deliuer vs changed to  
 into the handes of the Chaldees, that he may kil vs, and make worse and  
 4 vs to be transported into Babylon. † And Iohanan the sonne worse from  
 of Caree, and al the princes of the men of warre, and the their good mo-  
 whole people, heard not the voice of our Lord, to abide in the tions. For this  
 5 Land of Iuda. † But Iohanan the sonne of Caree, and al the insolent calum-  
 princes of the men of warre taking al the remnant of Iuda, niation is farre  
 that were returned out of al nations, to which they had from their  
 6 before bene disperfed, to dwell in the Land of Iuda: † men, promise, ch.  
 and women, and children, & the kinges daughters, and euerie 42. y. s. & 6.  
 soule

∴ The obstinate people forced also Ieremie and Baruch to goe vvith them into Ægypt. ∴ Vvhere both by wordes and other signes he propheciet that the king of Babylon wil build his palace in the chief citie of Ægypt, and in signe therof layeth great stones as the fundation of the same. As els where he prophecied. *ch. 19. v. 10 c. 27. v. 2. c. 32. v. 7.*

soule, which Nabuzardan the prince of the warre had left with Godolias the sonne of Ahicam, the sonne of Saphan, and Ieremie the prophet, and Baruch the sonne of Nerias. † And they went into the Land of Ægypt, because they obeyed not the voice of our Lord : and they came as farre as Taphnis. † And the word of our Lord was made to ∴ Ieremie in Taphnis, saying: † ∴ Take thee greate stones in thy hand, and thou shalt hide them in the caue, that is vnder the bricke wal in the gate of Pharaoes house in Taphnis: in the sight of the men of Iuda. † And thou shalt say to them: Thus saith the Lord of hostes the God Israel: Behold I wil send, and take to me Nabuchodonosor the king of Babylon my seruant: and I wil set his throne ouer these stones, which I haue hid, and he shal set his throne vpon them. † And coming he shal strike the Land of Ægypt: those that into death, into death: and those that into captiuitie, into captiuitie: and those that into the sword, into the sword. † And he shal kindle a fire in the temples of the goddes of Ægypt, and shal burne the same, and he shal lead them captiue: and he shal be clothed with the Land of Ægypt, as a pastor is clothed with his cloke: & he shal goe out from thence in peace. † And he shal breake the statues of the house of the Sunne, that are in the Land of Ægypt: and the temples of the goddes of Ægypt he shal burne with fire.

## CHAP. XLIIII.

*The Iewes admonished by Ieremie to leaue their idolatrie, 15. obstinately answer, that they wil persist therein. 20. wherupon he propheciet their destruction; 28. fewe escaping that returne into Ierusalem. 29. And that the king of Ægypt shal also fall into his enimies bandes.*

THE word, that was made to Ieremie, to al the Iewes, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, & in the Land of Phatures, saying: † Thus saith the Lord of hostes the God of Israel: ∴ You haue sene al this euil, that I haue brought vpon Ierusalem, and vpon al the cities of Iuda: and behold they are desolate this day, and there is not an inhabiter in them: † for the malice, which they haue done, to prouoke me to wrath, & to goe and sacrifice, and worshipec false goddes, which both they, & you, and your fathers knew not. † And I haue sent to you al my seruantes the prophetes, in the night rysing, & sending and saying: Doe not the word of this manner of abomination, which I hated. † And they



Paganisme,  
for their obsti-  
nacie in other  
sianes.

- they heard not, nor inclined their eare to returne from their  
 6 euils, and not to sacrifice to strange goddes. † And myne indignation and my furie is powred out, & it is kindled in the cities of Iuda, & in the streetes of Ierusalem: & they are turned into  
 7 desolation and waste according to this day. † And now thus saith the Lord of hostes the God of Israel: Why doe you this great euil against your owne soules, that there should dye of you man and woman, child and suckling out of the middes of  
 8 Iuda, and nothing be left remayning vnto you: † prouoking me in the workes of your handes, in sacrificing to strange goddes in the Land of Ægypt, into which you are entred to inhabite there: and that you should perish, and be a malediction, and a reproch to al the nations of the earth? † Why, haue you forgotten the euils of your fathers, and the euils of the kinges of Iuda, and the euils of the wiues, and your euils, and the euiles of your wiues, that they haue done in the Land  
 10 of Iuda, and in the countries of Ierusalem? † They are not clesed euen to this day: and they haue not feared, and they haue not walked in the lawe of the Lord, and in my precepts,  
 11 which I haue geuen before you and your fathers. † Therefore thus saith the Lord of hostes the God of Israel: Behold I wil set my face vpon you to euil: and I wil destroy al Iuda.  
 12 † And I wil take the remnant of Iuda, which haue set their face to goe into the Land of Ægypt, and to dwel there: and they shal be al consumed in the Land of Ægypt: they shal fall by the sword, and by famine: and they shal be consumed  
 13 :: from the least euen to the greatest, by the sword, and by famine shal they dye: and they shal be for an othe, and for a  
 14 miracle, and into malediction, and into reproch. † And I wil visite the inhabitants of the Land of Ægypt, as I haue visited vpon Ierusalem in sword, and famine, and pestilence. † And there shal be none that shal escape, and be remayning of the remnant of the Iewes, that goe to seiourne in the Land of Ægypt: & that shal returne into the Land of Iuda, to the which they eleuate their soules, for to returne and dwel there: there  
 15 shal none returne but they that shal flee. † But al the men that knew that their wiues sacrificed to strange goddes: and al the women of whom there stood a great multitude, and al the people of the inhabitants in the Land of Ægypt in Phatures, answered Ieremie, saying: † The word, which thou  
 16 hast spoken to vs in the name of our Lord, we wil not heare of

:: Not al absolutely, but the greatest part and wel nere al: for some shal flee from theace. 7 14. 28.

∴ They reputed the moone as queene, and the sunne as king of the starres: more peculiarly men did sacrifice to the sunne, and women to the moone, but so that al did cooperate in both. For the children gathered sticks the fathers kindled the fire, and the women tempered the dough, and made cakes vnto the queene of heauen. ch. 7. v. 18. 4. Reg. 23. v. 5.

thee: † but doing we wil doe euerie word, that shal procede 17  
out of our owne mouth, to sacrifice vnto ∴ the queene of  
heauen, and to offer libaments vnto her, as we and our fathers  
haue done, our kinges, & our princes in the cities of Iuda, and  
in the stretes of Ierusalem, and we were filled with bread,  
and it was wel with vs, and we saw no euil. † But from that 18  
time, since we ceased to sacrifice to the queene of heauen, and  
to offer libaments vnto her, we lacke al thinges, & we are con-  
sumed with sword, and famine. † And if we sacrifice to the 19  
queene of heauen, and offer libamentes to her: why, haue we  
without our husbandes made her cakes to worshipec her, and  
to offer libamentes to her? † And Ieremie said to al the people 20  
against the men, and against the women, and against al the peo-  
ple, that had answered him the word, saying: † Why, the sa- 21  
crifice that you haue sacrificed in the cities of Iuda, and in the  
streetes of Ierusalem, you and your fathers, your kinges, and  
your princes, and the people of the land, is not our Lord mind-  
ful of them, and hath it not ascended vpon his hart? † And 22  
our Lord would beare no longer for the malice of your studies,  
and for the abominations, which you haue done, and your  
land is brought into desolation, and into astonishment, and  
into malediction, for that there is not an inhabiter, as is this  
day. † Because you haue sacrificed to idols, and haue sinned 23  
to our Lord: and haue not heard the voice of our Lord, and  
haue not walked in his law, and in his precepts, and in his  
testimonies: therefore are these euils fallen to you, as is this  
day. † And Ieremie said to al the people, and to al the 24  
women: Heare you the word of our Lord al Iuda, which  
are in the Land of Ægypt: † Thus saith the Lord of hostes 25  
the God of Israel, saying: You, and your wiues haue spoken  
with your mouth, and haue accomplished with your handes,  
saying: Let vs performe our vowes which we haue vowed, to  
sacrifice to the queene of heauen, and to offer libaments to  
her: you haue fulfilled your vowes, and haue done them in  
worke. † Therefore heare ye the word of our Lord al Iuda, 26  
which dwel in the Land of Ægypt: Behold I haue sworne by  
my great name, saith our Lord: that my name shal no more  
be called by the mouth of euerie man of Iuda, saying: Our  
Lord God liueth in al the Land of Ægypt. † Behold I wil 27  
watch vpon them to euil, and not to good: and al the men of  
Iuda that are in the Land of Ægypt, shal be consumed, with  
sword,



28 sword, and famine, til they be vtterly consumed. † And they that shal escape the sword, shal returne out of the Land of Ægypt into the Land of Iudaa few men: and al the remnant of Iuda that goe into the Land of Ægypt, to dwel there, shal  
 29 know, whose word is accomplished, mine, or theirs. † And this shal be a signe for you, saith our Lord, that I visite vpon you in this place: that you may know that my wordes shal be  
 30 accomplished in deede against you to euil. † Thus saith our Lord: Behold I wil deliuer Pharaos king of Ægypt into the hand of his enemies, and into the hand of them that seeke his life: as I haue deliuered Sedecias the king of Iuda into the hand of Nabuchodonosor the king of Babylon his enemie, and that seeketh his life.

## CHAP. XLV.

*Jeremie reprehendeth Baruch for lamenting in affliction.*

1 **T**HE word, that Ieremie spake to Baruch the sonne of Nerias, when he had writtten these wordes in a booke, from the mouth of Ieremie, in the fourth yeare of Ioakim the  
 2 sonne of Iosias king of Iuda, saying: † Thus saith our Lord the God of Israel to thee Baruch: † Thou hast said: Woe is me  
 3 wretch, because our Lord hath added :: sorow to my sorow: I haue laboured in my mourning, and haue not found rest.  
 4 † Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I haue builded, I doe destroy: and whom I haue  
 5 planted, I doe pluck vp, and al this land. † And doest thou seeke to thy self great things? Seeke not: for behold I wil bring euil vpon al flesh, saith our Lord: and I wil geue :: thee thy life into safetie in al places, whither soeuer thou shalt goe.

Baruch seeing the people much afflicted and vnderstanding by Ieremies propheticie, that they should yet be more punished, lamented the same. :: God granted not his prayer for the people but for himself only.

## CHAP. XLVI.

*Jeremie prophesieth that the king of Babylon shal innade Ægypt, 13. and waste the cites and land: 25. which shal againe be repayed. 27. And the reliques of the Iewes shal be deliuered from sundrie places of captiuitie.*

1 **T**HE word of our Lord that was made to Ieremie the  
 2 prophet against :: the Gentiles, † to Ægypt against the armie of Pharaos Nechao the king of Ægypt, which was beside the riuer Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon stroke, in the fourth yeare of Ioakim the  
 3 sonne of Iosias king of Iuda. † Prepare ye shild, and buckler,  
 4 and goe forth to battel. † Yoke horses, & mount ye horsemen: stand

As partly before so more especially in the chapters following the prophet foreshoweth the punishment of diuers gentils which were the chiefest enemies to the Iewes.

stand in helmets, furbish the speares, put on coates of maille.

† What then? I saw them feareful, and turning their backs, 5  
their valiants slaine: they fled in hast, neither looked they  
backe: terrour on enerie side, saith our Lord. † Let not the 6  
swift flee, nor the strong thincke that he is safe: Toward the  
North by the riuer Euphrates they were ouercome, and fel  
downe. † Who is this that riseth vp as a floud: and as it were 7  
of riuers, so his streames doe swel? † Ægypt riseth vp like a 8  
floud, and the waues thereof shal be moued as riuers, and shal  
say: Ryling vp I wil couer the earth: I wil destroy citie, and  
the inhabitants thereof. † Get ye vp on horses, & in chariots, 9  
and let the valiants come forth, Æthiopia, and the Lybians  
holding the shilde, and the Lydeans taking, and shooting  
arrowes. † And that day of our Lord the God of hostes, is a 10  
day of reuenge, that they may take vengeance of his enemies:  
the sword shal deuoure, and be filled, & shal be drunken with  
their blood: for the victime of our Lord the God of hostes  
is in the Land of the North by the riuer Euphrates. † Goe vp 11  
into Galaad, and take resine: † ô virgin the daughter of Ægypt:  
thou doest in vaine multiplie medicines, there shal not be  
health to thee. † The Gentiles haue heard thine ignominie, 12  
and thine howling hath filled the earth: because the strong  
hath stumbled against the strong, and both are fallen together.  
† The word that our Lord spake to Ieremie the prophet, con- 13  
cerning this that Nabuchodonosor king of Babylon should  
come and strike the Land of Ægypt: † Tel Ægypt, and make 14  
it heard in Magdal, and let it sound in Memphis, and in Taph-  
nis: Say ye: Stand, and prepare thy self: because the sword  
shal deuoure those things, that be round about thee. † Why 15  
is thy valiant become rotten? he stood not: because our Lord  
hath ouerthrowen him. † He hath multiplied them that fal, 16  
and man hath fallen against his neighbour, and they shal say:  
Arise, and let vs returne to our people, and to the Land of our  
natiuirie, from the face of the sword of \* the doue. † Cal ye 17  
the name of Pharao the king of Ægypt, Tumult, Time hath  
brought it. † I liue (saith the king, the Lord of hostes is his 18  
name) that as Thabor in the mountaines, and as Carmel in the  
sea, he shal come. † Make ye vessels of transmigration ô 19  
daughter inhabitant of Ægypt: because Memphis shal be in  
desolation, and shal be forsaken, and shal be inhabitable.  
† Ægypt a trimme and beauriful heyfer: a pricker from the 20  
North

∴ It is the com-  
mon maner of  
Prophetes to  
speake in the  
preterence of  
things to  
come for the  
infallible cer-  
taintie therof.

∴ Ægypt ac-  
counted it-  
self inuincible  
and so the pro-  
phet ironioui-  
ly calleth it  
the virgin  
daughter, as in  
this whole pas-  
sage he spea-  
keth by the  
same figure  
ironia, willing  
them to doe  
those things  
which should  
nothing helpe  
nor profite  
them, as appea-  
reth by the  
next wordes:  
Thou doest in  
vaine multiplie  
medicines, or  
remedies, and  
v. 5. 10. 16.

\* as ch.  
25. v. 18.



- 21 North,shal come to her. † Her hyrelings also that conueried  
in the middes of her, as fatted calves are turned, and are fled  
together, neither could they stand: because the day of their  
22 slaughter came vpon them, the time of their visitation. † Her  
voice shal sound as if it were of brasse, because they shal  
hasten with an armie, and with axes they shal come to her, as  
23 it were cutting trees. † They haue cut downe her forest,saith  
our Lord, which can not be counted: they are multiplied  
24 aboue locustes, and are without number. † The daughter of  
Ægypt is confounded,& deliuered into the hand of the people  
25 of the North. † The Lord of hostes the God of Israel hath  
said: Behold I wil visite vpon the tumult of Alexandria, and  
vpon Pharaο, and vpon Ægypt, and vpon her goddes, and  
vpon her kinges, and vpon Pharaο, and vpon them that trust  
26 in him. † And I wil geue them into the hand of them that  
seeke their life, and into the hand of Nabuchodonosor king  
of Babylon, and into the hand of his seruants: and after these  
things it shal be inhabited as in the daies of old, saith our  
27 Lord. † And :: thou my seruant Iacob feare not, and be not  
thou afraid Israel: because loe I wil saue thee from a farre, and  
thy seede out of the land of thy captiuitie: and Iacob shal  
returne, and rest, and prosper: and there shal be none to terrifie  
28 him. † And thou my seruant Iacob feare not, saith our Lord:  
because I am with thee, because I wil consume al the nations,  
to the which I haue cast thee out: but thee I wil not consume,  
but I wil chasten thee in iudgement, neither wil I spare thee  
as innocent.
- :: Seing God wil reduce the  
Ægyptians from captiui-  
tie, much lesse nede the  
Israelites to feare Gods  
promise, that he wil restore  
them being his owne pe-  
culiar people.

## CHAP. XLVII.

*The desolation of the Philistims, Tyre, Sidon, Gaza, and Ascalon is prophesied.*

- 1 **T**HE word of our Lord that was made to Ieremie the  
prophet against the Palesthines, before Pharaο stroke  
2 Gaza: † Thus saith our Lord: Behold there come vp waters  
from :: the North, and they shal be as a torrent ouerflowing,  
and they shal couer the earth, and the fulnes thereof, the citie  
and the inhabitantes thereof: men shal crie, and al the inhabi-  
3 tantes of the land shal howle † at the noise of the pompe of  
the armour, and of his men of warre, at the commotion of his  
chariots, and the multitude of his wheelles. The fathers haue  
4 not respected the children, being of dissolute handes, † for the
- :: Babylon which is  
northward from Palesti-  
na.  
H h h h  
coming

coming of the day, wherein al the Philisthims shal be wasted, and Tyre, and Sidon shal be destroyed with al the rest of their aydes. For our Lord hath spoyled the Palesthines, the remnant of the ile of Cappadocia. † Baldnes is come vpon Gaza. 5  
 Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed? † O sword of our Lord how 6  
 long wilt thou not be quiet? Get thee into thy scabbard, be cooled, and be stil. † How shal it be quiet when our Lord 7  
 hath commanded it against Ascalon, and against the countries thereof by the sea side, and there hath made appointment with it?

## CHAP. XLVIII.

*A prophecie of the vastation of Moab, 29. for their pride: 47. but their captiuitie shal at last be released.*

∴ Nabo a chief citie of Moab (as also Medaba, Isa. 15.) and Cariathaim, Hesebon, Oronaim; and the rest, v. 18: &c. shal be destroyed.

**T**O Moab thus saith the Lord of hostes the God of Israel: 1  
 Woe vpon ∴ Nabo, because it is wasted, and confounded: Cariathaim is taken: the strong one is confounded, and hath trembled. † There is no more reioycing in Moab: against 2  
 Hesebon they haue thought euil. Come, and let vs destroy it from being a nation. therefore shalt thou in silence hold thy peace, and the sword shal folow thee. † The voice of a crie 3  
 from Oronaim: waste, and great destruction. † Moab is destroyed: proclaime a crie to her children. † For by the ascent 4  
 of Luith shal the mourner goe vp in weeping: because in the descent of Oronaim the enemies haue heard the howling of destruction: † Flee, saue your liues: and you shal be as heath 6  
 in the desert. † For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and 7  
 ∴ Chamos shal goe into transmigration, his priests, and his princes together. † And the spoyler shal come to euerie citie, 8  
 and no citie shal be saued: and the valleys shal perish, and the champaine countries shal be destroyed: because our Lord hath said: † Geue ye the floure to Moab, because flourishing it shal 9  
 goe out: and her cities shal be desolate, & inhabitable. † Cursed 10  
 be he that doeth the worke of our Lord fraudulently: and cursed that stayeth his sword from bloud. † Moab hath bene 11  
 fruitful from his youth, and hath rested in his dregges: neither hath he bene powred out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his saueur is not changed. † Therefore behold the 12  
 daies

Isa. 15.  
 & 16.

Iere. 1

∴ Agreari idol of the Moabites. Num 21. v. 29. 3. Reg. 11. v. 7 33 & 44. Reg. 23. v. 13. shal be overthrowne; to shew the vanitie in trusting to false goddesses.



- daies come, saith our Lord: and I wil send vnto him those that  
shal order and dispose of his pottes, and they shal ouerthrow  
him, and shal emptie his vessels, and dash their pottes one  
13 against an other. † And Moab shal be ashamed of Chamos,  
as the house :: of Israel was ashamed of Bethel, wherein it :: The king-  
14 had confidence. † How say ye: We are valiant, and strong men dom of the  
15 to fight? † Moab is wasted, & her cities they haue cast downe: tenne tribes  
and her chosen yongmen are gone downe into slaughter: saith trusted as  
16 the king, the Lord of hostes is his name. † The destruction of vainly in their  
Moab is nigh to come: the euil thereof shal come exceeding Ieroboam in  
17 swiftly. † Comfort him al ye that are round about him, and al Bethel. 3. Reg.  
you that know his name, say: How is the strong rod broken, 12.  
18 the glorious staffe? † Come downe from thy glorie, and sit in  
drought ô habitation of the daughter of Dibon: because the  
waster of Moab shal come vp to thee, he shal destroy thy mu-  
19 nitions. † Stand in the way, and looke ô habitation of Aroer:  
aske of him that fleeth: and say to him that hath escaped: What  
20 is chanced? † Moab is confounded, because he is overcome:  
howle ye, and crie, declare in Arnon, that Moab is wasted.  
21 † And iudgement is come to the champaine countrie: vpon  
22 Helon, and vpon Iasa, and vpon Mephaath, † and vpon Dibon,  
23 and vpon Nabo, & vpon the house of Deblathaim, † and vpon  
Cariathaim, and vpon Bethgamul, and vpon Bethmaon,  
42 †. and vpon Carioth, and vpon Bosra: and vpon al the cities of  
25 the Land of Moab, that are far, and neere. † The horne of  
26 Moab is cut of, and his arme is broken, saith our Lord. † Make  
him drunken, because he is erected against our Lord: and Moab  
shal wring his hand in his vomiting, and him self also shal be  
27 in derision. † For :: Israel hath bene in derision vnto thee: :: Moabites  
as though thou hadst found him amongst theeues: for thy descending  
wordes therefore, which thou hast spoken against him, thou from Lot, A-  
28 shalt be led captiue. † Leauē the cities, and dwel in the rocke brahams ne-  
ye inhabitants of Moab, and be ye as a doue making her phew derided  
29 nest in the highest mouth of the hole. † We haue heard the their kinned  
pride of Moab, he is proude exceedingly: his haughtines, and in miseries,  
30 arrogancie, and pride, and lostines of his bart. † I know, and are there-  
saith our Lord, his boasting: and that the strength thereof is fore more se-  
not according to it, neither hath it endeoured to doe accor- uerely puni-  
31 ding to that which it was able. † Therefore wil I waile vpon shed.  
Moab, and to al Moab wil I crie, to the men :: of the earthen  
32 wal that lament. † Of the mourning of Iazer I wil weepe :: Men that  
H h h h 2 to thee bragge of

more strength  
then they  
haue, are re-  
sembled to an  
earthen wall,  
v 36.

to thee o vineyard of Sabama: thy branches haue passed ouer  
the sea, they are come euen to the sea of Iaser: the spoiler  
hath violently entered vpon thine haruest, and thy vintage.  
† Ioy and gladnes is taken away out of Carmel, and out of the  
Land of Moab, and the wine out of the presses I haue taken  
away: the treader of the grape shal not sing the accustomed  
cheereful note. † From the crie of Hesebon vnto Eleale, and  
Iasa, they haue geuen their voice: from Segor to Oronaim,  
an heyfer of three yeares old: the waters also of Nemrim shal  
be verie il. † And I wil take away from Moab, saith our  
Lord, him that offereth in the excelses, and that sacrificeth to  
his goddes. † Therefore shal my hart sound to Moab as a  
shaulme: and my hart shal geue the sound of shaulmes to the  
men of the earthen wal: because he hath done more then he  
could, therefore haue they perished. † For euerie head

Isa. 16.

34

35

36

37

Isa. 15.  
Ezech. 7.

Amongst the  
Iewes and o-  
thers in those  
partes, cutting  
of their heare  
was a signe of  
mourning, but  
with the Ro-  
manes con-  
trariwise  
mourners  
suffered their  
heare grow  
long. Cicero  
Orat. pro Pub.  
Sestio. & pro  
Cn. Plancio.

:: baldnes, and euerie beard shal be shauen: in al handes  
binding together, and vpon euerie backe cloth of heare.  
† Vpon al the house toppes of Moab, and in the streetes  
thereof al mourning: because I haue broken Moab as an  
vnprofitable vessel, saith our Lord. † How is it overcome,  
and they haue howled? How hath Moab cast downe the  
necke, and is confounded? And Moab shal be in derision, and  
for an example to al round about him. † Thus saith our Lord:  
Behold he shal flee as an eagle, & shal stretch forth his wings  
to Moab. † Carioth is taken, and munitions are wonne: and  
the hart of the valiants of Moab in that day, shal be as the hart  
of a woman in trauel. † And Moab shal cease to be a people:  
because he hath gloried against our Lord. † Feare, and pitte,  
and snare vpon thee o inhabiter of Moab, saith our Lord. † He  
that shal flee from the face of feare, shal fall into the pitte: and  
he that shal come vp out of the pitte, shal be taken in the  
snare: for I wil bring vpon Moab the yeare of their visitation,  
saith our Lord. † They stood in the shadow of Hesebon that  
fled from the snare: because there came a fire out of Hesebon,  
and a flame out of the middes of Schon, and it hath deuoured  
part of Moab, and the toppe of the children of tumult. † Woe  
to thee Moab, thou hast perished o people of Chamos: because  
thy sonnes are taken, and thy daughters into captiuitie. † And  
I wil conuert the captiuitie of Moab: in the last daies, saith  
our Lord. Hitherto the iudgements of Moab.

38

39

40

41

42

43

44

Isa. 24.

45

Num. 21

46

47

Al Nations  
shal be con-  
uerted to the  
Church of  
Christ. For  
other conuer-  
sion of Moab,  
Ammon, Æ-  
lam, or the  
like, is not re-  
corded in  
holie scrip-  
ture, nor other  
historic.



## CHAP. XLIX.

*The like vastation of Ammon (6. who shal be againe restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Elamites: 39. whose captiuitie shal at last be released.*

- 1 **T**O THE children of Ammon. Thus saith our Lord :  
 Why, :: hath Israel no children? or hath he not an heire?  
 Why then hath :: Melchom by inheritance possessed Gad: and  
 2 his people dwelt in his cities? † Therefore behold the daies  
 come saith our Lord: and I wil make the noise of bartel to be  
 heard vpon Rabbath the children of Ammon, and it shal be  
 destroyed into an heape, and her daughters shal be burnt with  
 fire, and Israel shal possesse his possessoures, saith our Lord.  
 3 † Howle Hesebon, because Hai is wasted. Crie ye daughters  
 of Rabbath, gird your selues with clothes of heare: mourne  
 and goe about by the hedges: because Melchom shal be led  
 into transmigration, his priests, and his princes together.  
 4 † What gloriest thou in the valles? thy valley hath flowed  
 away ô delicate daughter, which didst trust in thy treasures,  
 5 and saidst: Who shal come to me? † Behold I wil bring terrour  
 vpon thee, saith our Lord the God of hostes, from al that are  
 round about thee: and you shal be disperfed euerie one from  
 an others sight, neither shal there be anie to gather together  
 6 them that flee. † And after these thinges I wil make the cap-  
 tiues of the children of Ammon to returne, saith our Lord.  
 7 † To Idumæa. Thus saith the Lord of hostes: :: Why is wise-  
 dom no more in Theman? Counsel is perished from the  
 8 children: their wisdom is become vnprofitable. † Flee and  
 turne your backes, goe downe into the gulse ye inhabitantes  
 of Dedan: because I haue brought the perdition of Esau vpon  
 9 him, the time of his vilitation. † If the grape gatherers had  
 come vpon thee, they had not left a cluster: if theeues in the  
 10 night, they had taken that should suffice them. † But I haue  
 discouered Esau, I haue reuealed his secrets, and he can not be  
 concealed: his seede is wasted, and his bretheren, and his  
 11 neighbours, and he shal not be. † Leauē thy pupilles: I wil  
 12 make them liue: and thy widowes shal hope in me. † For thus  
 saith our Lord: Behold they whose iudgement was not to  
 drinke the cuppe, drinking shal drinke: and shalt thou be left  
 as innocent? thou shalt not be innocent, but drinking thou  
 13 shalt drinke. † Because I haue sʒorne by my self, saith our  
 Lord,

:: VWhen the  
 tennē tribes  
 were caried  
 into captiui-  
 tie, the Ammo-  
 nites possessed  
 the inheritan-  
 ce of Gad by  
 intrusion as  
 next neigh-  
 bours, and of  
 their kinred, as  
 though al the  
 Israelites had  
 bene vterly  
 destroyed.

:: And therefore  
 God expostu-  
 lateth this in-  
 iurie and ab-  
 surditie, that  
 the people of  
 Melchom, the  
 idol of the  
 Ammonites  
 (4. Reg. 23.)  
 should inuade  
 the inheritan-  
 ce of his owne  
 people.

:: The Idu-  
 means were  
 worldly wise,  
 but became  
 foolish in the  
 way of ser-  
 uing God.

Lord, that Bosra shal be into desolation, and into reproch, and into a desert, and into malediction: and al her cities shal be into euerlasting desolations. † I haue heard a brute from our Lord, and a legate is sent to the Nations: Gather your selues together, and come against her, and let vs rise vp into battel. † For behold I haue made thee a litle one in the Gentiles, contemptible among men. † Thine arrogancie hath deceiued thee, and the pride of thy hart: which dwellest in the caues of the rocke, and endeuourest to apprehend the height of the hil. when thou shalt exalt thy nest as an eagle, thence wil I bring thee downe, saith our Lord. † And Idumea shal be desolate: euerie one that shal passe by it, shal be astonied, and shal hisse vpon al the plagues thereof. † As Sodome is ouerthrowen and Gomorrha, and her neighbours saith our Lord: there shal not a man dwel there, and there shal no sonne of man inhabite it. † Behold as a lion he shal come vp from the pride of Iordan, to the strong beautifulnes: because I wil make him runne sodenly to her: and who shal be a chosen one whom I may appoint ouer her? for who is like to me? and who shal abide me? and who is this pastour that can resist my countenance? † Therefore heare ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the litle ones of the flocke shal not cast them downe, if they shal not destroy their habitation with them. † At the voice of their ruine the earth is moued: the crie of their voice is heard in the Red sea. † Behold he shal come vp as an eagle, and flie out: and he shal spred his winges ouer Bosra: and the hart of the strong of Idumea shal be in that day, as the hart of a woman in trauel † :: To Damascus. Emath is confounded and Arphad: because they haue heard a verie il brute, they are troubled in the sea: for carefulnes it could not be quiet. † Damascus is vndone, she is turned into flight, ttembling hath apprehended her: anguish and sorowes haue held her as a woman in trauel. † How haue they forsaken the laudable citie, the citie of ioy! † Therefore shal her yongmen fal in her streetes: and al the men of warre shal be silent in that day, saith the Lord of hostes. † And I wil kindle a fire in the wal of Damascus, and it shal deuour the walles of Benadad. † To Cedar, and to the kingdoms of Asor, which Nabuchodonosor the king of Babylon hath strooken. Thus saith our Lord: Arise, and goe

:: As excessive merueling at strange and vexpected euents, maketh men to be astonied: so if the same do please them, they hisse therat, signifying contempt.  
*Termes often vsed by this prophet.*

:: This propheticke pertaineth to Syria, wherof Damascus is the chief citie.  
*Isa. 7. v. 8.*

:: Cedar was one of the chief sonnes, and Asor the chief citie of the

*Abdie v. 1.*

*Abd. v. 4.*

*Gen. 19. Iere. 50.*

*Iob. 41.*



- and goe ye vp to Cedar, and waste the children of the East.
- 29 † They shal take their tabernacles, and their flockes: their cortines, and al their vessels, and their camels they shal take to them: and they shal cal vpon them feare round about. † Flee yee, get away spedely, sit in deepe pitts you that inhabite Asor, saith our Lord: for Nabuchodonosor the king of Babylon hath taken counsel against you, & hath deuised deuises against you. † Arise, and goe vp to the nation that is quiet, and that dwelleth confidently, saith our Lord, they haue neither doores, nor barres: they dwel alone. † And their camels shal be into spoile, and the multitude of beasts for a praye: and I wil disperse them into euerie winde, which haue their heare powled: and from euerie confine of theirs, I wil bring destruction vpon them, saith our Lord. † And Asor shal be for an habitation of dragons, desolate for euer: there shal no man tarie there, nor sonne of man inhabite it. † The word of our Lord that was made to Ieremie the prophet against :: *Ælam*, in the beginning of the kingdom of Sedecias king of Iuda, saying:
- 35 † Thus saith the Lord of hostes: Behold I wil breake the bow of *Ælam*, & their chiefe strength. † And I wil bring vpon *Ælam* the foure windes from the foure costes of heauen: and I wil scatter them into al these windes: & there shal not be a nation, to which the fugitiues of *Ælam* shal not come. † And I wil make *Ælam* to feare before his enemies, and in the sight of them that seeke their life: and I wil bring euil vpon them, the wrath of my furie, saith our Lord: and I wil send the sword after them, til I consume them. † And I wil set my throne in *Ælam*, and destroy kinges and princes from thence, saith our Lord. † :: But in the last daies I wil cause the captiues of *Ælam* to returne, saith our Lord.

Agarens, to whom this prophetic perteineth.

:: The *Ælamites* inhabiting in a part of Persia, did assist the Chaldees against the Iewes, and therefore were punished.

:: This and the like prophecies, are vnder stood of the conuersion of the Gentiles to Christ: begun to be fulfilled, when the Holie Ghost descended. Act 2 v. 7.

## CHAP. L.

*Babylon which afflicteth the Israelites in captiuitie, 4. after their reduction into their countrie, 8. shal be utterly destroyed.*

1. **T**HE word that our Lord hath spoken :: of Babylon, and the Land of the Chaldees in the hand of Ieremie the prophete. † Declare among the Gentiles, and make it heard, list vp a signe: proclame and conceale it not; say; Babylon is taken, :: Bel is confounded, Merodach is overcome, their sculptiles are confounded, their idoles are overcome.
- 3 † Because a nation is come vp against them from the North, which

:: Babylonians and other Chaldees the greatest enemies of the Iewes were at last overthrowne by the Medes and Persians. :: Bel and Merodach greatest idols of the Chaldees

could neither  
saue their  
clients nor  
them selues.

∴ The Iewes  
Returning  
from captiui-  
tie wept for  
ioy; as Ioseph  
did seing his  
bretheren.

Gen. 42. 43.  
∅ 45.

∴ The Medes  
and Persians  
dwelling on  
the North to  
Babylon ouer-  
threw al Chal-  
dea.

∴ The whole  
countrie of  
Chaldea is  
made a praye  
to the spoy-  
lers.

∴ God resem-  
bled to a doue  
in meeknes, is  
seuere when  
he punisheth  
enormious  
sinners, ch. 25.  
v. 38 ∅ 46.

v. 16. Or, the  
king of Baby-  
lon is resem-  
bled to a doue  
for his swift-  
nes.

which shal bring her Land into desolation : and there shal be  
none to dwell therein, from man euen to beast, and they are  
remoued, and gone away. † In those daies, and in that time, 4  
saith our Lord, the children of Israel shal come, they and the  
children of Iuda together : walking and ∴ weeping they shal 5  
hasten, and shal seeke the Lord their God. † Into Sion they  
shal aske the way, their faces hitherward. They shal come, and  
shal be ioyned to our Lord by an euerlasting couenant, which 6  
shal by no obliuion be abolished. † My people is become a  
lost flock, their pastours haue seduced them, and haue made  
them wander in the mountaynes : they haue passed from 7  
mountayne to hil, they haue forgotten their couch. † Al that  
found them, haue eaten them : and their enemies said : We 8  
haue not sinned : because they haue sinned to the Lord the  
beautie of Iustice, and to the Lord the expectation of their  
fathers. † Depart out of the middes of Babylon, and goe forth 9  
out of the land of the Chaldees : and be ye as kiddes before  
the flocke. † Because loe I rayse vp, and wil bring into Babylon 10  
an assemblie of great nations from the land of ∴ the North :  
and they shal be prepared against her, and thereby she shal be  
taken : his arrow as a valiant mans that is a killer, shal not re-  
turne voide. † And Chaldea shal be for a praye : al that waste 11  
it shal be filled, saith our Lord. † Because you reioyce, and  
speake great thinges, spoyling mine inheritance : because you  
are powred out as calues vpon the grasse, and you haue be-  
lowed as bulles. † Your ∴ Mother is confounded exceedingly, 12  
and made euen with the dust she that bare you : behold she  
shal be the last among the Gentiles, desolate, without accesse,  
and drie. † Of the wrath of our Lord it shal not be inhabited, 13  
but shal be brought wholly into desolation : euerie one that  
shal passe by Babylon, shal be astonied, and shal hisse vpon al  
the plagues thereof. † Be prepared against Babylon round 14  
about al ye that bend bow; ouerthrow her, spare not arrowes:  
because she hath sinned to our Lord. † Crie against her, she 15  
hath geuen the hand euerie where, her foundations are fallen,  
her walles are destroyed, because it is the vengeance of our  
Lord. Take vengeance of her : as she hath done, so doe to  
her. † Destroy the sower out of Babylon, and him that hol- 16  
deth the sickle in the haruest time : at the face of the sword of  
the ∴ doue euerie man shal returne to his people, and euerie  
one shal flee to his owne land. † Israel is a flock disperfed, 17  
lyons



- lyons haue cast him out: first the king :: of Assur did eate him: :: The Assirians  
 last this Nabuchodonosor the king of Babylon hath spoylede the  
 18 his bones. † Therefore thus saith the Lord of hostes the God ledde the  
tenne tribes  
into captiui-  
tie. 4. Reg. 18.  
 of Israel: Behold I wil visite the king of Babylon and his land, and the Chal-  
dees the two  
tribes. 4. Reg.  
25.  
 19 as I haue visited the king of Assur: † and I wil bring Israel  
 againe to his habitation: and Carmel shal be fed, and Basan,  
 and in mount Ephraim, and Galaad his soule shal be filled.  
 20 In those daies, and in that time, saith our Lord, the iniquitie of  
 Israel shal be sought, and it shal not be: and the sinne of Iuda,  
 and it shal not be found: because I wil be propitious to them,  
 21 whom I shal leaue. † Ascend vpon the land of them that rule,  
 and visite vpon the inhabitants thereof, destroy, and kil the  
 thinges that are behind them, saith our Lord: and doe accor-  
 22 ding to al thinges that I haue commanded thee. † A voice of  
 23 battel in the land, and great destruction. How is the hammer  
 of the whole earth broken, and destroyed? how is Babylon  
 24 turned into a desert among the nations? † I haue snared thee,  
 and thou art taken Babylon, and thou knewest it not: thou art  
 found & apprehended, because thou hast prouoked our Lord.  
 25 † Our Lord hath opened his treasure, and brought forth the  
 vessels of his wrath: because the Lord the God of hostes hath  
 26 a worke in the land of the Chaldees. † Come ye vnto her from  
 the vttermost borders, open that they may goe forth that shal  
 tread her downe: take the stones out of the way, and bring it  
 into heapes, and kil her: neither let there be anie thing left.  
 27 Destroy al her valiants, let them descend into slaughter: woe  
 vnto them, because their day is come, the time of their visita-  
 28 tion. † A voice of them that flee, and of them, that haue esca-  
 ped out of the land of Babylon: to tel in Sion the reuenge of  
 29 the Lord our God, the reuenge of his temple. † Declare ye  
 against Babylon to verie manie, to al that bend bow: stand  
 together against her round about, and let none escape: repay  
 her according to her worke: according to al thinges, that she  
 hath done, doe ye to her: because she is erected against our  
 30 Lord, against the holie one of Israel. † Therefore shal her  
 yongmen fal in her streetes: and al her men of warre shal hold  
 31 their peace in that day, saith our Lord. † Behold I to thee thou  
 proud one, saith our Lord the God of hostes: because thy day  
 32 is come, the time of thy visitation. † And the proud shal fal,  
 and tumble downe, and there shal be none to raise him vp:  
 and I wil kindle a fire in his cities, and it shal deuoure al  
 things

things round about him. † Thus saith the Lord of hostes: 33

∴ Al the Iewes of both king-  
domes being  
holden capti-  
ues in strong  
handes.

∴ The children of Israel, and the children of Iuda susteyne  
calumniē together: al that haue taken them, hold them,  
they wil not let them goe. † Their ∴ strong redeemer, 34  
the Lord of hostes is his name, in iudgement wil de-  
fend their cause, to terrifie the land, and to stirre vp the in-  
habitantes of Babylon. † The sword to the Chaldees, saith 35

∴ VVere rede-  
med by a stron-  
ger arme, by  
God him self,

our Lord, and to the inhabitants of Babylon, and to her prin-  
ces, and to her wise men. † The sword to her diuiners, who 36  
shal be foolish: the sword to her valiants, who shal be afraid.

† The sword to his horses, and to his chariots, and to al the 37  
common people, that is in the middes of her: and they shal be  
as wemen: the sword to her treasures, which shal be spoyled.

† There shalbe drougt vpon her waters, and they shal be 38  
dried vp: because it is a land of sculptiles, and they glorie in  
monstrous thinges. † Therefore shal the dragons dwel with 39  
the foolish murderers: and the ostriches shal dwel in it: and it  
shal no more be inhabited for euer, neither shal it be built  
euen to generation and generation. † As our Lord ouerthrew 40

Sodom and Gomorrha, and the neighbours thereof, saith our  
Lord: there shal no man dwel there, and sonne of man shal  
not inhabite it. † Behold a people cometh from the North, 41

and a great nation, and manie kinges shal rise from the endes  
of the earth. † They shal take bow and shield: they are cruel 42  
and vnmerciful: their voice shal sound as the sea, and they shal  
mount vpon horses: as a man prepared to battel against thee o

daughter of Babylon. † The king of Babylon hath heard the 43  
fame of them, and his handes are dissolued: anguish hath  
caught him, sorow as a woman in tranel. † Behold ∴ as a lion 44

he shal come vp ∴ from the pride of Iordan to the strong  
beautifulnes: because I wil make him runne sodenly to her:  
and who shal be a chosen one, whom I may appoint ouer her?

For who is like to me? and who shal abide me? and who is this  
pastour, that can resist my countenance? † Therefore heare ye 45  
the counsel of our Lord, which he hath conceiued in his  
minde against Babylon: and his cogitations, which he hath

thought vpon the land of the Chaldees: Vnles the litle ones  
of the flockes shal plucke them downe, vnles their habitation  
shal be destroyed with them. † At the voice of the captiuitie 46  
of Babylon the earth is moued, and the crie is heard amongst  
the Nations.

Gen. 19.

Iob. 41.

Apoc.  
16.



## CHAP. LI.

*More miseries shal fal vpon Babylon (II. by the Medes) with destruction of her idoles.*

- 1 **T**HVS saith our Lord : :: Behold I wil raise vpon Babylon and vpon the inhabitants thereof, which haue lifted  
 2 vp their hart against me, as it were a pestilent winde. † And I wil send vpon Babylon tanners, and they shal fanne it, and  
 3 shal destroy her land: because they are come vpon her on euerie side in the day of her affliction. † Let not him that  
 4 bendeth bend his bow, and let not him goe vp that is in  
 5 \* a brigandin, spare not her young men, kil al her host. † And  
 6 the slaine shal fal in the land of the Chaldees, and the wounded in the countries thereof. † Because Israel and Iuda haue  
 7 not bene left as a widow of their God the Lord of hostes: but their land hath bene replenished with sinne from the holic  
 8 one of Israel. † Flee ye out of the middes of Babylon, and let euerie one saue his owne life, hold not your peace vpon her  
 9 iniquitie: because it is the time of reuenge from our Lord, he wil requite her the like. † Babylon is a golden cuppe in the  
 10 hand of our Lord, inebriating al the earth: of her wine haue the Nations drunke, and therefore they are in commotion.  
 11 † Babylon is fallen sodenly, and is destroyed: howle ye vpon her, take refine for her sorow, if perhaps she may be healed.  
 12 † We haue cured Babylon, and she is not healed: let vs forsake her, & let vs goe euerie man to his owne land: because her iudgement hath reached euen to the heauens, & is lifted vp vnto  
 13 the clowdes. † Our Lord hath brought forth our iustices: come, and let vs tel in Sion the worke of the Lord our God.  
 14 † Make sharpe the arrowes, fil the quiuers: our Lord hath rayed vp the spirite of the kinges of the Medes: and against  
 15 Babylon his minde is to destroy it, because it is the reuenge of our Lord, the reuenge of his temple. † Vpon the walles of  
 16 Babylon lift vp the ensigne, increase the watch: set vp watchmen, prepare embushments: because our Lord hath meant,  
 17 and hath done what soeuer he spake against the inhabitants of  
 18 Babylon. † Thou that dwellest vpon manie waters, rich in treasures: thine end is come with in a foote of thy cutting of.  
 19 † The Lord of hostes hath sborne by his soule: that I wil replenish thee with men as it were with the locust, and vpon  
 20 thee shal the merie shoute be song. † He that made the earth

:: In al this chapter the prophet amplifieth the same he writte in the chapter precedent of the vtter destruction of Babylon.

\* a coate of male.

2. Cor. 6.

Isa. 21.  
Apoc.  
14.

Amos 6.

in his strength, hath prepared the world in his wisdom, and  
 with his prudence stretched out the heauens. † He geuing a 16  
 voice, the waters are multiplied in heauen: who listeth vp the  
 clowdes from the extreme part of the earth, lightnings he  
 hath turned into rayne: and he hath brought forth the winde  
 out of his treasures. † Euerie man is become a foole by 17  
 knowlege: euerie mettall caster is confounded in his sculptil,  
 because his casting is counterfet, neither is there spirite in  
 them. † They are vaine workes, and worthie to be laughed 18  
 at, in the time of their visitation they shal perish. † The por- 19  
 tion of Iacob is not as these thinges: because he that made al  
 thinges he it is, and Israel is the scepter of his inheritance: the  
 Lord of hostes is his name. † Thou doest knocke together the 20  
 vessels of warre for me, and I wil knock together in thee the  
 Gentiles, and I wil destroy in thee kingdomes: † And I wil 21  
 breake in thee the horse, and his rider: and I wil knock  
 together in thee the chariot, and the rider thereof. † And 22  
 I wil knocke together in thee man and woman, and I wil  
 knocke together in thee the old man and the child, and I  
 wil knock together in thee the young man and the virgin:  
 † and I wil knocke together in thee the pastour and his 23  
 flocke, and I wil knocke together in thee the husbandman  
 and his draweing cattle, and I wil knocke together in thee  
 dukes and magistrates. † And I wil render to Babylon, and to 24  
 al the inhabitants of Chaldee al their euil, that they haue done  
 in Sion, before your eyes, saith our Lord. † Behold I to thee 25  
 thou pestiferous mountaine, saith our Lord, which corruptest  
 the whole earth: and I wil stretch out my hand vpon thee,  
 and wil roll thee out of the rockes, and wil geue thee to be a  
 mountayne of burning. † And they shal not take of thee a 26  
 stone for the corner, and a stone for foundations, but thou  
 shalt be destroyed for euer, saith our Lord. † Lift ye vp an 27  
 ensigne in the land: sound with the trumpet among the Gen-  
 tiles: :: sanctifie the Gentiles vpon her: declare against her to  
 the kinges of Ararat, Menni, and Ascenez: number Taphsar  
 against her, bring the horse as the stinging locust. † Sanctifie 28  
 the Gentiles against her, the kinges of Media, the dukes thereof,  
 and al the Magistrates thereof, & al the land of his dominion.  
 † And the land shal be in a commotion, and shal be troubled: 29  
 because the cogitation of our Lord shal awake against Baby-  
 lon, to lay the Land of Babylon desert and inhabitable. † The 30  
 valiants

Cal together  
 al nations by  
 publique pro-  
 clamacion to  
 fight against  
 Babylon.



valiants of Babylon haue ceased from battel, they haue dwelt in holdes: their strength is deuoured, and they are become as women: her tabernacles are burnt, her barres are broken.

- 31 † A runner shal come to meete the runner, and messenger to meete messenger: to tel the king of Babylon that his citie is  
 32 taken from one end to the other: † and the fordes are taken before hand, and the fennes be burnt with fire, and the men of  
 33 warre be troubled. † Because thus saith the Lord of hostes, the God of Israel: The daughter of Babylon is as a barne floore, the time of her threshing: yet a litle, and the time of her reaping  
 34 shal come. † :: Nabuchodofor the king of Babylon hath eaten me, he hath deuoured me: he hath made me as an emptie vessel: he hath swallowed me vp as a dragon, he hath filled  
 35 his bellie with my tendernes, and hath cast me out. † Iniquitie against me, and my flesh vpon Babylon, saith the habitation of Sion: and my bloud vpon the inhabitantes of Chaldees, saith  
 36 Ierusalem. † Therefore thus saith our Lord: Behold I wil iudge thy cause, and wil reuenge thy vengeance, and I wil  
 37 make her sea desolate, and wil drie vp her vayne. † And Babylon shal be into heapes, the habitation of dragons, astonish-  
 38 ment, and hissing, because there is not an inhabiter. † They shal roare together as lions, they shal shake the manes as the  
 39 whelpes of lions. † In their heate I wil set their drinke: and I wil make them drunke, that they may be drouisie, and sleepe  
 40 an euerlasting sleepe, & not arise, saith our Lord. † I wil leade them as lambes to be a victime, and as rammes with kiddes.  
 41 † How is Sefach taken, and the noble one of al the earth apprehended? How is Babylon become an astonishment  
 42 among the Gentiles? † The sea is come vp ouer Babylon: she is couered with the multitude of the waues thereof. † Her  
 43 cities are become an astonishment: a land inhabitable and desolate, a land wherein none can dwel, nor sonne of man  
 44 may passe by it. † And I wil visite vpon Bel in Babylon, and I wil cast out of his mouth that which he had swallowed: and  
 45 the Gentiles shal no more runne together vnto him, for the wall also of Babylon shal fal. † Goe out of the middes of her  
 46 my people: that euerie one may saue his life from the wrath of the furie of our Lord. † And lest perhaps your hartes faint, and ye feare the bruite, that shal be heard in the land: and  
 47 there shal come a bruite in the yeare, and after this yeare a bruite: and iniquitie in the land, and ruler vpon ruler. † There-

:: Sion in behalfe of al the Iewes, sheweth that the Chaldees are iustly plagued, for their crueltie against Gods people.

fore behold the daies come, and I wil visite vpon the sculpti-  
 les of Babylon: and al her land shal be confounded and al her  
 flaine shal fal in the middes of her. † And the heauens and the 48  
 earth shal praiſe vpon Babylon, and al thinges that are in  
 them: becauſe ſpoylers ſhal come to her from the North, ſaith  
 our Lord. † And as Babylon cauſed that there ſhould fal flaine 49  
 in Iſrael: ſo of Babylon there ſhal fal flaine in the whole land.  
 † You that haue eſcaped the ſword, come, ſtand not: remember 50  
 our Lord a farre of, and let Ieruſalem aſcend vpon your hart.  
 † We are confounded, becauſe we haue heard reproch: igno- 51  
 minie hath couered our faces: becauſe ſtrangers are come  
 vpon the ſanctification of the houſe of our Lord. † Therefore 52  
 behold the daies come, ſaith our Lord: and I wil visite vpon  
 her ſculptiles, and in al her land the wounded ſhal roare. † If 53  
 Babylon ſhal aſcend vp into heauen, and ſtabliſh her ſtrength  
 on high: from me there ſhal come waſters of her, ſaith our  
 Lord. † A voice of crying from Babylon, and great deſtruc- 54  
 tion from the Land of the Chaldees: † becauſe our Lord hath 55  
 waſted Babylon, and deſtroyed out of it the great voice: and  
 their waues ſhal ſound as manie waters: their voice hath  
 geuen a ſound. † Becauſe the ſpoiler is come vpon her, that 56  
 is, vpon Babylon, and her valiants are apprehended, and their  
 low is weakened: becauſe the ſtrong reuenger our Lord  
 rendring wil repay. † And I wil inebriate her princes, and 57  
 her wiſe men, and her dukes, and her magiſtrates, and  
 her valiants: and they ſhal ſleepe an euerlaſting ſleepe,  
 and ſhal not awake, ſaith the king, the Lord of hoſtes is his  
 name. † Thus ſaith the Lord of hoſtes: That moſt brode wal 58  
 of Babylon by vndermyning ſhal be vndermined, and her  
 high gates ſhal be burnt with fire, and the labours of the peo-  
 ples ſhal come to nothing, and of the nations ſhal be into the  
 fire, and ſhal periſh. † The word that Ieremie the prophete 59  
 commanded Saraiaſ the ſonne of Neriaſ, the ſonne of  
 Maafiaſ, when he went with Sedeciaſ the king into Babylon,  
 in the fourth yeare of his kingdome: and Saraiaſ was :: the  
 prince of prophecie. † And Ieremie wrote al the euil, that was 60  
 to come vpon Babylon in one booke: al theſe wordes, that are  
 written againſt Babylon. † And Ieremie ſaid to Saraiaſ: When 61  
 thou ſhalt come into Babylon, and ſhalt ſee, and ſhalt reade al  
 theſe wordes, † thou ſhalt ſay: Lord thou haſt ſpoken againſt 62  
 this place to deſtroy it: that there be none to inhabite it from  
 man

:: This Saraiaſ  
 was a princi-  
 pal Leuite, to  
 whom it per-  
 teined to rea-  
 iſe and publiſh  
 the wordes  
 and writings  
 of prophetes.



man euen vnto beast, and that it be a perpetual wilderness.

- 63 † And when thou shalt haue finished reading this booke,  
thou shalt tye a stone to it, and shalt throw it into the mides  
64 of Euphrates : † and thou shalt say : So shal Babylon be  
drowned, & she shal not rise vp from the face of the affliction,  
that I wil bring vpon her, and she shal be dissolued. :: Hitherto  
the wordes of Ieremie.

:: Thus much  
Ieremie pro-  
phesied a-  
gainst Baby-  
lon.

## CHAP. LII.

*A Recapitulation of the taking of Ierusalem after two yeares siege. 7. king Sedecias taken in flight, 10. his children slaine before his eyes, with other nobles, 11. his eyes put out, and so lead into Babylon, 12. the Temple, the Palace, and other houses burnt, the people caried into captiuitie (15. few excepted to til the land) 17. the two brasen pillars, lannatorie, and al the treasure taken away. 24. Al the captiues at diuers times foure thousand six hundred. 31. Finally king Ioachin is exalted in the court.*

- 1 **A** Child of one and twentie yeares was Sedecias when he  
began to reigne: and eleuen yeares he reigned in Ieru-  
salem: and the name of his mother was Amital, the daughter  
2 of Ieremie of Lobna. † And he did euil in the eyes of our  
3 Lord, according to al things that Ioachim had done. † Because  
the furie of our Lord was against Ierusalem, and against Iuda,  
til he cast them away from his face: and Sedecias reuolted  
4 from the king of Babylon. † And it came to passe in the ninth  
yeare of his reigne, in the tenth moneth, the tenth of the  
moneth, came Nabuchodonosor the king of Babylon, him  
self and al his armie against Ierusalem, and they besieged it,  
5 and built against it munitions round about. † And the citie  
6 was besieged vntil the eleuenth yeare of king Sedecias. † And  
in the fourth moneth, the ninth of the moneth, a famine pos-  
sessed the citie: and there were no victuals for the people of  
7 the land. † And a breache was made into the citie, and al the  
men of warre fled, and went out of the citie in the night by  
the way of the gate that is betwen the two walles, & leaderh  
to the kinges garden (the Chaldees besieging the citie round  
about) and they departed by the way, that leadeth into the  
8 wildernes. † But the armie of the Chaldees pursued the king:  
and they apprehended Sedecias in the desert, which is beside  
9 Iericho: and al his trayne fled scattering from him. † And  
when they had taken the king, they brought him to the king  
of Babylon into Reblatha, which is in the land of Emach: and  
he spake

This whole  
historie is  
written more  
largely in the  
two last chap-  
ters of the  
fourth booke  
of kinges: and  
in the last of  
Paralippo-  
menon.

he spake to him iudgements. † And the king of Babylon killed 10  
 the sonnes of Sedecias before his eies: yea and al the princes  
 of Iuda he slew in Reblatha. † And he plucked out the eies 11  
 of Sedecias, and bound him with fetters, and the king of Ba-  
 bylon brought him into Babylon: and he put him in the pri-  
 son house cuen to the day of his death. † And in the fifth 12  
 moneth, the tenth of the moneth, the same is the nineteenth  
 yeare of Nabuchodonosor the king of Babylon: came Nabu-  
 zardan the prince of the warfare, who stood before the king  
 of Babylon in Ierusalem. † And he burnt the house of our 13  
 Lord, and the kings house, and al the houses of Ierusalem,  
 and euerie great house he burnt with fire. † And al the host 14  
 of the Chaldees that was with the prince of the warfare,  
 destroyed al the wall of Ierusalem round about. † But of the 15  
 poore of the people, and of the rest of the vulgar sorte, which  
 remayned in the citie, and of the fugitiues, that were fled to the  
 king of Babylon, and the rest of the multitude: Nabuzardan  
 the prince of the warfare transported. † But of the poore of 16  
 the land Nabuzardan the prince of the warfare left some to  
 be dressers of vineyards, and husbandmen. † The brasen 17  
 pillars also, that were in the house of our Lord, and the feete,  
 and the sea of brasse, that was in the house of our Lord, the  
 Chaldees brake: and they tooke al the brasse of them into  
 Babylon. † And the kettles, and the fleshhookes, and the 18  
 psalteries, and the phials, and the litle mortars, and al the bra-  
 sen vessels, that had bene in the ministrie, they tooke: † and 19  
 the water pottes, and the censars, and the pitchers, and the  
 basins, and the candlestickes, and the mortars, & the gobblets:  
 as manie as of gold, of gold: and as manie as of siluer, of siluer,  
 did the prince of the warfare take: † and two pillars, and one 20  
 sea, & twelue oxen of brasse, that were vnder the feete, which  
 king Salomon had made in the house of our Lord: there was  
 no weight of the brasse of al these vessels. † And concerning 21  
 the pillars, there were eightene cubits of height in one pillar:  
 and a corde of twelue cubits did compasse it about: moreouer  
 the thicknes thereof, of foure fingers, and within it was  
 holow. † And the litle heads of brasse vpon both: the height 22  
 of one litle head, of five cubits: and the litle nettes, and the  
 pomegranates vpon the crowne round about, al of brasse.  
 Likewise of the second pillar, and the pomegranates. † And 23  
 there were nintie six pomegranates hanging downe: and al the  
 pomegranates



pomegranates an hundred, were compassed with litle nettes.  
 24 † And the master of the warefare tooke Saraias the chiefe  
 priest, and Sophonias the second priest: and the three keepers  
 25 of the entrie. † And of the citie he tooke one eunuch, that  
 was chiefe ouer the men of warre: and seuen men of them,  
 that saw the kings face, that were found in the citie: and a  
 scribe the captayne of the souldiars, who tryed the yong  
 souldiars: and three score of the people of the land, that were  
 26 found in the middes of the citie. † And Nabuzardan the  
 prince of the warefare tooke them, and he brought them to  
 27 the king of Babylon into Reblatha. † And the king of Baby-  
 lon stroke them: and he killed them in Reblatha in the land of  
 28 Emath: and Iuda was transported from his land. † This is the  
 people, which Nabuchodonosor transported: In the seuenth  
 29 yeare, It was three thousand and twentie three. † In the eigh-  
 tenth yeare of Nabuchodonosor from Ierusalem soules eight  
 30 hundred thirtie two. † In the three and twentieth yeare of  
 Nabuchodonosor, Nabuzardan the prince of the warefare  
 transported of the Iewes seuen hundred fourtie fine soules.  
 31 al the soules therefore were foure thousand six hundred. † And  
 it came to passe in the seuen and thirtieth yeare of the transmi-  
 gration of Ioachim the king of Iuda; the twelfth moneth,  
 the five and twentieth of the moneth, Euilmerodach the king  
 of Babylon lifted vp in the very yeare of his reigne, the head of  
 Ioachim the king of Iuda, and he brought him out of the  
 32 prison house. † And he spake with him good thinges, and he  
 sette his throne about the thrones of the kinges, that were  
 33 after himself in Babylon. † And he changed his prison gar-  
 ments, and he did eate bread before him alwaies al the daies  
 34 of his life. † And his allowance of meate, a continual proui-  
 sion of meate was geuen him by the king of Babylon, euerie  
 day a certaine, euen vnto the day of his death, al the daies of  
 his life.



## THE ARGUMENT OF JEREMIES LAMENTATIONS.

It is probable that the Lamentations were written before his other prophecies.

Doleful speeches are commonly uttered without connexion of sentences.

These Lamentations are artificially composed. And besides the historical sense contene hidden mysteries.

**T**HESE Lamentations, in Greeke called Threni, and by the Hebrew Rabbins intituled Cinoth, were written by Ieremie before the greatest part of his other prophecies (as semeth most probable to S. Ierom) 2. Paral. 35. 7. 25. and were first songue at the death of Iosias king of Iuda. Againe when king Sedecias with manie others, were taken captiues, manie also slaine, and the Temple and citie of Ierusalem destroyed. But most especially he prophecieth the Iewes miserable estate, and iust cause of Lamentation after Christs coming, and their reiecting him. And therfore his Church singeth the same in the Anniversarie, or Commemoration of his Passion and Death; and most piously inuiteth al sinners, both Iewes and Gentiles, to returne vnto Christ our Redemer, saying: Ierusalem, IERUSALEM conuertere ad Dominum Deum tuum. In this litle booke the diligent reader wil easely obserue manie doleful pathetical speeches, powred out from a pensue hart, as in great calamities it commonly happeneth, with litle connexion of sentences; but otherwise foure whole chapters are very artificially compiled in verse; not by number of times, with measure of long and short syllables, as the Grekes and Latines vse, but after the Hebrew maner, obseruing number of syllables, and beginning euerie verse, with a distinct letter, from the first to the last in order, with some smal varietie, of the Hebrew Alphabet. Doubles with great mysteries, as S. Ierom iudgeth, and therfore explicateth the significations, and certaine connexions, of the two and twentie Hebrew letters: as we haue noted vpon the 118. Psalme: but aboue the capacitie of our understanding. In the last chapter the Prophet omitting the obseruation of Initial letters, in twentie two verses prayeth lamentably; as the whole people shal pray in captiuitie.

THE



# THE THRENES,

that is to say,

## THE LAMENTATIONS

### OF IEREMIE THE PROPHET.

These words are not Ieremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

*And it came to passe, after that Israel was brought into captiuitie, and Ierusalem was desolate, Ieremie the prophete sate weeping, and he mourned with this lamentation vpon Ierusalem, and with a pensue mind sighing, and wayling he sayd :*

#### CHAP. I.

The miserable change in Ierusalem made the beholders astonished.

Some Iewes seeing their bretheren ledde captiues into Babylon, went into Ægypt, but there also were in miserie.

It is a desolate miserie when enemies obaine dominion.

Fleing from place to place to seeke reliefe.

- Aleph.** 1 **H**OW doeth the citie ful of people, sitte solitarie: how is the ladie of the Gentiles become as a widow: the princeesse of prouinces is made tributarie?
- Beth.** 2 Weeping she hath wept in the night, and her teares are on her cheekes: there is none to comfort her of al her deare ones: al her freindes haue despised her, and are become her enimies.
- Ghimel.** 3 Iudasis :: gone into transmigration because of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: al her persecuters haue apprehended her within the straites.
- Daleth.** 4 The waies of Sion mourne, because there are none that come to the solemnitie: al her gates are destroyed: her priestes sighing: her virgins lothsome, and herself is oppressed with bitternes.
- He.** 5 Her aduersaries are made :: in the head, her enemies are enriched: because our Lord hath spoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter.
- Vau.** 6 And from the daughter of Sion al her beautie is departed: her princes are become as :: rammes not synding pastures: and they are gone without strength before the face of the pursuer.
- Zain.** 7 Ierusalem hath remembred the dayes of her affliction, and preuarication of al her thinges worthie to be desyred, which she had from the daies of old, when her people sel in the enimies hand, and there was no helper: the enemies haue sene her, and haue scorned her sabbathes.

Ierusalem hath sinned a sinne, therefore is she made vnstable: 8 *Heth.*  
 al that did glorifie her, haue despised her, because they haue  
 sene her ignominie: but she sighing is turned backward.

:: Idolatrie  
 which is spi-  
 ritual adul-  
 tery.

Her :: filthines is on her feete, neither hath she remembred 9 *Teth.*  
 her end: she is pulled downe exceedingly, not having a  
 comforter: see ô Lord mine affliction, because the enimie is  
 exalted.

The enimie hath thrust his hand to al her things worthie 10 *Iod.*  
 to be desyred: because she hath sene the Gentiles enter into  
 her sanctuarie, of whom thou gauest commandment that  
 they should not enter into thy church.

Al her people sighing, and seeking bread: they haue geuen 11 *Caph.*  
 al precious things for meate to refresh the soule, see ô Lord  
 and consider, because I am become vyle.

O al ye that passe by the way, attend, and see if there be 12 *Lamed.*  
 sorow like to my sorow: because he hath made :: vintage of  
 me, as our Lord hath spoken in the day of the wrath of his  
 furie.

:: First Nabu-  
 chodonosor  
 tooke away  
 much treasu-  
 re 4 Reg 24  
 afterwards his  
 capitaine Na-  
 buzardan spoy  
 led al 4 Reg 25.

From on high he hath cast a fyre in my bones, and hath 13 *Mem.*  
 taught me: he hath spred a net for my feete, he hath turned me  
 backward: he hath made me desolate, al the day consumed  
 with sorow.

The yoke of mine iniquities hath watched: they are folded 14 *Nun.*  
 together in his hand, and I put vpon my necke: my strength is  
 weakened: our Lord hath geuen me into the hand, from  
 which I can not rise.

Our Lord hath taken away al my magnifical ones out of 15 *Samech.*  
 the middes of me: he hath called a time against me, to destroy  
 mine elect: our Lord hath troden the winepresse to the virgin  
 the daughter of Iuda.

Therefore am I weeping, and mine eye shedding teares: 16 *Ain.*  
 because a comforter is made far from me, conuerting my  
 soule: my children are become desolate because the enimie  
 hath preuayled.

Sion hath spred forth her handes, there is none to comfort 17 *Ph.*  
 her: our Lord hath commanded against Iacob, round about  
 him are his enemies: Ierusalem is become as a woman pollu-  
 ted with menstrous floores among them.

Our Lord is iust, because I haue prouoked his mouth to 18 *Sade.*  
 wrath: heare I beseech al ye peoples, and see my sorow: my  
 virgins, and my pong men are gone into captiuitie.

I haue



- oph. 19 I haue called :: my freindes, they haue deceiued me : my  
priestes and my ancientes are consumed in the citie : because  
they haue sought meat for themselues , to refresh their  
soule .
- es. 20 See ô Lord that I am in tribulation, my bellie is trubled : my  
hart is ouerturned in myself, because I am ful of bitternes :  
the sword killeth abroad, and at home it is :: lyke death.
- in. 21 They haue heard that I doe sigh , and there is none to com-  
fort me : al mine enemies haue heard mine euil, they haue re-  
ioyced, because thou hast done it : thou hast brought a day of  
consolation, and they shal be made lyke to me.
- ban. 22 Let al their euil enter in before thee : and vintage them, as  
thou hast vintaged me for al mine iniquities : for my sighings  
are manie, and my hart is sorowful.

:: Egypt  
wherin the  
Iewes trusted  
to finde ayde,  
could not, or  
at least, did  
not helpe  
them Iere. 2.  
v. 18. & 37.  
v. 4. & 6.  
:: At home is  
famine.

## CHAP. II.

- Alph. 1 **H**OW :: hath our Lord in his furie couered the daughter  
of Sion with darknes : cast forth the noble one of Israel  
from heauen to the earth, and hath not remembred the  
foote stoole of his feete in the day of his furie.
- esh. 2 Our Lord hath cast downe headlong, and hath not spared, al  
the beautiful thinges of Iacob : he hath destroyed in his furie  
the munitions of the virgin of Iuda, and cast it downe to the  
ground : he hath polluted the kingdom, and the princes  
therof.
- Ghimel. 3 He hath broken :: euerie horne of Israel in the wrath of  
furie : he hath turned away his right hand backward from the  
face of the enemy : and he hath kinked in Iacob as it were the  
fyre of a flame deuouring round about.
- Daleth. 4 He hath bent his bow as an enemy, he hath fastned his right  
hand as an aduersarie : and he hath killed al, that was sayre to  
behold in the tabernacle of the daughter of Sion, he hath  
powred out his indignation as fyre.
- za. 5 Our Lord is become as an enemy : he hath cast downe Israel  
headlong, he hath cast downe headlong al her walles : he hath  
destroyed the munitions therof, and hath replenished in the  
daughter of Iuda the humbled man and humbled woman.
- ra. 6 And he hath destroyed his tent as a garden, he hath thrown  
downe his tabernacle : our Lord hath brought festiuitie and  
sabbath in Sion to obliuion : and king and priest into reproch,  
and into the indignation of his furie.

:: Punishment  
permitted by  
God is truly  
ascribed to  
him as his fact.

:: Streingth  
and forces are  
called hornes,  
so euerie hor-  
ne signifieth al  
their strength.

∴ Suffered his  
Sanctuarie to  
be polluted.

Our Lord hath reiected, he ∴ hath cursed his sanctification: 7 *Zain.*  
he hath deliuered the walles of the towers therof into the  
hand of the enemy: they haue made a noyse in the house  
of our Lord, as in a solemne day.

Our Lord hath meant to destroy the wal of the daughter of 8 *Heth.*  
Sion: he hath streched out his corde, and hath not turned  
away his hand from destruction: and the forewal hath mourn-  
ed, and the wal is destroyed together.

Her gates are fastned in the ground: he hath destroyed, and 9 *Teth.*  
broken ber barres: her king and her princes in the Gentiles:  
there is no law, and her prophets haue not found vision from  
our Lord.

The ancients of the daughter of Sion haue sitten on the 10 *Iod.*  
ground, they haue held their peace: they haue sprinkled their  
heades with dust, they are girded with heare clothes, the  
virgins of Ierusalem haue cast downe their heades to the  
ground.

Myne eies haue fayled for teares, my bowels are trubled: 11 *Caph.*  
my liuer is powred out on the earth, for the destruction of the  
daughter of my people, when the litle one, and the sucking  
faynted in the streetes of the towne.

They sayd to their mothers: Where is wheate and wyne? 12 *Lamed.*  
when they faynted as the wounded in the streets of the cite:  
when they yelded vp the ghostes in the bosome of their  
mothers.

∴ As the sea  
exceedeth al  
other waters,  
so the affli-  
ction of Ieru-  
salem surpas-  
seth other affli-  
ctions, which  
is spoken by  
hyperbule, to  
signifie the  
griuousnes  
therof.

Wherto shal I compare thee? or wherto shal I liken thee 13 *Mem.*  
ô daughter of Ierusalem: wherto shal I make thee equal, and  
comfort thee ô virgin daughter of Sion? For great is thy de-  
struction ∴ as the sea: who shal heale thee?

Thy prophetes haue sene false and foolish thinges for thee: 14 *Nun.*  
neither haue they opened thine iniquitie, to prouoke thee to  
penance, but they haue sene false burdens and banishments  
for thee.

Al that passed by the way haue clapped their handes vpon 15 *Samech.*  
thee: they haue hissed, and moued their head vpon the daugh-  
ter of Ierusalem, saying: Is this the cite of perfect beautie, the  
ioy of al the earth?

Al thine enemies haue opened their mouth vpon thee: they 16 *Phe.*  
haue hissed, and gnashed with the teeth, and haue sayd: We wil  
deuour: Loe this is the day, which we expected: we haue  
found it, we haue sene it.

Our Lord



*Ain.* 17 Our Lord hath done the thinges that he meant, he hath accomplished his word, which he commanded from the dayes of old: he hath destroyed, and hath not spared, and he hath made the enimie ioyful ouer thee, and hath exalted the horne of thine aduersaries.

*Sade.* 18 Their hart hath cryed to our Lord vpon the walles of the daughter of Sion: Shede teares as a torrent by day, and night: geue no rest to thyself, neither let the aple of thyne eye cease.

*Coph.* 19 Arise, prayse in the night in the beginning of the watches: powre out thy hart as waters before the sight of our Lord: list vp thy handes to him for the life of thy litle ones, which haue fainted for famine in the head of al high wayes.

*Res.* 20 See ô Lord, and consider whom thou hast vintaged thus: :: shal women then eate their owne fruite, litle ones of the measure of a spanne? is the priest, and the prophet slaine in the sanctuarie of our Lord?

*Sin.* 21 The childe and the old man lay on the ground without: my virgins and my yongmen are fallen by the sword: thou hast killed in the day of thy furie: thou hast strooken, :: neither hast thou had mercie.

*Thaw.* 22 Thou hast called as it were to a solemne day, those that should terrifie me round about, and there was none in the day of the furie of our Lord, that escaped and was left: whom I brought vp, & nourished, mine enimie hath consumed them.

## CHAP. III.

*Aleph.* 1 **I** THE man :: that see my pouertie in the rod of his indignation.

*Aleph.* 2 He hath led me, and brought me into darknes and not into light.

*Aleph.* 3 Only against me he hath turned and hath conuerted his hand al the day.

*Beth.* 4 He hath made my skinne old and my flesh, he hath broken my bones.

*Beth.* 5 He hath built round about me, and he hath compased me with :: gaul, and :: labour.

*Beth.* 6 In darke places he hath placed me as the euerlasting dead.

*Ghimel.* 7 He hath built round about against me, that I goe not forth: he hath aggrauated my fetters.

*Ghimel.* 8 Yea and when I shal crie, and aske, he hath excluded my prayer.

*Ghimel.* 9 He hath shut vp my wayes with square stones, he hath subuerted my pathes.

:: This happened before in Samaria. 4.

Reg. 6. and in the siege of Ierusalem, by Titus and Vespasian. Ioseph. lib 7. & 8. de bello Iudaico.

:: More severely then thou art accustomed.

:: Ieremie himself felt his part of this affliction.

:: Ierusalem was ransacked by Nabuchodonosor, :: and worse by Nabuzardan.

He is

He is become vnto me a beare lying inwaite: a lyon in 10 *Daleth.*  
secret places.

He hath subuerted my pathes, and hath broken me, he hath 11 *Daleth.*  
made me desolate.

He hath bent his bow, and set me as a marke for the arrow. 12 *Daleth.*

He hath shot in my reines the daughters of his quier. 13 *He.*

I am made a derision to al my people, their tongue al 14 *He.*  
the day.

He hath replenished me with bitternes, he hath inebriated 15 *He.*  
me with wormwood.

And he :: hath broken my teeth by number, he hath fed 16 *Van.*  
me with ashes.

And my soule is repelled from peace, I haue forgotten good 17 *Van.*  
things.

And I sayd: Mine end is :: perished, and mine hope from 18 *Van.*  
our Lord.

Remember my pouertie, and transgression, the wormwood, 19 *Zain.*  
and the gual.

Remembering I wil be mindful, and my soule shall languish 20 *Zain.*  
in me.

Recording this thing in my hart, therefore wil I hope. 21 *Zain.*

The mercies of our Lord that we are not consumed: be- 22 *Heb.*  
cause his commiserations haue not fayled.

:: New in the morning, great is thy fidelite. 23 *Heb.*

Our Lord is my portion, sayd my soule: therefore wil I ex- 24 *Heb.*  
pect him.

Our Lord is good to them that hope in him, to the soule 25 *Teth.*  
that seeketh him.

It is good to waite with silence for the saluation :: of God. 26 *Teth.*

It is good for a man, when he beareth the yoke from his 27 *Teth.*  
youth.

He shal sit solitarie, and hold his peace: because he hath 28 *Iod.*  
lifted himselfe aboue himself.

He shal put his mouth in the dust, if perhaps there be hope. 29 *Iod.*

He :: shal geue the cheeke to him that striketh him, he 30 *Iod.*  
shal be filled with reproches.

Because our Lord wil not reiect for euer. 31 *Caph.*

Because if he hath reiected, he wil also haue mercie, accor- 32 *Caph.*  
ding to the multitude of his mercies.

For he hath not humbled :: from his hart, and cast of the 33 *Caph.*  
children of men.

:: He descri-  
beth his gre-  
uous paines,  
as if his teeth  
were broken  
one by one.  
:: The end of  
my life is  
come.

:: Gods mer-  
cies are euerie  
day renewed.

:: VWhich God  
wil geue.

:: Especially  
vnderstood of  
Christ. *Mat* 26.

:: God puni-  
sheth his ser-  
uantes not to  
hate them but  
for their good.



- Lamed.* 34 To stamp vnder his fete al the prisoners of the earth.
- Lamed.* 35 To auert the iudgement of a man before the face of the Higheft.
- Lamed.* 36 To peruert a man in his iudgement, :: our Lord hath not knowne.
- Mem.* 37 Who is this, that hath commanded it to be done, our Lord not commanding it?
- Mem.* 38 Out of the mouth of the Higheft, there shal not procede neither euil thinges, :: nor good. :: The speech of such as denie Gods prouidence.
- Mem.* 39 What hath the liuing man murmured, man for his sinnes?
- Num.* 40 Let vs search our wayes, & seeke, and returne to our Lord.
- Num.* 41 Let vs lift vp our hartes with our handes to our Lord into the heauens.
- Num.* 42 We haue done wickedly, and prouoked to wrath: therefore thou art inexorable.
- Samech.* 43 Thou hast couered in furie, and hast strooken vs: thou hast killed, and not spared.
- Samech.* 44 Thou hast sette a cloude before thee, that prayer may not passe.
- Samech.* 45 Thou hast made me to be rooted out, and abiect in the middes of the peoples.
- Phe.* 46 Al the enemies haue opened their mouth vpon vs.
- Phe.* 47 :: Prophecie is made vnto vs, feare, and snare, and destruction. :: Preaching of false prophets hath brought these euils vpon vs.
- Phe.* 48 Myne eye hath shed streames of waters, in the destruction of the daughtrer of my people.
- Ain.* 49 Myne eye is afflicted, neither hath it bene quiet, because there was no rest:
- Ain.* 50 Til our Lord regarded and looked from the heauens.
- Ain.* 51 Mine eye hath spoyled my soule for al the daughters of my citie.
- Sade.* 52 Myne enemies in hunting haue caught me as a birde, without cause.
- Sade.* 53 My life is fallen into the lake, and they haue layd a stone vpon me.
- Sade.* 54 The waters haue flowed ouer my head: I sayd: I am vndone.
- Coph.* 55 I haue inuocated thy name ô Lord from the lowest lake.
- Coph.* 56 Thou hast heard my voice: turne not away thine eare from my sobbings, and cries.
- Coph.* 57 Thou didst approach in the day, when I inuocated thee: thou hast sayd: Feare not. L l l l Thou

Thou hast iudged ô Lord the cause of my soule, redemer of 58 *Res.*  
my life.

Thou hast seene ô Lord their iniquitie against me: :: iudge 59 *Res.*  
my iudgement.

Thou hast seene al their furie, al their cogitations against 60 *Res.*  
me.

Thou hast heard their reproch ô Lord, al their cogitations 61 *Sim.*  
against me.

The lippes of them that rise vp against me; and their cogita- 62 *Sim.*  
tions against me al the day.

See their sitting downe, and their ryling vp, I am their 63 *Sim.*  
psalme.

Thou shalt render them a recompence ô Lord, according 64 *Thau.*  
to the workes of their handes.

Thou shalt geue them :: a shild of hart :: thy labour. 65 *Thau.*

Thou shalt persecute in furie, and shalt destroy them from 66 *Thau.*  
vnder the heauens ô Lord.

:: VVheras the  
Temple before  
glistered with  
gold, now  
there appeared  
burnt smokie  
walles, & pittiful  
ruines.

:: Lamia hath a  
face like a wo-  
man, a body as  
other brutish  
beastes, is cruel  
to others, yet  
kind to her  
owne broode:  
but women of  
Ierusalem in  
extreme dis-  
tresse were  
cruel to their  
owne children  
:: as the ostrich  
forsaking her  
egges.

:: One could  
not know an  
other, though  
they were ac-  
quainted be-  
fore.

#### CHAP. IIIL.

**H**OW is :: the gold darkned, the best colour changed, the 1 *Aleph.*  
stones of the sanctuarie disperied in the head of al  
streetes?

The noble children of Sion, & they that were clothed with 2 *Beth.*  
the principal gold: how are they reputed as earthen vessels,  
the worke of the potters handes?

Yea euen :: the lamiaes haue opened their breast, they haue 3 *Ghimel.*  
geuen sucke to their yong, the daughter of my people is cruel,  
as :: the ostrich in the desert.

The tongue of the suckling hath clouen to the roofe of his 4 *Daleth.*  
mouth for thirst: the litle ones haue asked bread, and there  
was none that brake it vnto them.

They that fed voluptuously, haue dyed in the wayes: they 5 *He.*  
that were brought vp in scarlet, haue imbraced the dung.

And the iniquitie of the daughter of my people is become 6 *Vau.*  
greater then the sinne of Sadom: which was ouerthrowen in  
a moment, and handes tooke nothing in her.

Her Nazareites whiter then snow, purer then milke, 7 *Zain.*  
ruddier then the old yuorie, sayrer then the sapphire.

Their face is made blacker then coales, and they are :: not 8 *Heth.*  
knowne in the streetes: their skinn hath clouen to their  
bones, it is withered, and is made as wood.

It was



- Tub.** 9 It was better with them that were slaine with the sword, then with them that were killed by famine: because these pyned away consumed by the barrennes of the countrie.
- Iod.** 10 The handes of :: pitiful women haue sodden their owne children: they were made their meate :: in the destruction of :: the daughter of my people.
- Caph.** 11 Our Lord hath accomplished his furie, he hath powred out the wrath of his indignation: and he hath kindled a fyre in: Sion, and it hath deuoured the fundations therof.
- Lamed.** 12 The kinges of the earth, and al the inhabitants of the world did not beleue, that the aduersarie and the enemy should enter in by the gates of Ierusalem.
- Mem.** 13 For the sinnes of her :: prophets, and the iniquities of her priestes, which haue shed the blood of iust men in the middes of her.
- Nun.** 14 The blind wandered in the streetes, they were polluted with blood: and when they could not, they held their skirtes.
- Samech.** 15 Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they said among the Gentiles: He wil adde no more to dwel among the.
- Phe.** 16 The face of our Lord hath diuided them, he wil not adde to respect them: they haue not reuerenced the faces of the priestes, neither had they pitie on the ancients.
- Ain.** 17 Whiles we yet stood, our eyes sayled towards our vaine helpe, when we looked attentue to a nation, that was not able to saue.
- Sade.** 18 Our steppes slipped in the way of our streetes, our end draweth nere: our dayes are accomplished, because our end is come.
- Coph.** 19 Our persecuters were swifter then the eagles of the heauen: vpon the mountaines they pursued vs, in the desert they lay in waite against vs.
- Res.** 20 The spirit of our mouth :: Christ our Lord is taken in our sinnes: to whom we haue said: In thy shadow shal we liue among the Gentiles.
- Shin.** 21 Reioyce, and be glad ô daughter of Edom, which dwellest in the Land of Hus: to thee also shal the cuppe come, thou shalt be made drunken, and naked.
- Than.** 22 Thine iniquitie is accomplished ô daughter of Sion, he wil adde no more to transport thee: he hath visited thine iniquitie ô daughter of Edom, he hath discovered thy sinnes.

:: VVemen being by nature pitiful, were cruel to their owne children  
 :: In the siege of Ierusalem.  
 :: In Hebrew phrase cities are called the daughters of the countrie.  
 :: False prophetes were called by the name of prophetes, as they seemed in the world to be.

:: This perteineth either to king Iosias slaine by the Egyptians. 2. Par. 35. or to Sedecias taken by the Chaldees. Mystically of Christ our Saviour. If. 53. v. 5. S. Aug. li. 18. c. 33 de civ.

The <sup>a</sup> prayer of Ieremie the Prophet.

<sup>a</sup> The prophet foreseeing in spirite their future state as if it had bene presēt, prayed in the same maner, as the whole people should pray when they were in such calamitie.

<sup>b</sup> Manie were orphanes with out fathers, & al were depriv-  
ued of their king, who was as a father of al the people.

<sup>c</sup> VVe haue put ourselues to worke and trauel in strange coun-  
tries to gette bread to eate.

<sup>d</sup> They were made to grind naked in the milles:

<sup>e</sup> And beaten with stauces.

<sup>f</sup> They lost the glorie of a kingdom, and were subiect to strange and barbarous na-  
tions.

**R**emember ô Lord what is fallen to vs: behold, and regard  
our reproch. † Our inheritance is turned to aliens: our  
houses to strangers. † We are made <sup>b</sup> pupils without father:  
our mothers are as it were widowes. † Our water we haue  
drunke for money: our wood we haue bought for a price.  
† We were led by our neckes, no rest was geuen to the wearie.  
† We <sup>c</sup> haue geuen our hand to Ægypt, and to the Assyrians,  
that we might be filled with bread. † Our fathers haue sinned,  
and they are not: & we haue borne their iniquities. † Seruantes  
haue ruled ouer vs: there was none that would redeme vs  
out of their hand. † In peril of our liues did we fetch vs bread,  
\* at the face of the sword in the desert. † Our skinne was  
burnt as an ouen, by reason of the tempests of famine. † They  
humbled the women in Sion, and the virgins in the cities of  
Iuda. † The princes were hanged vp by the hand: they did  
not reuerence the faces of the ancients. † Yongmen they  
abused <sup>d</sup> vnchastly: and the children fel <sup>e</sup> in wood. † The  
ancients decayed out of the gates: the yongmen out of the  
quier of the singers. † The ioy of our hart hath fayled, our  
quyre is turned into mourning. † The <sup>f</sup> crowne of our head  
is fallen: wo to vs, because we haue sinned. † Therefore is our  
hart made sorowful, therefore are our eyes darkned. † For  
mount Sion, because it is perished, foxes haue walked on it.  
† But thou ô Lord shalt remaine for euer, thy throne in  
generation and to generation. † Why wilt thou for euer be  
forgetful of vs? wilt thou forsake vs in length of daies?  
† <sup>g</sup> Conuert vs ô Lord to thee, and we shal be conuerted:  
renew our dayes, as from the beginning. † But reiecting thou  
hast reiected vs, <sup>h</sup> thou art angrie against vs exceedingly.

\* in dan-  
ger of the  
sword.

<sup>g</sup> As Iere 31. v. 18. and S. Augustin li. de Gratia. & lib. arb. c. 2. 4. &c.

<sup>h</sup> Having so feerly punished vs, we beseech thee now to cease from more.



**M**ANIE ancient Fathers supposed this Prophecie to be Ieremies: though none doubted but Baruch his scribe was the writer therof. So S. Xistus Epist. ad omnes fideles. S. Ireneus, li. 5. c. 35. S. Clement of Alexandria, li. 1. c. 10. & li. 2. c. 3. Pedag. S. Cyprian, li. 2. c. 5. & 6. contra Iudeos. Eusebius Cæsariensis, li. de Prophetarum libror. appellationibus, Cap. de Ieremia. & li. 6. c. 19. Demonstr. Euangel. Lactantius, li. 4. c. 13. Divin. Instit. The first Council of Nice, li. 2. fol. 105. & 109. S. Hilarie, li. 5. de Trinit. sub finem. S. Cyril of Ierusalem, Catechesi. 4. & 11. & de Concursu Domini. S. Basil. li. 4. cont. Eunomium. S. Ambrose, li. de fide. c. 7. cont. Arianos, li. de Panit. c. 8. & li. 3. Examer. c. 14. S. Gregorie Nazianzen, Orat. 49. de fide. & Epist. 2. ad Cledonium. S. Epiphanius, cont. Nazareos. & cont. Ebioncos. S. Chrysostom, Ser. de Trinit. & advers. Gentiles. S. Augustin, li. 18. c. 33. de Ciuit. & Quest. Vet. & Novi Testat. q. 102. S. Prosper. par. 2. c. 9. & p. 3. c. 3. de promiss. & predict. S. Theodoretus, Dialogo. 1. Erasmus. (Who also writeth Commentaries upon this booke, as upon diuine Scripture) c. 2. v. 9. These and others alleage this Prophecie, as Ieremies. Some also vnder the name of Baruch. As Origen, li. 2. c. 3. Periarcho. S. Cyril of Alexandria, li. 10. in Iulianum, S. Gregorie Nyssen, Orat. 1. de pauperibus amandis. S. Athanasius, Orat. 2. cont. Arianos. Though in his synopsi he mentioneth not Baruch, yet he, as also S. Augustin, l. 2. c. 8. Doct. Christ. S. Gelacius, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this booke vnder the name of Ieremie. But whether Baruch was the immediate Author vnder God, or the writer therof as of an other mans Prophecie (as the Euangelistes writte the wordes of Christ, and others, in the Gospels, and in the Actes of the Apostles) alwayes it is certaine, the Holie Ghost directed him, that he could not erre in writing it. And the ancient Fathers, and Councils euer accepted this booke as Diuine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations, and Ieremies Epistle. And lastly the Councils of Florence, de Vnione Armenorum; and of Trent. Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greke this booke is placed before the Lamentations. Which S. Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not against them. Yet testifieth that he found it in the vulgate Latin Edition, and that it containeth manie thinges of Christ, and the later times. According to the historical sense, the author in fise chapters exhorteth the Iewes to repentance, and patience, prophecying that they should be brought into more distresse and captiuitie, then as yet they were; but should afterwards be released. The sixth chapter is Ieremies Epistle.

This prophecie is supposed by many to be Ieremies.

By others accounted Baruchs.

By al holden to be Canonical Scripture.

VVhy S. Ierom vrgeth it not against the Iewes.

The contents.

Presat.  
Ierem.

# THE PROPHECIE OF BARUCH.

## CHAP. I.

*The Iewes in Babylon hauing heard Baruchs booke redde, 6. send the same, with money to Ierusalem, 10. requesting their bretheren there to offer sacrifice, and to pray for the king and prince of Babylon; and for them, 15. acknowledging their manifold sinnes.*

**A**N D these be the wordes of the booke, that Baruch the  
 sonne of Nerias, the sonne of Maafias, the sonne of Se-  
 decias, the sonne of Sedei, the sonne of Helcias wrote in Ba-  
 bylon, † in the fifth yeare, in the seuenth day of the moneth,  
 at † the time that the Chaldees tooke Ierusalem, and burnt it  
 with fyre. † And Baruch redde the wordes of this booke  
 vnto the eares of Iechonias the sonne of Ioakim king of  
 Iuda, and to the eares of al the people comming to the  
 booke, † and to the eares of the mightie, the sonnes of the  
 kinges, and to the eares of the ancients, and to the eares of the  
 people, from the least euen to the greatest of them, that dwelt  
 in Babylon, by the riuer Sodi. † Who hearing it wept, and  
 fasted, and prayed in the sight of our Lord. † And they gathe-  
 red money, according as euerie mans hand was able, † and  
 they sent into Ierusalem to Ioakim the sonne of Helcias, the  
 sonne of Salom, priest, and to the priests, and to al the people,  
 that were found with him in Ierusalem. † When he tooke  
 the vessels of the temple of our Lord, which had bene taken  
 away out of the temple, to returne them into the Land of Iuda  
 the tenth day of the moneth Siuan, the silver vessels, which  
 Sedecias the sonne of Iosias the king of Iuda made, † after  
 that Nabuchodonosor king of Babylon had taken Iechonias,  
 and the princes, and al the mightie, and the people of the  
 land from Ierusalem, and brought them bound into Baby-  
 lon. † And they said: Behold we haue sent you money,  
 with the which bye ye holocausts, and frankincense, and  
 make \* manna, and offer for sinne at the altar of the Lord  
 our God: † and pray ye for the life of Nabuchodonosor the  
 king of Babylon, and for the life of Balthasar his sonne, that  
 their dayes may be as the dayes of heauen vpon the earth:  
 † and that our Lord geue vs strength, and illuminate our  
 eyes,

∴ The whole  
 time of taking  
 Ierusalem in-  
 dured eleuen  
 yeares before  
 it was burned.  
 In the fifth  
 yeare of which  
 space this  
 boke was writ-  
 ten. For as yet  
 there were  
 Priestes in Ie-  
 rusalem: v. 7.  
 some holie ves-  
 sels, v. 8. the  
 Altar, v. 10. and  
 the temple, v.  
 14.

\* or, man-  
 nah sa-  
 crifice.



- eyes, that we may liue vnder the shadow of Nabuchodonosor the king of Babylon, and vnder the shadow of Balthasar his sonne, and ⁊ may serue them manie dayes, and may find grace  
 13 in their sight. † And for our selues pray ye to the Lord our God: becaule we haue sinned to the Lord our God, and his  
 14 furie is not turned away from vs euen to this day. † And read ye this booke, which we haue sent to you to be recited in the temple of our Lord, in a solemne day, and in a day couenient.  
 15 † And you shal say: To the Lord our God iustice: but to vs confusion of our face: as is this day to al Iuda, and them that  
 16 dwel in Ierusalem, † to our kinges, and to our princes, and to our priests, and to our prophetes, and to our fathes.  
 17 † We haue sinned before the Lord our God, and beleued him  
 18 not, hauing diffidence in him: † and we would not be made subiect to him, and we haue not heard the voice of the Lord our God, to walke in his commandments, which he hath  
 19 geuen vs. † From the day, that he brought our fathers out of the Land of Egypt, euen to this day, we would not be brought to beleue the Lord our God: and \* dissipated we reuolted, that  
 20 we might not heare his voice. † And manie euils and maledictions haue clouen to vs, which our Lord appoynted to Moyses his seruante: who brought our fathers out of the Land of Egypt, to geue vs a land flowing with milke and honie, as  
 21 at this present day. † And we haue not heard the voice of the Lord our God according to al the wordes of the prophets,  
 22 which he hath sent to vs: † and we haue gone away euerie man into the sense of our malignant hart, to serue strange goddes, doing euils before the eyes of the Lord our God.

∴ Seing it was Gods wil they should be in captiuitie, they desired rather to be vnder the Chaldees then anie other fo-reine nation.

## CHAP. II.

*The same captiues further confesse, that their calamities are iustly comen upon them for their iniquities, 11. and therefore lamentably pray for Gods mercie, as he promised by Moyses to penitents.*

- 1 **F**OR the which thing the Lord our God hath established his word, that he spake to vs, and to our iudges, that haue iudged Israel, and to our kinges, and to our princes, and to  
 2 al Israel and Iuda: † that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue bene done in Ierusalem, according to the things that are written  
 3 in the law of Moyses: † that a man ⁊ should eate the flesh of  
 4 his sonne, and the flesh of his daughter. † And he hath geuen them

∴ That this happened in the siege of

Jerusalem, is  
noted before  
*Lament. 2. v. 20.*  
*Ch. 4. v. 10.*

them vnder the hand of al the kinges, that are round about  
vs into reproch, and into desolation among al peoples, into  
which our Lord hath disperfed vs. † And we are made vnder-  
neath, and not aboue: because we haue sinned to the Lord our  
God, in not obeying his voice. † To the Lord our God iustice:  
but to vs, and to our fathers confusion of face, as is this day.  
† Because our Lord hath spoken vpon vs al these euils, that  
are come vpon vs: † and we haue not besought the face of  
the Lord our God, to returne euerie one of vs from our most  
wicked waies. † And our Lord hath watched in euils, and  
hath brought them vpon vs: because our Lord is iust in al  
his workes, which he hath commanded vs: † and we haue not  
heard his voice to walke in the precepts of our Lord, which  
he hath geuen before our face. † And now ô Lord God of  
Israel, which brought out thy people out of the Land of Æ-  
gypt in a strong hand, and in signes, and in wonders, and in  
thy great strength, and in a mightie arme, and madest thee a  
name as is this day: † we haue sinned, we haue done im-  
piously, we haue dealt vniustly ô Lord our God, in al thy  
iustices. † Let thy wrath be turned away from vs: because  
we are left a few among the nations, where thou hast disper-  
fed vs. † Heare ô Lord our prayers, and our petitions, and  
bring vs out for thine owne sake: and grant vs to synde grace  
before their face, that haue led vs away: † that al the earth may  
know that thou art the Lord our God, and that thy name is  
inuocated vpon Israel, and vpon his stocke. † Looke ô Lord  
from thy holie house vpon vs, and incline thine eare, and  
heare vs. † Open thine eies, & see: because the dead that are  
in hel, whose spirite is taken from their bowels, shal not geue  
honour and iustification to our Lord: † but the soule, that is  
sorrowful for the greatnes of euil, and goeth crooked, and  
weake, and the eyes fayling, and the hungrie soule geueth  
glorie and iustice to thee their Lord. † For not according to  
the iustices of our fathers doe we powre out prayers, and aske  
mercie before thy sight ô Lord our God: † but because thou  
hast sent thy wrath, and thy furie vpon vs, as thou hast spoken  
by the hande of thy seruants the prophets, saying: † Thus  
sayth our Lord: Bowe downe your shoulder, & your necke,  
and doe workes for the king of Babylon: and you shal sitte in  
the land, which I haue geuen to your fathers. † But if you  
wil not heare the voice of the Lord your God, to worke for  
the king

*Deut. 28.*  
*7. 43.*

∴ Gods com-  
mandments  
are commonly  
called iustices:  
(*Psa. 118.*) and  
manie other  
places because  
by obseruing  
or not obser-  
uing the com-  
mandments  
men are made  
iust, or vniust.

*Iere. 2.*  
*v. 8.*



- the king of Babylon: I wil make you to faile out of the cities  
 23 of Iuda, and from without Ierusalem, † and I wil take from  
 you the voice of mirth, and the voice of ioy, and the voice of  
 the bridegrome, and the voice of the bride, and al the land shal  
 24 be without foote steppe that inhabite it. † And they heard  
 not thy voice, to worke for the king of Babylon: and thou  
 hast established thy wordes, which thou spakest by the handes  
 of thy seruants the prophets, that the bones of our kinges, and  
 25 of our fathers should be transported out of their place: † and  
 behold they are cast forth in the heate of the sunne, and in the  
 frost of the night: and they are dead in verie sore paines, in  
 26 famine, and by sword, and by casting forth. † And hast made  
 the temple, in which thy name was there inuocated, as it is this  
 day, for the iniquitie of the house of Israel, and of the house  
 27 of Iuda. † And thou hast done in vs ô Lord our God accor-  
 ding to al thy goodnes, and according to al that thy great com-  
 28 passion: † as thou spakest by the hand of thy seruant Moyses,  
 in the day, that thou didst command him to write thy law be-  
 29 fore the children of Israel, † saying: If you wil not heare my  
 voice, this great multitude shal be turned into a verie litle one  
 30 among the Gentiles, whither I wil disperse them: † because  
 I know that the people wil not heare me. for it is a people of  
 a stiffe necke: and they shal be conuerted to their hart in the  
 31 land of their captiuitie: † and they shal knowe that I am the  
 Lord their God: and I wil geue them a hart, and they shal vn-  
 32 derstand: and eares, and they shal heare. † And they shal  
 praise me in the land of their captiuitie, and shal be mindful  
 33 of my name. † And they shal turne away them selues from  
 their hard backe, and from their malignant workes: because  
 they shal remember the way of their fathers, that sinned a-  
 34 gainst me. † And I wil recal them backe into the land, which I  
 sware to their fathers, Abraham, Isaac, and Iacob, and they  
 shal haue the dominion therof: and I wil multiplie them, and  
 35 they shal not be lesned. † And I wil establish vnto them: an  
 other testament euerlasting, that I be their God, and they shal  
 be my people: and I wil no more moue my people, the chil-  
 dren of Israel from the land, that I haue geuen them.

∴ The temple  
 was not as yet  
 destroyed but  
 the prophet  
 speaketh of it,  
 as he saw it  
 should come  
 to passe.

∴ The law of  
 Moyses ceased  
 after Christ,  
 but Christs  
 law continu-  
 eth to the end  
 of the world.

## CHAP. III.

*With further confession of their sinnes, 8. they acknowledge their inst  
 captiuitie: 12. because they haue lost true wisdom: 16. which was geuen*

M m m m

to their

Dent. 28.  
 7. 62.

Ex. 32. 7.  
 20.

Ier. 31. 2.  
 31. Ec.

to their fathers: 23. not to rich men, or mightie giants, 29. but to those that serue God. 34. whom the starres obey. 36. with a cleare prophecie of Christ.

**A**Nd now ô Lord omnipotent, God of Israel, the soule 1  
in distresses, & the pensiue spirite cryeth to thee: † heare 2  
Lord, and haue mercie, because thou art a merciful God, and 3  
haue mercie vpon vs; because we haue sinned before thee. 4  
† Because thou sittest for euer, and shal we perish euerla- 5  
stingly? † O Lord omnipotent, God of Israel, heare now the 6  
prayer of :: the dead of Israel, and of their children, that haue 7  
sinned before thee, and haue not heard the voice of the Lord 8  
their God, and euils haue stoocke fast to vs. † Remember not 9  
the iniquities of our fathers, but remember thy hand, and thy 10  
name in this time: † because thou art the Lord our God, and 11  
we wil praise thee ô Lord: † because for this end thou hast 12  
geuen thy feare in our hartes, and that we may inuocate thy 13  
name, and may praise thee in our captiuitie, because we are 14  
conuerted from the iniquitie of our fathers, which haue sin- 15  
ned before thee. † And behold we are in our captiuitie, this 16  
day, wherby thou hast disperfed vs into reproch, and into ma- 17  
lediction, and into sinne, according to al the iniquities of our 18  
fathers, which haue reuolted from thee ô Lord our God. 19

:: The Church  
readeth this  
prophecie as  
other diuine  
Scriptures in  
the Eues of  
Easter, and  
Pentecost; ac-  
cording to the  
most ancient  
Romane vse.

† :: Heare Israel the commandments of life: harken with 20  
your eares, that you may know prudence. † What is the matter 21  
Israel that thou art in the land of the enemies? † Thou art 22  
waxen old in a strange land, thou art defiled with the dead: 23  
thou art reputed with them that goe downe into hel. † Thou 24  
hast forsaken the fountaine of wisdom: † for if thou hadst 25  
walked in the way of God, thou hadst verely dwelt in peace 26  
euerlasting. † Learne where wisdom is, where strength 27  
is, where vnderstanding is: that thou mayst know withal 28  
where is the long continuance of life and liuing, where the 29  
light of the eyes, and peace is. † Who hath found the place 30  
therof? and who hath entered into the treasures therof? 31  
† Where are the princes of the Gentiles, and they that rule 32  
ouer the beasts, that are vpon the earth? † that play with the 33  
birdes of the heauen, † that treasure vp siluer, and gold, 34  
wherin men haue confidence, and is there no end of their get- 35  
ting? which fashion siluer & are careful, :: neither is there in- 36  
vention of their workes? † They are destroyed, and are gone 37  
downe to hel, and others are risen vp in their place. † Yong 38  
men.

:: Shal they not  
shade the fruite  
of their wor-  
kes?



men saw the light, and dwelt vpon the earth: but the way of  
 21 discipline they knew not, † neither vnderstood they the  
 pathes therof, neither haue their children receiued it, it is made  
 22 farre from their face. † It hath not bene heard in the Land of  
 23 Chanaan, neither hath it bene seene in Theman. † The chil-  
 dren of Agar also, that seke out the prudence, that is of the  
 earth, marchants of Merrhe, and of Theman, and :: fablers,  
 and seachers of prudence and vnderstanding: but the way  
 of wisdom they haue not knowne, neither haue they remem-  
 24 bred the pathes therof. † O Israel how great is the house of  
 25 God, and how great is the place of his possession! † It is  
 26 great, and hath no end: high and vnmesurable. † There were  
 the Giants those renowned, that were from the beginning, of  
 27 big stature, expert in warre? † These did not our Lord choose,  
 neither found they the way of discipline: therefore did they  
 28 perish. † And because they had not wisdom, they perished  
 29 through their follie. † Who hath ascended into heauen, and  
 30 taken her, and brought her downe from the clowdes? † Who  
 hath passed ouer the sea, and found her, and brought her about  
 31 chesen gold? † There is none that can know her waies, nor  
 32 that can search out her pathes: † but he that knoweth al  
 thinges, knoweth her, & hath found her out by his prudence:  
 he that prepared the earth in time euerlasting, and replenished  
 33 it with catrel, and foure footed beastes: † he that sendeth forth  
 light, and it goeth: and hath called it, and it obeyeth him with  
 34 trembling. † And the starres haue geuen light in their watches,  
 35 and reioyced: † they were called, and they said: here we are:  
 and they haue shined to him with cheerfulness, that made  
 36 them. † :: This is our God, and there shal none other be c-  
 37 stemed against him. † He found out al the way of discipline,  
 and deliuered it to Iacob his seruant, and to Israel his beloued.  
 38 † After these thinges he was sene vpon the earth, and was  
 conuersant with men.

:: *Fabulatores*, those that did frame, or explicate moral examples, for instruction of manners, were worthely esteemed in al ages not such as feared false, and ridiculous goddes, with their filthie & wicked actes, of which S. Augustin writeth against Varro. l. 6. c. 5. 6. & 7. *decinit*.  
 :: It is vnpossible to finde true wisdom without Gods grace, and by his grace it is easily found.  
*Dent. 30. v. 11. Mat. 11. v. 30. 1. Ioa. 5. v. 3.*  
 :: By this text most of the Fathers cited in the argument of this booke proue Christ to be God against Ieues Paganes, and Heretikes.

## CHAP. IIII.

Gods people neglecting his grace offered to them, more then to other nations, 6. are severely punished, 15. by captiuitie: 18. but are reserved  
 22. and repenting shal be released: 31. and their enemies destroyed.

1 **T**HIS is :: the booke of the commandments of God, :: VV wisdom  
 and the law, that is for euer: al that hold it, shal come to wherof he  
 2 life: but they that haue forsaken it, into death. † Returne spake in the  
 former chap.  
 M m m m 2 Iacob

ter (v. 12.) is  
the law and  
command-  
ment of God,

Jacob, and take hold of it, walke by the way to the brightnes  
of it, against the light therof. † Deliuer not thy glorie to an  
other, & dignitie to a strange nation. † We are blessed ô Israel :  
because the things that please God, are manifest to vs. † Be of  
good comfort ô people of God, memorable Israel : † you are  
sold to the Gentiles, not into perdition : but for that in-  
anger you prouoked God to wrath, you are deliuered to the  
aduersaries. † For you haue exasperated him, that made you,  
the eternal God, immolating to diuels, and not to God.  
† For you haue forgotten God, who hath nourished you,  
and your nource Ierusalem you haue made sorowful. † For  
she saw the wrath comming from God to you, and she sayd :  
Heare ye confines of Sion, for God hath brought me great  
mourning : † For I haue sene the captiuitie of my people, and  
of my sonnes, and daughters, which the euerlasting hath  
brought vpon them. † For I nourished them with ioyfulness :  
but I haue left them with weeping and mourning. † Let no  
man reioyce ouer me a widow, and desolate : I am forsaken  
of manie for the sinnes of my children, because they haue de-  
clined from the law of God. † And his iustices they haue  
not knowne, nor walked by the wayes of Gods command-  
ments, neither haue they entered by the pathes of his truth  
and iustice. † Let the borderers of Sion come, and remem-  
ber the captiuitie of my sonnes & daughters, which the euer-  
lasting hath brought vpon them. † For he hath brought vpon  
them a nation from a farre, a wicked nation, and of an other  
tongue : † which haue not reuerenced the ancient, nor pi-  
ried the children, & haue led away the beloued of the widow,  
and made the sole woman desolate of children. † But :: as  
for me what can I helpe you ? † For he that hath brought the  
euils vpon you, he wil deliuer you out of the handes of your  
enemies. † walke children, walke : for I am left alone.  
† I haue put of the stole of peace, and I haue put vpon me  
the sackcloth of prayer, and I wil crie to the Highest in my  
dayes. † Be of good comfort my children, crie to our Lord,  
and he wil deliuer you out of the hand of the princes your  
enemies. † For I haue hoped in the euerlasting for your salua-  
tion : & ioy is come to me from the holie one vpon the mercie,  
which shal come to you from our euerlasting sauour. † For  
I sent you forth with mourning and weeping : but our Lord  
wil bring you backe to me with ioy and gladnes for euer.  
† For

*Deut. 28.*

*v. 49.*

*Iere. 5.*

*v. 15.*

∴ Ierusalem  
exhorteth her  
children to pa-  
tience in their  
iust punish-  
ment, assuring  
them of Gods  
mercie and re-  
laxation.

24 † For as the neighbours of Sion haue scene your captiuitie  
 from God: so shal they see also with celeritie your saluation  
 from God, which shal come vpon you with great honour, and  
 25 euerlasting brightnes. † Children patiently sustaine the wrath,  
 which is come vpon you: for thyne enemy hath persecuted  
 thee, but thou shalt quickly see his destruction: and thou shalt  
 26 get vp vpon his necke. † My delicate ones haue walked  
 rough waies, for they are led as a flocke taken violently of the  
 27 enemies. † Be of good comfort children, and crie out to our  
 Lord: for there shal be remembrance of you with him, that  
 28 hath led you away. † For as your minde hath bene to stray  
 from God: ten tymes so much shal you returning againe seeke  
 29 him. † For he that hath brought the euils vpon you, he againe  
 30 wil bring vnto you euerlasting ioy with your saluation. † Be  
 of good comfort Ierusalem: for he exhorteth thee, that named  
 31 thee. † The wicked afflictors shal perish, that haue vexed  
 thee: & they that haue reioyced in thy ruine, shal be punished.  
 32 † The cities which thy children haue serued, shal be puni-  
 33 shed: and she that receiued thy children. † For as she hath  
 reioyced in thy ruine, and bene glad at thy fall: so shal she be  
 34 made sorowful in her owne desolation. † And the reioycing  
 of her multitude shal be cut of, & her gladnes shal be turned  
 35 to mourning. † For fyre shal come vpon her from the euer-  
 lasting in long during dayes, and she shal be inhabited of di-  
 36 uels a great time. † Looke about ô Ierusalem toward the  
 37 East, and see the ioy that cometh to thee from God. † For  
 behold thy children come, whom thou hast let goe dispersed,  
 they come gathered together from the East euen to the West,  
 in the word of the holie one reioycing to the honor of God.

## CHAP. V.

*A consolatorie prophecie to Ierusalem, that her children shal be reduced  
 with ioy from captiuitie.*

1 **P**UT of Ierusalem the robe of mourning, and of thy vexa-  
 tion: and put on the beautie, and honor of that euerlasting  
 2 glorie, which thou hast of God. † God wil cloath thee with  
 the dubler :: of iustice, and wil put vpon thy head the mitre :: Mercie is  
 3 of euerlasting honour. † For God wil shew his brightnes in here called ius-  
 4 thee, which is vnder the heauen. † For thy name shal be na- tice in respect  
 med of God to thee for euer: The peace of iustice, and honor of Gods pro-  
 5 of pietie. † Arise Ierusalem, and stand on high: and looke mise, for al-  
 though his



promise was  
of his only  
mercie, yet the  
performance  
procedeth al-  
so from his  
iustice.

about toward the East, and see thy children gathered together from the rising of the sunne to the going downe, in the word of the holie reioycing at the memorie of God. † For they 6 went out from thee on foote led by the enemies: but our Lord wil bring them to the exalted into honour as children of the kingdom. † For God hath apoynted to humble euerie 7 high mountaine, and euerlasting rockes, and to sil vp valleis to be equal with the earth: that Israel may walke diligently to the honour of God. † And the woods also, and euerie tree 8 of sweetnes haue ouershadowed Israel by the commandment of God. † For God wil bring Israel with ioyfulness in the 9 light of his maiestie, with mercie, and iustice, which is of him.

### CHAP. VI.

*Jeremie by his epistle forwarneth the Iewes, that they shal be captiues in Babylon: and after seuentie yeares shal be released: 3. exhorting them, al that time to auoid idolatrie: 7. largely shewing the vanitie of idols.*

**A** COPIE of the Epistle that Ieremie sent to them that were *a* to be led away captiues into Babylon, by the king of Babylon, to tel them according to that which was commanded him of God.

† For the sinnes that you haue sinned before God, you shal 1 be led away captiue into Babylon by Nabuchodonosor the king of Babylon. † Being entered therfore into Babylon, you 2 shal be there manie yeares, and long times euen vnto *b* seuē generations: and after this I wil bring you forth from thence with peace. † But now you shal see in Babylon goddes of 3 gold, and of siluer, and of stone, and of wood to be caried vpon shoulders, shewing feare to the Gentiles. † Beware 4 therfore lest you also be like to the doing of strangers, and you be afayrd, and feare take you in them. † Seeing therfore the 5 multitude adoring behind, and before, say you in your hartes: Thou oughest to be adored o Lord. † For mine *c* Angel is 6 with you: and my selfe *d* wil aske account of your soules. † For their tongue polished by the craftesman, them selues 7 also layd ouer with gold, and siluer are false thinges, and they can not speake. † And as to a virgin that loueth ornaments: 8 so taking gold their goddes are forged. † Their goddes certes 9 haue golden crownes vpon their heades: wherof the priestes secretly conuey away from them gold, and siluer, and bestow it on them selues. † Yea and they geue therof to strumpettes, 10 and they

*a* Ieremie writte this Epistle before the common people were in Babylon, but Baruch redde it vnto them in Babylon, and so it was sent back to the rest, which were yet in Ierusalem.  
*b* Tenne, being the first article number, signifieth a general number; and so seuen generations signifie seuen times tenne, that is, seuentie yeares. Some-times *seuen* do signifie a

*Iere. 23.  
v. 8. 9.  
C.*

*Isa 44.*

and they decke whores: and againe when they receiue it of  
 11 the harlots, they decke their goddes. † But these are not deli-  
 12 uered from the rust, and the moth. † And these being couered  
 with a purple garment, they wype their face for the dust of  
 13 the house, which is very much among them. † And he hath  
 a scepter as a man, as a iudge of the countrie, that killeth him  
 14 not that offendeth against him. † He hath also in his hand a  
 sword, and an axe, but him selfe he deliuereth not from the  
 sword, and from robbers, wherby be it knowne to you that  
 15 they are not goddes. † Therfore feare them not. For as a mans  
 vessel being broken is made vnprofitable: such also are their  
 16 goddes: † they being placed in the house, their eies are ful of  
 17 dust by the feete of them that goe in. † And as vpon one, that  
 hath offended the king, the gares be shut round about, or as  
 the dead brought to the graue, so doe the priestes gard the  
 doores with shuttings, and lockes, lest they be spoyled of  
 18 theeues. † They light candles to them, and that manie, of the  
 which they can see none: but they are as beames in the house.  
 19 † And they say that the serpents which are of the earth, gnaw  
 out their hartes, whiles they eate them and their garment, and  
 20 they feelee not. † Their faces are blacke with the smoke, that  
 21 is made in the house. † The owles, and the swallows flye  
 vpon their bodie, and vpon their head, and the birdes also, the  
 22 cattes in like manner. † Wherby you may knowe that they  
 23 are not goddes. Therfore feare them not. † The gold also  
 which they haue, is for bewtie, vnles a man wype of the rust,  
 they shal not shine: for neither when they were moultren, did  
 24 they feelee. † With :: al price are they bought, whereas there  
 25 is no breath in them. † As being without feete they are caried  
 vpon shoulders, shewing their basenes to men. Be they con-  
 26 founded also that worship them. † Therfore if they fal to  
 the ground, they rise not vp of them selues, nor if a man set  
 him vpright, shal he stand by him self, but as to dead men their  
 27 giftes shal be set before them. † Their priestes sel their sacri-  
 fices, and abuse them: likewise also their wiues plucking from  
 them, impart nothing, neither to the sicke, nor to the begger.  
 28 † Of their sacrifices wemen in childbed, and in flowers doe  
 touche: knowing therfore by these thinges that they are not  
 29 goddes, feare them not. † For whence are they called goddes?  
 Because wemen offer to the goddes of siluer, and gold, and  
 30 wood: † And priestes sitte in their houses, hauing their gar-  
 ments

generalitie,  
 because this  
 whole world  
 is counted by  
 seuen dayes:  
 sometimes,  
 100. signifie  
 the same; as  
 Gen. 15. v. 16.  
 400. yeares  
 are called four  
 generations.  
 c The Angel  
 which guided  
 this people co-  
 ming out of E-  
 gypt. Exo. 12.  
 33. protected  
 them also in  
 Babylon.  
 d The innume-  
 rable absurditi-  
 es in forging  
 and adoring  
 false goddes  
 hererecited by  
 the prophet  
 shew how foo-  
 lish & sensles  
 they are, that  
 serue idols, or  
 anie images  
 for goddes.

:: Idolaters i-  
 magining that  
 sensles idols  
 had diuine  
 powre, foolishly  
 esteemed  
 them of great  
 value, & price.

ments rent, and their heades, & beard shauen, whose heades  
 be bare. † And they were crying before their goddes, as at the  
 supper of the dead. † The priests take away their garments, 32  
 and they cloath their wiues & their children. † Neither if they 33  
 suffer anie euil, nor if anie good of anie man, are they able to  
 recompence it: neither can they make a king, nor take him  
 away: † In like maner they can neither geue riches, nor requyre 34  
 euil. If a man vow a vow vnto them, and performe it not;  
 neither this doe they require. † They deliuer not a man from 35  
 death, nor saue the weake from the mightier. † The blind 36  
 man they restore not to his sight: they shal not deliuer a man  
 out of necessitie. † They shal not pitie the widow, nor doe 37  
 good to the fatherlesse. † Like vnto the stones of the mountaine 38  
 are their goddes, of wood, and of stone, and of gold, and of  
 siluer, & they that worship them, shal be confounded: † How 39  
 then is it to be supposed, or to be sayd, that they are goddes?  
 † Moreouer the Chldees themselues nor honoring them: 40  
 who when they heare that the dumme can not speake, they  
 offer it to Bel, requesting of him, that it may speake. † As 41  
 though they could feele that haue no motion: and they  
 when they shal vnderstand, wil leaue them: for their goddes  
 them selues haue no sense. † And women compassed with 42  
 cordes, sit in the waies, burning the bones of oliues. † And 43  
 when one of them being drawen of some passenger shal lie  
 with him, she vpbraydeth her neighbour, that she is not  
 counted worthie, as her self, neither is her cord broken.  
 † But al things that are done about them. are false, how is it 44  
 then to be thought, or to be sayd, that they be goddes? And  
 they are made by craftesmen, & by goldsmithes. They shal be  
 nothing els, but that which the priestes wil haue them to be.  
 † For the artificers themselues, that make them, are of no long 46  
 time. Why, can those things then that are made by them, be  
 goddes? † But they haue left forged things & reproch, to them 47  
 that shal come after. † For when battel commeth vpon them, 48  
 and euils: the priestes deuise with them selues, where they  
 may hide them selues with them. † How then may they be 49  
 thought, that they are goddes, which neither deliuer them  
 selues from battel, nor saue them selues from euils? † For 50  
 seeing they be of wood, & layd ouer with gold, and with siluer,  
 it shal be knowne afterwards that they are false things, of al  
 the Gentiles, and kinges: Which are manifest that they are  
 no goddes,



no goddes, but the workes of mens handes, and no worke  
 51 of God is with them. † Whence then is it knowne, that they  
 are not goddes, but the workes of mens handes, & no worke  
 52 of God is in them? † A king to the countrie they raise not vp,  
 53 neither shal they geue rayne to men. † Iudgement also they  
 shal not decerne, neither shal they deliuer countries from  
 iniurie: because they can not do nothing, as choughes between  
 54 the heauen and the earth. † For when fire shal fal into the  
 house of the woodden, and siluer, and golden goddes, their  
 priestes in dede shal flee, and be deliuered: but themselues as  
 55 beames shal be burnt in the middes. † And king and battel  
 they shal not resist. How is it then to be supposed, or to be  
 56 receiued that they are goddes? † Not from theeues, nor from  
 robbers shal the goddes of wood, and of stone, and layd ouer  
 with gold, and with siluer deliuer them selues, stronger then  
 57 which are the wicked men. † The gold, and siluer, and the  
 garment where with they are couered, they shal take from  
 them, and shal depart, neither shal they helpe themselues.  
 58 Therefore it is better to be a king shewing his strength: or a  
 profitable vessel in the house, wherein he wil glorie that posses-  
 seth it: or a doore in the house, which kepeth the thinges that  
 59 are therin, then false goddes. † The sunne certes, and the  
 moone, and the starres wheras they are bright, and sent forth  
 60 for profitable vses, obey. † Likewise also the lightning, when  
 it shal appeare is perspicuous: and the winde also bloweth the  
 61 self same in euerie countrie. † And the cloudes, which when  
 God shal command to walke throughout the whole world,  
 62 they doe that which is commanded them. † The fyre also  
 being sent from aboue to consume mountaines, and woodes,  
 doeth that which is commanded it. But these neither in shapes,  
 63 nor in vertues are like to one of them. † Wherefore neither  
 is it to be thought, nor to be said, that they be goddes: wheras  
 they can neither iudge iudgment, nor doe anie thing for men.  
 64 † Knowing therefore that they are not goddes, then feare  
 65 them not. † For neither shal they curse, kinges, nor blesse  
 66 them. † Signes also in the heauen to the Gentiles they shew  
 not, neither shal they shine as the sunne, nor geue light as the  
 67 moone. † Beastes are better then they, which can lie vnder  
 68 the roofe, and profite themselues. † By no meanes therefore  
 is it manifest vnto vs, that they are goddes: for which cause  
 69 feare them not. † For as in a garden of cucumbers a scarcrow

674 THE PROPHECIE OF BARUCH.  
 keepeth nothing, so are their goddesses of wood, and of silver,  
 and layd ouer with gold. † After the same sorte also in a garden 70  
 the white thorne, vpon the which euerie bird sitteth. In like  
 manner also their goddesses of wood, and layd ouer with gold,  
 and with silver, are like to a dead bodie cast forth in the  
 darke. † By the purple also and the murex colour layde 71  
 vpon them, which fadeth, you shal know that they are not  
 goddesses. At the last also they are consumed, and shal be a re-  
 proch in the countrie. † Better is therefore the iust man, that 72  
 hath not Idols: for he shal be farre from reproches.

## THE ARGUMENT OF EZECHIELS PROPHECIE.

**EZECHIEL** a Priest, and a Prophet, and at last a Martyr; as *Martyrol*  
 likewise Ieremie was, nere of the same age, prophesied for the most part *10 Apri.*  
 the same thinges; but Ieremie beganne to prophesie a childe, in Ierusalem, *1. Maij.*  
 and finally in Egypt: Ezechiel when he was about thirtie yeares old, in *4. Reg.*  
 Babylon, where he was in captiuitie with King Iechonias and others. The *44.*  
 beginning and end of his Prophecie are so obscure, that amongst *Ep. ad*  
 the Hebrewes (saith S. Ierom) none may reade these partes, nor *Paulin.*  
 the beginning of Genesis, before the age of thirtie yeares. The *Ch. 1.*  
 three first chapters conteyne a wonderful vision, wherein the Prophet saw God *4.*  
 as sitting in a glorious throne, resting as it were vpon foure liuing creatures,  
 drawing strangely foure wheeles. Secondly, in one and twentie chapters fo- *25.*  
 lowing he prophesieth the destruction of Ierusalem and the Temple, with *36.*  
 the captiuitie of the people for their enormous sinnes. Thirdly in eleuen  
 more chapters, he prophesieth the like of diuers other nations. Fourthly, in *40.*  
 foure other chapters, he foresheweth the reduction of the Iewes from capti-  
 uitie, but more especially the Redemption of mankind by Christ, and the  
 glorious state of his Church. Finally, in the other nine chapters, he descri-  
 beth, but meruelous obscurely, his last vision of the restauration of the Temple,  
 Sacrifices, Priestes, and other religious thinges perteyning thereto; but prin-  
 cipally concerning the Church of Christ, both militant and triumphant.


THE

# THE PROPHECIE OF EZECHIEL.

## CHAP. I.

*By the riuer of Chobar nere Babylon, Ezechiel seeth in vision a tempestious whirlewinde, 5. and strange shapes, 10. of a man, a lion, an ox, and an eagle: 15. of foure wheelles, 22. and of a man sitting gloriously on a throne in the firmament.*

The first part. The prophets first vision, & mission to preach.

- 1  ND :: IT came to passe in :: the thirtieth year, in the fourth, in the fifth of the moneth, when I was in the middes of the captiues beside the riuer Chobar, the heaucns were opened, and I saw the visions of God. † In the fifth of the moneth, the same is the fifth year of the transmigration of king Ioachin,
- 2 † the word of our Lord was made to Ezechiel the sonne of Buzi priest in the land of the Chaldees, by the riuer Chobar:
- 3 and there the hand of our Lord was made vpon him. † And I saw, and behold a whirlewinde came from the North: and a great clowde, & a fire inuoluing, and brightnes round about it: & out of the middes therof as it were the forme of amber,
- 4 that is, out of the middes of the fire: † and out of the middes therof the similitude of foure \* living creatures: and this was their look: the similitude of a man in them. † There were four faces to one, and foure winges to one. † Their feete streight feete, and the sole of their foote as the sole of a calves foote,
- 5 and sparkes as the forme of glowing brasse. † And the hands of a man vnder their winges in foure partes: and they had four faces, and winges by the foure partes. † And the winges of them were ioyned one to an other. They :: returned not when they went: but euerie one went before his face. † And the similitude of their countenance: the face of a man, and the face of a lyon on the right hand of them foure: and the face of an ox, on the left hand of them foure: and the face of an eagle ouer them foure. † And their faces, and their winges were stretched out aboue: two winges of euerie one were ioyned, and two couered their bodies: † and euerie one of them walked before his face: where the force of the spirite was,

:: The coniunction, And, being the first word, either ioyneth the context to the title, or (as S. Gregorie expoundeth it) the exterior wordes vttered to the interior reueled to the prophet in spirit.

:: Either the thirtieth year of his age; or the 30. since the captiuitie was prophesied, in the reigne of Iosias. 4. Reg. 22. v. 18.

:: They turned not about (v. 12.) but hauing faces on euery side were ready to goe euery way.



thither they went: neither did they returne when they went: neither did they returne when they walked. † And the similitude of the liuing creatures, their looke as it were of coales of burning fire, & as it were the resemblance of lampes. This was the vision running in the middes of the liuing creatures, brightnes of fire, and from the fire lightening going forth. † And the liuing creatures went, and returned after the similitude of glistering lightning. † And when I beheld the liuing creatures, there appeared one wheele vpon the earth by the liuing creatures, hauing foure faces. † And the shape of the wheelles, and the worke of them, as it were apparence of the sea: and one similitude of them foure: and their apparence and worke, as if it were :: a wheele in the middes of a wheele. † By their foure partes going they went: and they returned not when they walked. † There was a stature also to the wheelles, and height, and a fearful forme: and the whole bodie was ful of eies round about them foure. † And when the liuing creatures walked, the wheelles also walked together by them: and when the liuing creatures were lifted vp from the earth, the wheelles also were lifted vp together. † Whithersoever the spirit went, thither the spirit going, the wheelles also were lifted vp withal, folowing it: for the spirit of life was in the wheelles. † With them going they went, and with them standing they stood, and with them lifted vp from the earth, the wheelles also were lifted vp together, folowing them: because the spirit of life was in the wheelles. † And a similitude ouer the heades of the liuing creatures of the firmament, as it were the sight of christal dreadful, and streched out ouer their heades aboue. † And vnder the firmament the winges of them streight one toward an other, euerie one with two winges couered his bodie, and the other was couered in like maner. † And I heard the sound of the winges, as it were the sound of manie waters, as it were the sound of the high God, when they walked, it was as the voice of a multitude, as the sound of a campe, and when they stood, their winges were let downe. † For when a voice was made aboue the firmament, that was ouer their head, they stood, and let downe their winges. † And :: aboue the firmament, that hung ouer their head, as it were the forme of the sapphires stone the similitude of a throne, and vpon the similitude of the throne, a similitude as it were the shape of a man aboue. † And I saw as it were the

¶ S. Gregorie expounding this vision of the foure Euangelistes, or of the whole new Testament, teacheth that the old & new Testaments are each in the other; both teaching the same thinges in diuers maners. *bo. 6. in Ezch.*

¶ In this chapter the prophet describeth foure partes of a vision which he saw at one time: of a wheele & inde. 4. of foure liuing creatures. 5. of foure wheelles. 15. & of a man sitting in a throne in the firmament. 26. For vnderstanding of al which, I need large commentaries do hardly suffice:

the forme of amber, as the resemblance of fire within it round about: from his loines & vpward, and from his loines downward, I saw as it were the resemblance of fire glistering round  
 28 about. † As the forme of the bow when it is in a clowde on a day of rayne, this was the forme of the brightnes round about.

## CHAP. II.

*The Prophet terrified with the vision, is encouraged by Gods spirite. 3. And is sent to preach 9. penance, and the service of God.*

- 1 **T**HIS was the vision of the similitude of the glorie of our Lord. And I saw, and I fel on my face, and I heard the voice of one speaking. And he said to mee: :: Sonne of  
 2 man stand vpon thy feete, and I wil speake with thee: † And the spirit entered into me after that he spake to me, and he sette me vpon my feete: and I heard him speaking to me,  
 3 † and saying: Sonne of man, I send thee to the children of Israel, to nations apostates wich haue reuolted from me: they, and their fathers, haue gransgressed my couenant euen vnto  
 4 this day. † And they are children of an hard face, and of an hart that can not be tamed, to whom I send thee: and this thou  
 5 shalt say to them: Thus saith our Lord God: † If perhaps they at the least wil heare, and if perhaps they wil cease, because it is an exasperating house: and they shal know that there was a  
 6 prophet in the middes of them. † Thou therefore ô sonne of man feare them not, neither be afrajd of their wordes: because the incredulous and subuerters are with thee, and thou dwellest with scorpions. Feare not their wordes, and of their lookes be not afrajd: because it is an exasperating house.  
 7 † Thou therefore shalt speake my wordes to them, if perhaps they wil heare, and be quiet, because they are prouokers to  
 8 anger. † But thou sonne of man heare whatsoeuer I speake to thee: & be not exasperating, as it is an exasperating house:  
 9 open thy mouth, and eate whatsoeuer I geue thee. † And I looked, and behold, an hand sent to me, wherein was a rowled booke: and he spred it before me, which was written within and without: and there were written in it :: lamentations, and  
 :: a song, and :: woe.

## CHAP. III.

*Against a stubborne people, to whom he must preach, 8. the prophet is strengthened, 12. by increase of spirite: 17. charged to execute his office, 22. But first to be silent for a time,*

Nnnn 3

AND

Our Sauiour of his great humilitie and his singular loue towards mankind, often calleth him self the Sonne of man, but no other so called him. Here the Angel most frequently calleth Ezechiel the Sonne of man, as wel to distinguish between Angelical & humane kind, as in honour of Christ, of whom this and other prophets were figures: but why Ezechiel, and scarce anie other (Dan. 8. v 17.) had this title is hard to explicate.  
 :: Lamentations pertaineto the penitent:  
 :: Songue to the praises of God  
 :: Voe to the desperate damned.



By this Metaphor of eating a booke is signified, that the prophet receiued revelations from God, as appeareth. 7. 10. &c.

By this place and the like (Mat. 11. 7. 21.) it semeth that the same grace being offered to diuers persons, some do accept it, and some do not: but the cause of difference is by more grace added to the former which was sufficient before, and by this superaddition is made effectual. That God geueth this abundance to some is of his mercie, and that he geueth it not to others is no iniurie. Ro. 9.

**A**ND he said to me: Sonne of man whatsoeuer thou shalt finde eate: :: eate this volume, and going speake to the children of Israel. † And I opened my mouth, and he fed me with that volume: † and he said to me: Sonne of man thy bellie shal eate, and thy bowels shal be filled with this volume, which I geue thee. And I did eate it: and it was made in my mouth sweete as honie. † And he said to me: Sonne of man goe to the house of Israel, and thou shalt speake my wordes to them. † For not to a people of profound speech, and of an vnknowne tongue art thou sent, to the house of Israel. † Neither to manie peoples of profonnd speech, & of an vnknowne tongue, whose wordes thou canst not heare: and if thou were sent to them, they would heare thee. † But the house of Israel wil not heare thee: because they wil not heare me. for al the house of Israel is of a shameles forehead, and hard harted. † Behold I haue made thy face stronger then their faces, and thy forehead harder then their foreheads. † As the adamant, and as the flint stone haue I made thy face: feare them not, neither be afrajd of their face: because it is an exasperating house. † And he said to me: Sonne of man, al my wordes which I speake to thee, take in thy hart, and heare with thine eares: † And goe, enter into the transmigration, to the children of thy people, and thou shalt speake to them, and shalt say to them: Thus saith our Lord God: if perhaps they wil heare, and be quiet. † And the spirit tooke me vp, and I heard behinde me the voice of a great commotion: Blessed be the glorie of our Lord from his place, † and the voice of the winges of liuing creatures striking one against an other, & the voice of wheelles folowing the liuing creatures, and the voice of a great commotion. † The spirit also lifted me, & tooke me vp: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me. † And I came to the transmigration, to the heape of new corne, to them, that dwelt by the riuer Chobar, and I sate where they sate: and I taried there seuen dayes mourning in the middes of them. † And when seuen dayes, were passed, the word of our Lord was made to me, saying: † Sonne of man, a watchman to the house of Israel haue I geuen thee: and thou shalt heare the word out of my mouth, and shalt tel it them from me. † If when I say to the impious: Dying thou shalt dye: thou tel him not, nor speake that he may be turned away from his impious way, and



- and liue : the same impious man shal dye in his iniquitie, but  
 19 his blood I wil requyre at thy hand. † But if thou denounce  
 to the impious, and he be not conuerted from his impietie,  
 and from his impious way : he verely shal dye in his iniquitie,  
 20 but thou hast deliuered thy soule. † Yea and if the iust shal be  
 turned from his iustice, & shal doe iniquitie : I :: wil lay a stum-  
 bling blocke before him, he shal dye : because thou hast not  
 told him, he shal dye in his sinne, and his iustices which he  
 hath done shal not be in memorie : but his blood I wil require  
 21 at thy hand. † But if :: thou warne the iust that the iust sinne  
 not, and he doe not sinne : liuing he shal liue, because thou  
 22 hast warned him, and thou hast deliuered thy soule. † And the  
 hand of our Lord was made vpon me, and he said to me : Ri-  
 sing goe out into the fielde, and there I wil speake with thee.  
 23 † And rising I went out into the filde : and behold the glorie  
 of our Lord stood there as it were the glorie, which I saw by  
 24 the riuer Chobar : and I fel on my face : † And the spirit en-  
 tered into me, and set me vpon my feete : and he spake to me,  
 and sayd to me : Goe in, and beshut vp in the middes of thy  
 25 house. † And thou sonne of man, behold bandes are geuen  
 vpon thee, and they shal binde thee in them : and thou shalt  
 26 not goe forth from the middes of them. † And I wil make thy  
 tongue cleaue to the roofe of thy mouth, and thou shalt be  
 dumme, not as a man controwling : because it is an exaspera-  
 27 ting house. † But when I shal speake to thee, I wil open thy  
 mouth, and thou shalt say to them : Thus saith our Lord God :  
 He that heareth, let him heare : and he that is quiet, let him be  
 quiet : because it is an exasperating house.

## CHAP. IIII.

*The future siege of Ierusalem is described in a bricke. 4. The time of cap-  
 tinitie of Israel, and of Iuda is signified by sleeping. 390. dayes on the  
 left side, and fourrie on the right. 9. Famine is also signified by bread  
 sprinkled with dung.*

- 1 **A**N D thou sonne of man take thee a bricke, & thou shalt  
 put it before thee : and thou shalt draw in it the citie of  
 2 Ierusalem. † And thou shalt lay siege against it, and shalt build  
 munitions, and cast vp :: a bancke, and pitch camps against  
 3 it, and place engines round about. † And thou take thee an  
 yron frying panne, and thou shalt set it as an yron wal betwen  
 thee & the citie : and thou shalt set thy face stedely toward it,

:: I wil take a-  
 way my grace  
 from him, in  
 punishment of  
 his reuolting  
 from me.

:: A preachers  
 office is as wel  
 to warne the  
 iust to perfe-  
 uere in iustice  
 as to admonish  
 the wicked to  
 repent, & re-  
 turne to God.

The 2. part.  
 The destru-  
 ction of Ieru-  
 salem and the  
 Temple, with  
 the captiuitie  
 of the people  
 for their sin-  
 nes.

:: To make a  
 banck, a ditch  
 is also made,  
 ordinarily a-  
 boue three  
 foote depe, &  
 so the earth  
 and it

cast vp to-  
wardes the  
towne besie-  
ged make co-  
uert passage a-  
bout seuen  
foot in height  
by which  
trench men ap-  
proch more  
safely towards  
the wal, where  
they purpose  
to make bat-  
terie, breach,  
and assault.

:: It is very  
hard to expli-  
cate, how the  
tenne tribes  
were 390. yea-  
res in captiui-  
tie.

:: And from  
what time the  
40. yeares are  
counted, seing  
it is certaine,  
that the two  
tribes were in  
captiuitie. 70.  
yeares. See S.  
*Ierom in Exech.*

:: As a staffe  
aydeth the  
weake, so  
bread sustai-  
neth all men.

and it shal be besieged, and thou shalt compasse it : which is a  
signe to the house of Israel. † And thou shalt sleepe vpon thy 4  
left side, and shalt put the iniquities of the house of Israel  
vpon it, according to the number of the daies, that thou shalt  
sleepe vpon it, and thou shalt take their iniquitie. † And I 5  
haue geuen thee the yeares of their iniquitie, according to the  
number of daies :: three hundred and ninetie daies : and thou  
shalt beare the iniquitie of the house of Israel. † And when 6  
thou hast accomplished these thinges, thou shalt sleepe vpon  
thy right side the second time: and thou shalt take the iniquitie  
of the house of Iuda :: fourtie daies. a day for a yeare, a day,  
I say, for a yeare I haue geuen thee. † And thou shalt turne 7  
thy face to the siege of Ierusalem, and thine arme shal be stre-  
ched out: and thou shalt prophecie against it. † Behold I haue 8  
compassed thee with bandes: and thou shalt not turne thy self  
from thy side vnto the other side, til thou accomplish the daies  
of thy siege. † And thou take thee wheate and barley, and 9  
beanes, and lindeles, and miller, and fitches: and thou shalt put  
them into one vessel, and make thee loaves according to the  
number of the daies, that thou shalt sleepe vpon thy side: three  
hundred and ninetie daies shalt thou eate it. † And thy meate, 10  
that thou shalt eate, shal be in weight twentie staters a day:  
from time to time thou shalt eate it. † And water by measure 11  
thou shalt drinke, the sixt part of an hin: from time to time  
thou shalt drinke it. † And as hearth baken barley bread thou 12  
shalt eate it: and with the dung that commeth out of a man,  
thou shalt couer it before their eies. † And our Lord said : So 13  
shal the children of Israel eate their bread polluted among the  
Gentils, to the which I shal cast them out. † And I said : A, a, 14  
a, ô Lord God, behold my soule is not polluted, & a dead thing,  
and thing torne of beastes I haue not eaten from mine infancie  
euen til this time, and al vncleane flesh hath not entered into  
my mouth. † And he said to me: Behold I haue geuen thee 15  
dung of oxen for mans dung, and thou shalt make thy bread  
therewith. † And he said to me: Sonne of man: Behold I wil 16  
breake :: the staffe of bread in Ierusalem: and they shal eate  
bread in weight, and in carefules: and they shal drinke water  
in measure, and in distresse. † That bread and water sayling, 17  
euerie man may fal against his brother, & they may pine away  
in their iniquities.

*By the heare of the prophets head and beard powled, and diuersly destroyed, 5. is signified the destruction of the Iewes. 10. The fathers and sonnes eating one an other, 12. in extremitie of pestilence, famine, and sword.*

- 1 **A**N D thou sonne of man take thee a sharpe knife, sha-  
 uing the heares: and thou shalt take it and draw it ouer  
 thy head, and ouer thy beard: and thou shalt take thee a bal-  
 2 lance of weight, and shalt diuide them. † The third part thou  
 shalt burne with fire in the middes of the citie, according to  
 the accomplishing of the dayes of the siege: and thou shalt  
 take a third part, and cut it with the knife in :: the circuite :: In other ci-  
 therof: but the other third part thou shalt scatter into the ries of Iuda  
 3 wind, and I wil draw the sword after them. † And thou shalt nere Ierusa-  
 take therof a smal number: and shalt binde them in the skirt lem.  
 4 of thy cloke. † And of them againe thou shalt take, and shalt  
 cast them forth in the middes of the fire, and shalt burne them  
 with fire: and out of it shal come forth a fire into al the house  
 5 of Israel. † Thus saith our Lord God: This is Ierusalem, I  
 placed her in the middes of the Gentils, and countries round  
 6 about her. † And she hath contemned my iudgements, so  
 that she was more impious then the Gentils: and my precepts  
 more then the landes, that are round about her. For they haue  
 cast away my iudgements, and in my precepts they haue not  
 7 walked. † Therefore thus saith our Lord God: Because you  
 haue passed the Gentils, that are round about you, & haue not  
 walked in my precepts, & haue not done my iudgements, and  
 according to the iudgements of the nations, which are round  
 8 about you, you haue not wrought. † Therefore thus saith our  
 Lord God: Behold I to thee, and I myself wil do iudgements,  
 9 in the middes of thee in the eyes of the Gentils. † And I wil  
 doe in thee that which I haue not done: and the like wherof  
 10 I wil doe no more for al thine abominations. † Therefore  
 :: the fathers shal eat the sonnes in the middes of thee, and :: Ieremie, La-  
 the sonnes shal eat their fathers: and I wil doe iudgements ment. 2. and Ba-  
 in thee, and I wil scatter al thy remnant into euerie winde. rach. ch. 2 pro-  
 11 † Therefore I liue, saith our Lord God: Vnles for that thou hast phed of the  
 violated my sanctuarie in al thine offences, and in al thine ab- same distresse  
 ominations: I also doe breake thee, and mine eye shal not by famine in  
 12 spare, and I wil not haue mercie. † The third part of thee the siege of  
 shal dye with the pestilence, & shal be consumed with famine Ierusalem.



in the middes of thee: and a third part of thee shal fal by the sword round about thee: and thy third part I wil scatter into euerie wind, and I wil draw a sword after them. † And I wil accomplish my furie, & wil make mine indignation rest in them, and wil be comforted: & they shal know that I the Lord haue spoken in my zeale, when I shal haue accomplished mine indignation in them. † And I wil make thee a desert, and a reproch to the nations, that are round about thee, in the sight of euerie one that passeth by. † And thou shalt be a reproch, and  
 :: blasphemie, an example, and astonishment amongst the nations, that are round about thee, when I shal haue done iudgements in thee in furie, and in indignation, and in the rebukes of anger. † I the Lord haue spoken: When I shal send verie  
 fore arrowes of famine vpon them: which shal be mortiferous, and which I shal send to destroy you: and I wil gather famine vpon you, and wil breake among you the staffe of bread. † And I wil send in vpon you famine, and very sore  
 beastes euen to destruction: and pestilence, and bloud shal passe through thee, and the sword I wil bring in vpon thee. I the Lord haue spoken.

## CHAP. VI.

*For idolatrie the people shal be diuersly destroyed: 8. til the reliques conuert to God.*

**A**ND the word of our Lord was made to me, saying: 1  
 † Sonne of man set thy face toward :: the mountaines 2  
 of Israel, and thou shalt propheticke to them, † and shalt say: 3  
 Mountaynes of Israel heare ye the word of our Lord God: Thus saith our Lord God to the mountaines, and litle hilles, and to the rockes, & the vallees: Behold I wil bring vpon you the sword, and wil destroy your excelses, † and cast downe 4  
 your altars, and your idols shal be broken: and I wil overthrow your staine before your idols. † And I wil lay the carcasses of the children of Israel before the face of your idols: 5  
 and I wil disperse your bones about your altars † in al your 6  
 habitations. The cities shal be desolate, and the excelses shal be cast downe, and destroyed, and your altars shal perish, and shal be broken: and your idols shal cease, and your temples  
 shal be destroyed, and your workes shal be defaced. † And 7  
 the staine shal fal in the middes of you: and you shal know that I am the Lord. † And :: I will leaue in you them, that shal 8  
 escape

:: Blasphemie is here taken improperly, and signifieth that other nations shal not only reproch Ierusalem, but also taunt and scoffe at her miseries.

:: Idolatrie was most especially committed in mountaynes, or hilles, and therefore both idols and idolaters were destroyed in the same places.

:: Gods perpetual providence shal preserve Ierusalem

- escape the sword in the Gentils, when I shal disperse you in  
 9 the landes. † And your deliuered shal remember me amongst  
 the Gentils, to which they are led captiuitie: because I haue  
 broken their hart fornicating, and reuolting from me: and  
 their eyes fornicating after their idols: and :: they shal mislike  
 with them selues vpon the euils which they had done in al  
 10 their abominations. † And they shal know that I the Lord  
 11 haue not spoken in vaine to do them this euil. † Thus saith  
 our Lord God: Strike thy hand, and knocke thy foote, and  
 say: Alas, to al the abominations of the euils of the house of  
 Israel: because they shal fal by sword, famine, and pestilence.  
 12 † He that is far of, shal dye with pestilence: and he that is nere,  
 shal fal by the sword: and he that shal be left, and besieged,  
 shal dye for famine: and I wil accomplish mine indignation  
 13 in them. † And you shal know that I am the Lord, when your  
 slaine shal be amongst the middes of your idols, in the circuit  
 of your altars, in euerie high hil, & in al the toppes of moun-  
 taines, and vnder euerie wooddie tree, and vnder euerie oake  
 with thicke branches, the place where they burnt frankin-  
 14 cense smelling sweetly to al their idols. † And I wil stretch  
 forth my hand vpon them: and wil make the land desolate,  
 and destitute from the desert of Deblatha in al their habi-  
 tations: and they shal know that I am the Lord.

## CHAP. VII.

*Miseries shal be so great, 8. and shal come so presently, 16. that few shal  
 escape, and those also shal be in great terror, and affliction.*

- 1 **A**N D the word of our Lord was made to me, saying:  
 2 † And thou sonne of man, thus saith our Lord God to  
 the land :: of Israel: The end is come, come is the end vpon  
 3 the foure quarters of the land. † Now an end vpon thee, and  
 I wil send my furie vpon thee: and I wil iudge thee according  
 to thy wayes: and I wil lay against thee al thine abominations.  
 4 † And vpon thee mine eye shal not spare, and I wil not haue  
 mercie: but I wil lay thy waies vpon thee, and thyne abomi-  
 nations shal be in the middes of thee: and you shal know  
 5 that I am the Lord. † Thus saith our Lord God: One affliction,  
 6 loe affliction cometh. † An end cometh, there cometh an end,  
 7 it hath awaked against thee: behold it commeth. † Destruction  
 commeth vpon thee, which dwellest in the land: the time  
 commeth, the day of slaughter is nere, and not of the glorie

By Israel is  
 here meant al  
 the countrie  
 of Iurie, as ap-  
 peareth by the  
 general speech  
 folowing, the  
 foure quarters of  
 the land.

of mountaines. † Now streightway I powre out my wrath 8  
 vpon thee, and I wil accomplish my furie in thee: and I wil  
 iudge thee according to thy wayes, and I wil lay vpon thee  
 al thy wicked deedes. † And mine eye shal not spare, neither 9  
 wil I haue mercie: but I wil lay thy wayes vpon thee, and  
 thine abominations shal be in the middes of thee: and you  
 shal know that I am the Lord that strike. † Behold the day, 10  
 behold it cometh: destruction is gone forth, the rod hath  
 flourished, pride hath budded. † Iniquitie is risen in the rodde 11  
 of impietie: not of them, and not of the people, nor of the  
 sound of them: and there shal be no rest in them. † The time 12  
 commeth, the day is at hand: he that bieth let him not reioyce:  
 and he that selleth, let him not mourne: because wrath vpon  
 al the people therof. † Because he that selleth, 13  
 shal not re-  
 turne to that, which he hath sold, and as yet in the liuing the  
 life of them. For the vision shal not goe backe to al the multi-  
 tude therof: and man in the iniquitie of his life shal not be  
 strengthened. † Sound you with the trumpet, let al be prepa- 14  
 red, and there is none to go to the bartel: for my wrath shal  
 be vpon al the people therof. † The sword without: and the 15  
 pestilence, and famine within: he that is in the filde shal dye  
 by the sword: and they that are in the citie, shal be deuoured  
 with the pestilence, and famine. † And those of them that 16  
 flee shal be sau'd: and they shal be in the mountaines as doues  
 of the valleis al trembling, euerie one in his iniquitie. † Al 17  
 handes shal be dissolued, and al knees shal runne with waters.  
 † And they shal gird themselues with hearecloathes, and 18  
 feare shal couer them; and in euerie face confusion, and vpon  
 al their heades baldnes. † Their siluer shal be throwne forth, 19  
 and their gold shal be into a dunghil. Their siluer, and their  
 gold shal not be able to deliuer them in the day of the furie of  
 our Lord. Their soule they shal not satisfie, and their bellies  
 shal not be filled: because it is made 20  
 a scandal of their ini-  
 quitie. † And the ornament of their Iewels they haue turned  
 into pride, and the images of their abominations, and idols  
 they haue made of it: for this cause haue I geuen it them into  
 vncleanes: † and I wil geue it into the handes of aliens to 21  
 spoyle, and to the impious of the earth for a praye, and they  
 shal contaminate it. † And I wil turne away my face from 22  
 them, & they shal violate my \* secretes: and spoylers shal enter  
 into it, and shal contaminate it. † Make a conclusion: because 23  
 the

∴ In the yeare  
 of Iubeley the  
 landes which  
 were sold, re-  
 turned to the  
 seller or to his  
 heyres; *Leuit.*  
 25 but in the  
 captiuitie  
 there could be  
 no such reco-  
 uerie.

∴ Adorning  
 of idols with  
 much gold  
 was occasion  
 that the Chal-  
 dees spoyled  
 the citie more  
 eagerly.

\* arcana.



the land is full of the iudgement of blood, and the citie full of  
 24 iniquitie. † And I wil bring the worst of the nations, and  
 they shal possesse their houses: and I wil make the pride of  
 the mightie to cease, and they shal possesse their sanctuarie.  
 25 † Distresse comming vpon them, they wil seeke peace, and  
 26 there shal be none. † Trouble shal come vpon trouble, and re-  
 port vpon report, and they shal seeke vision of the prophete,  
 and :: the law shal perish from the priest, and counsel from  
 27 the ancientes. † The king shal mourne, and the prince shal  
 be clothed with sorowfulnes, and the handes of the people  
 of the land shal be troubled. According to their way wil I doe  
 to them, and according to their iudgements I wil iudge them:  
 and they shal know that I am the Lord.

:: This & other  
 like places sig-  
 nifie the siting  
 of Priests to  
 teach the law,  
 in the captiui-  
 tie, but not an  
 y more false de-  
 struction or  
 want of al. For  
 euen then also  
 God conser-  
 ued some reli-  
 ques, as appea-  
 reth, Malach 2.

## CHAP. VIII.

*In an other vision the prophet seeth innumerable most abominable idolatries,  
 11. committed by al sortes of men, and women, 17. for which God wil  
 no longer spare them.*

1 **A**Nd it came to passe in :: the sixt yeare, in the sixt mo-  
 nth, in the fifth of the moneth: I sate in my house, and  
 the ancients of Iuda sate before me, and the hand of our Lord  
 2 God fel there vpon me. † And I saw, and behold a similitude  
 as it were the resemblance of fire: from the resemblance of  
 his loynes, and downward, fire: and from his loynes,  
 and vpward, as it were the resemblance of brightnes, as  
 3 the appearance of amber. † And the similitude of a hand  
 put forth tooke me by the lockes of my head: and the spirit  
 lifted me vp betwen the earth and the heauen, and brought  
 me into Ierusalem in the vision of God, beside the inner doore,  
 that looked to the North, where was set an idol of zeale to  
 4 prouoke emulation. † And loe there the glorie of the God of  
 Israel according to the vision which I had seene in the filie.  
 5 † And he said to me: Sonne of man, lift vp thine eyes to the  
 way of the North. And I lifted vp mine eyes to the way of the  
 North: and behold on the North of the porte of the altar the  
 6 idol of zeale in the verie entrie. † And he said to me: Sonne  
 of man, dost thou see thinkest thou what these doe, the great  
 abominations, that the house of Israel doth here, that I may  
 depart far from my sanctuarie: and yet turning thou shalt see  
 7 greater abominations. † And he brought me into the doore  
 8 of the court: and I saw, and behold one hole in the wal. † And

:: After that  
 the prophet  
 had rested in  
 his horse. 390.  
 dayes in which  
 time when so  
 euer he slept,  
 he lay only on  
 his left side, &  
 40. dayes in  
 like maner on  
 his right side,  
 which was in  
 al. 430. dayes,  
 which make  
 one yeare two  
 moneth, and  
 side dayes, the  
 next day he  
 had this other  
 vision before  
 he went forth  
 to preach.

he said to me: Sonne of man digge the wal. And when I had digged the wal, there appered one doore. † And he said to me: Goe in, and see the most wicked abominations, which these doe here. † And being entered in I saw, and behold euerie similitude of creeping creatures, and of beasts, abomination, and al the idols of the house of Israel were painted in the wal round about through out. † And seuentie men of the ancients of the house of Israel, and Iezonias the sonne of Saphan stood in the middes of them, that stood before the pictures: and euerie one had a censar in his hand: and a vapour of a clowde rose vp from the frankincense. † And he said to me: Surely thou seest sonne of man what thinges the ancients of the house of Israel, doe in darkenes, euerie one in the secret of his chamber: for :: they say: Our Lord seeth vs not, our Lord hath forsaken the earth. † And he said to me: Yet turning thou shalt see greater abominations, which these doe. † And he brought me in by the doore of the gate of the house of our Lord, which looked to the North: and behold their wemen sate mourning for :: Adonis. † And he said to me: Surely, thou hast senne o sonne of man: yet turning thou shalt see greater abominations then these. † And he brought me into the inner court of the house of our Lord: and behold in the doore of the temple of our Lord between the porch and the altar, as it were fise and twentie men hauing their backs against the temple of our Lord, and their faces to the East: and they adored toward the rising of the sunne. † And he said to me: Surely thou hast sene o sonne of man: why, is this a light thing to the house of Iuda, that they should doe these abominations, which they haue done here: because they replenishing the land with iniquitie, are turned to prouoke me? and behold they put a bough to their nosthrels. † Therefore I also wil doe in my furie: mine eye shal not spare, neither wil I haue mercie: and when they shal crie to mine eares with a lowd voice, I wil not heare them.

## CHAP. IX.

*The prophet seing six men, by Gods commandment, kil al, 6. that are not marked with THAV in their forehead: 8. lamenteth so great a slaughter. 9. and God answereth, that their iniquitie may not be longer tolerated.*

∴ VVicked men either do not beleue, or litle consider Gods knowlege, and prouidence, of al thinges, and so fall into idolatrie.

∴ Rabbi David and Rabbi Salomon vwrite that the image of this idol being made of brasle had eyes of lead, and when the brasle was made hore, by fire secretly put vnder, the lead beginning to melt, the image seemed to wepe, whereupon the vvemen of compassion did wepe with their goddesse.

∴ The prophet being first instructed by a voice that the destruction is nere at hand:

**A**ND :: he cried in mine eares with a lowd voice, saying: 1 The visitations of the citie approach, and euerie one hath



*Was in-  
perfectio-  
nis.*

- 2 hath \* a weapon of slaughter in his hand. † And behold  
 :: six men came from the way of the vpper gate, which looketh  
 to the North: and euery mans weapon of destruction in his  
 hand: :: one man also in the middes of them was clothed  
 with linnen garments, and the inkehorne of a writer at his  
 reines: and they entered in, and stood by the brasen altar.  
 3 † And the glorie of the Lord of Israel was taken vp from the  
 Cherub, which was ouer him to the threshold of the house:  
 and he called the man, that was clothed with the linnen gar-  
 4 ments, and had the inkehorne of a writer on his loynes. † And  
 our Lord said to him: Passe through the middes of the citie  
 in the middes of Ierusalem: and *signe* \* Thau vpon the fore-  
 5 heades of the men that mourne, and lament vpon al the abo-  
 minations, that are done in the middes therof. † And to them  
 he said in my hearing: Passe through the citie folowing him,  
 and strike: let not your eye spare, neither haue ye mercie.  
 6 † The old, the yong man, and the virgin, the litle one, and  
 the wemen kil to vtter destruction: but euery one vpon whom  
 you shal see Thau, kil not, and :: begin ye at my Sanctuarie.  
 They began therfore at the ancient men, which were before  
 7 the face of the house. † And he said to them: Contaminate  
 the house, & fil the courtes with the slaine: goe ye forth. And  
 8 they went forth, and stroke them that were in the citie. † And  
 the slaughter being accomplished I remained: and I fel vpon  
 my face, and crying: I said Alas, alas, alas ô Lord God, wilt  
 thou then destroy al the remnant of Israel, powring out thy  
 9 surie vpon Ierusalem? † And he said to me: The iniquitie of  
 the house of Israel, and Iuda is exceeding great, and the land  
 is replenished with bloud, and the citie is replenished with  
 auersion: for they haue said: Our Lord hath forsaken the earth,  
 10 and our Lord seeth not. † Therefore mine eye also shal not  
 spare, neither wil I haue mercie: I wil requite their way vpon  
 11 their head. † And behold the man, that was clothed with the  
 linnen garments, that had the inkehorne at his backe, answe-  
 red a word, saying: I haue done as thou hast commanded me.

:: stathwith  
 in the same vi-  
 sion, seeth six  
 men coming  
 to kil the ido-  
 lars.

:: Yet one is  
 sent before  
 the six to  
 marke some,  
 vvhom Gods  
 mercie vvil  
 saue fro mthe  
 slaughter, be-  
 cause he neuer  
 suffereth his  
 Church to be  
 vvholly de-  
 stroyed.

:: For abuses  
 of holic Sacri-  
 fices, Sacra-  
 mentes, and  
 other sacred  
 Rites, God suf-  
 ferseth first  
 Charches and  
 Monasteries  
 to be destroy-  
 ed, and elergie  
 men and other  
 religious per-  
 sons to be per-  
 secured, and so  
 punishment  
 proceedeth to  
 other offen-  
 ders as, 1 Pet. 4.  
 v. 17. Iudgement  
 beginneth at the  
 house of God.

# ANNOTATIONS. CHAP. IX.

4. *Signe Thau vpon the foreheades.* ] Most of the Hebrew Rabbins, as also the  
 Septuagint, likevvise Aquila, and Symmachus translate T H A U according to  
 the signification of the Hebrew word, *a signe*: as if it were commanded only  
 in general to sette one signe or other, not any determinate certaine signe or  
 marke,

Some trans-  
 late, *signe a  
 signe, or, sette*

\* Marke  
 with T.



a marke vpon  
the foreheades.

Others translate more distinctly: *Signe Thau vpon the foreheades.* or *Marke the foreheades with Thau* or *T.* That is with the letter which hath the forme of a Crosse. It was in the time of Ezechiel in figure, now is in remembrance of Christs Crosse. The ancient Fathers testifie the continual vse of the signe of the Crosse in the Church.

Honour of  
the Crosse  
proueth Christ  
to be God.

marke on the foreheades of the men that mourne, and lament vpon the abominations, that are done in Ierusalem. But aswel some other Hebrew Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in manner al other ancient Latin Interpreters, whom S. Ieron foloweth, translate as in the vulgare Edition, *Signa Thau super frontes virorum gementium*, &c. *Signe Thau vpon the foreheades of the men that mourne*, &c. That is, marke their foreheades with THAV, the last Hebrew letter: which in the old Hebrew characters, vsed euen to S. Ierons time by the Samaritanes, hath the similitude and forme of a Crosse. So expressing a particular determinat signe; as when the Angel slew the first borne of Egypt, the Israelitis houses were distinctly marked with blood, sprinkled on the postes of their dores; mystically signifying our B. Saviours most sacred blood to be shed for Redemption of mankind: so also this letter THAV bearing the forme of a Crosse, formed in the foreheades of the mourners, signified the Crosse, wheron Christ our Lord should dye, and redeme vs fro sinne, VVhich signe, as it was then prefiguratiue, and propheticall; so now it is representatiue, and commemoratiue of our Redemption made by our B. Saviour in the holie Crosse. That we may truly glorie in Christ, and that with our great Apostle S. Paul, in CHRIST CRUCIFIED. VVith great reason therefore hath the whole Church of Christ long admyred, and continually vsed this holie Signe of the Crosse, as a Diuine Mysterie, and godlie worker, euen from the Apostles time. VVhiches here are the ancient Fathers: S. Dionys Ariopagite, *Eccl. Hierarch.* c. 2. relating the signe of the Crosse amongst other sacred Rites in administration of Baptisme: where also c. 5. & 6. maketh like mention of the same signe in making Priests, & professing of Religious persons. Likewise S. Irenaeus. *li. 2. c. 42.* describeth the same of the Crosse. S. Iustinus Martyr, *Dialog. cum Tryphone*, they which liues figures in the old Testament of the Crosse. Tertullian, *Aduersus Marcionem*, testifieth that the Apostles, and al the faithful of Christ were signed in their foreheads with the signe of THAV, the last of the Hebrew letters, bearing the forme of a Crosse: the same (saith he) with the Greke letter, T A V, and our Latin T. VVho further both in that place, and *li. de corona militis*, & *li. de reuerentia carnis*, testifieth the most frequent vse of this holie signe of the Crosse. Aske him S. Cyprian vvinceseth the same in his time. *Epist. ad Tybaritanos. li. ad Donetrinum*, & *li. 1. ca. 8. Testimonium aduers. Iudeos*. More especially, *li. 2. c. 22* proueth by this place amongst other holie Scriptures, that in this signe of the Crosse, is health to al that are signed therewith in the foreheades. S. Chrysostom. *li. contr. Gentiles*, amongst other demonstrations, sheweth by the honour, and daylie vse of the Crosse, that Christ is God; because none but God could make a thing, which before vvas so execrable, to be now euery where so highly esteemed. And in his Homilies. 55. in *Mat. 16.* & 84. in *Ioan. 19.* and other places, vvinceseth that in Baptisme, in the most holie Eucharist, in the Sacrament of holie Orders, & in al most excellent Mysteries, the Ensigne of Victorie, the signe of the Crosse is euer present vnto vs: in al his discourse teaching, to glorie not only in Christ crucified, but also to honour the signe of the Crosse. And that vvhoe soeuer despiseth the signe of the Crosse, despiseth in deede Christ Crucified. To omitte others, S. Augustin recordeth, *li. 1. Confess. c. 11.* that himself vhen he vvas a child, and dangerously sick, vvas by his mothers pious care, signed with the signe of the Crosse, & *li. de catech. indur rudibus. c. 25.* teacheth that euerie one is to be signed in the forehead with the signe of the Crosse, & that al Christians are so signed. Also tract 119. in *Ioan.* VVhat is the signe of Christ (saith he) which al know, but the Crosse of Christ: which signe vnties it be adoynd, as wel to the foreheades of them

Exo. 12.

I. Cor. 2.

of them that beleue in Christ, as to the vwater it selfe vwherevwith they are regenerate, and to the christe oyle, vwherevwith they are anointed, as also to the Crosse & the Sacrifice, vwherevwith they are nourished; none of these things is rightly performed. Or vvil you haue him to speake more plainly, or more generally? *in Confirmation, in Conser. 101. de tempore: VWith the signe of the Crosse (saith he) our Lords bodie is confirmed, in consecrated, & al things, vwhatsoever are sanctified, are consecrated vwith the B Eucharist, in invocation of Christs name in this signe VWho pleaseth to see more testimony of Christs Rites, in alnies of ancient Fathers, may also reade S. Basil, li. de spiritu sancto. S. Cyril of Ierusalem, Catechesi. 4. & 13. S. Ambrose, Orat. funebri de obitu Theodosij. S. Gregorie. Epist. 126.*

The apparition also of this signe to Constantine the great, vwith this inscription: *IN HOC VINCE'S*, is most famous; vwritten by Eusebius Cæsariensis *li. 1. c. 22: & 23. de vita Constantini.* and manie others. The same signe also appeared in Ierusalem in the time of his sonne Constantius, as S. Cyril of Ierusalem testifieth in his Epistle to the same Emperour. And Nicéphorus *li. 10. c. 2. Hist. Eccles.* vriteth that the formes of Cresses, set vwith the deuy upon the garments of Iulian the Apostata, and of his folowers. And manie other histories, both ancient and moderne make mention of the like apparitions.

But aboue al others, the most principal is to come: The Signe of the Sonne of man; as our B. Sauieur himselfe telleth, vwhich shal appeare in the heauen at his coming to iudge the vvhole vworld: his most proper Ensigne the Crosse; by vvhich he conquered the diuel, sinne, death, and al enemies of God and men. So al ancient Fathers vndoubtedly vnderstand his prediction. *Mat. 24.* Then vvil this signe appeare to the great confusion of al vsigned miscreants, vwith other vvicked enemies of the Crosse, and Crucifix. For then shal al the vworld, both men, and Angels see, vwhat infinite charitie, our most blessed Redeemer hath vsed for mans saluation; and how iustly those that either doe not beleue, or not regard his so vnspeakable mercie, shal be adiudged to euerlasting damnation in the pitte and fire of hel. And on the other side, al those that are rightly signed in their foreheades, and haue accordingly performed that, which in Baptisme they promised, shal mete this sauing Ensigne, vwith incomparable comfort, ioy, and gladnes; vwho coming clothed in vvhite robes, vwith palmes of victorie in their handes, shal then receiue glorious crownes in eternal life.

Miraculous apparitions of the signe of the Crosse,

The signe of the Crosse shal appeare before Christ, coming to iudge.

The vsigned shal be confounded.

The rightly signed shal be glorified.

## CHAP. X.

*Destruction of the citie is againe signified by apparence of fire sprinkled therein, 9. with description of Cherubims, foure wheelles, and of the foure liuing creatures.*

- 1 **A**N D I saw, and behold :: in the firmament, that was ouer the head of the Cherubs, as it were the sapphire stone, as it were the forme of the similitude of a throne appeared ouer them. † And he spake to the man, that was clothed with the linnen garments, and sayd: Goe in the middes of the wheelles that are vnder the Cherubs, and fil thy hand with the coles of fyre, that are between the Cherubs, & powre them out vpon the citie. And he went in, in my sight: † and the Cherubs stood on the
- 2 **I**n this vision appeared in the ayre as it were a man sitting in a throne of sapphire stone, ouer the image of Cherubs & foure wheelles vnder them.



on the right hand of the house, when the man went in, and a  
 cloude filled the inner court. † And the glorie of our Lord 4  
 was lifted vp from aboue the Cherub to the threshold of the  
 house: and the house was replenished with the cloude, and the  
 court was replenished with the brightnes of the glorie of our  
 Lord. † And the sound of the winges of the Cherubs was 5  
 heard euen to the vtter court, as it were the voice of God al-  
 mighty speaking. † And when he had commanded the man, 6  
 that was clothed with the linnen garments, saying: Take fyre  
 from the middes of the wheeles, that are between the Cherubs:  
 he being gone in stood beside the wheele. † And a Cherub 7  
 streched out his hand from the middes of the Cherubs to the  
 fyre, that was between the Cherubs: and he tooke, & gaue into  
 his handes, that was clothed with the linnen garments: who  
 taking it went forth. † And there appeared in the Cherubs the 8  
 similitude of a mans hand vnder their winges. † And I saw, 9  
 and behold foure wheeles by the Cherubs: one wheele by one  
 Cherub, and another wheele by one Cherub: and the forme of  
 the wheeles was as it were the resemblance of the stone Chry-  
 solithus: † and their resemblance, one similitude to the foure: 10  
 as it were :: a wheele in the middes of a wheele. † And when 11  
 they walked, they went into :: foure partes: and they returned  
 not walking: but to the place, wherunto, that which was first,  
 declined, the rest also folowed, neither did they turne. † And 12  
 al their bodie, and neckes, and handes, and winges, and the  
 circles were ful of eyes, in the circuite of the foure wheeles.  
 † And these wheeles he called voluble, my self hearing it. 13  
 † And one had foure faces: one face, the face :: of a Cherub, 14  
 and the second face, the face of a man: and in the third the face  
 of a lyon: and in the fourth the face of an eagle. † And the 15  
 Cherubs were lifted vp: the same is the liuing creature, that I  
 had sene by the riuer Chobar. † And when the Cherubs wal- 16  
 ked, the wheeles also went together by them: and when the  
 Cherubs lifted vp their winges, to be rayfed vp from the earth,  
 the wheeles rested not, but also were besyde them. † Those 17  
 standing, they stood: and with them lifted vp they were lifted  
 vp. For the spirit of life was in them. † And the glorie of our 18  
 Lord went forth from the threshold of the temple: and stood  
 ouer the Cherubs. † And the Cherubs lifting vp their winges, 19  
 were exalted from the earth before me: and they going forth,  
 the wheeles also folowed: and it stood in the entry of the east  
 gate

∴ The strange  
 forme of these  
 foure payre of  
 wheeles, signi-  
 fied the conso-  
 nantagrement  
 of the old and  
 new Testa-  
 ment. S. Greg.  
 ho. 6. in Exech.  
 ∴ They were  
 readie to goe  
 forward, back  
 ward, on the  
 right hand, on  
 the left, or to  
 what part soe-  
 uer without  
 turning a-  
 bout.  
 ∴ It semeth e-  
 uerie one had  
 as it were  
 foure faces. v.  
 21, al like mens  
 faces, but one  
 more resem-  
 bling a mans  
 face then the  
 other, one  
 somewhat re-  
 sembling an  
 oxe face (c. 1.  
 here called he  
 face of a che-  
 rub) an other,  
 the face of a  
 lyon, the other  
 of an eagle.



- gate of the house of our Lord : and the glorie of the God of  
 20 Israel was ouer them. † The same is the liuing creature, which  
 I saw vnder the God of Israel by the riuer Chobar : and I vn-  
 21 derstood that they were Cherubs. † Foure faces to one, and  
 foure winges to one: and the similitude of a mans hand vnder  
 22 their winges. † And the similitude of their faces, the same  
 faces, which I had scene by the riuer Chobar, and the lookes  
 of them, and the sway of euerie one to goe before his face.

## CHAP. XI.

*Against false prophetes affirming that the people should not be caried into  
 captiuitie, 4. Ezechiel prophecieth that they shal not escape it. 13. Phel-  
 tias a false prophet dieth : 14. and God promiseth to conserue some reli-  
 ques : 19. and to geue a new spirite in their hartes.*

- 1 **A**N D the spirite lifted me vp, and :: brought me into the  
 east gate of the house of our Lord, which looketh to  
 the rising of the sunne : and behold in the entrie of the gate  
 five and twentie men : and I saw in the middes of them Iezou-  
 2 nias the sonne of Azur, and Pheltias the sonne of Banaias,  
 the princes of the people. † And he said to me : Sonne of  
 3 man, these are the men, that conceiue iniquitie, and deuise  
 most wicked counsel in this citie, † saying : :: Were not houses  
 4 builded of late :: This is the caldron, and we the flesh. † Ther-  
 5 fore prophecie of them, prophecie thou sonne of man. † And  
 the spirit of our Lord fel vpon me, and said to me : Speake :  
 Thus saith our Lord : So haue you spoken o house of Israel,  
 6 and the cogitations of your hart I know. † Very manie haue  
 you killed in this citie, and you haue filled the wayes therof  
 7 with the slaine. † Therefore thus saith our Lord God : Your  
 slaine, whom you haue layd in the middes therof, these are the  
 flesh, and this is the caldron : and I wil bring you out of the  
 8 middes therof. † :: The sword you haue feared, and the sword  
 9 I wil bring vpon you, saith our Lord God. † And I wil cast  
 you out of the middes therof, and I wil geue you into the hand  
 10 of the enemies, and wil doe iudgements in you. † You shal  
 fall by the sword : in the borders of Israel wil I iudge you, and  
 11 you shal knowe that I am the Lord. † This shal not be as a  
 caldron to you, and you shal not be as flesh in the middes  
 12 therof, in the borders of Israel I wil iudge you. † And you  
 shal know that I am the Lord : because you haue not walked  
 in my precepts, & haue not done my iudgments, but you haue
- ¶ The prophet  
 in Chaldea  
 saw in spirite  
 what was done  
 in Ierusalem.  
 :: VVere not  
 new houses  
 builded (say  
 the false pro-  
 phetes) since  
 Ieremie said,  
 that al our  
 houses shoulde  
 be destroyed?  
 vtherupon  
 they inferre  
 that his pro-  
 phecie is false:  
 :: and so coun-  
 ted themselues  
 as secure, in  
 Ierusalem : as  
 flesh in the  
 potte.  
 :: The false  
 prophetes fear-  
 ed warres,  
 but not capti-  
 uitie, therefore  
 the prophet  
 assureth them  
 that the peo-  
 ple shal feeble  
 both sword, &  
 done captiuitie.*

done according to the iudgements of nations, that are round about you. † And it came to passe, when I prophesied, Pheltias 13 the sonne of Banaia died: and I : fel vpon my face crying with a lowd voice: & sayd: Alas, alas, alas, ô Lord God: makett thou a consumation of the remnant of Israel? † And the word of 14 our Lord was made to me, saying: † Sonne of man thy brethren, thy bretheren, thy kinsmen, & al the house of Israel, al to whom the inhabitantes of Ierusalem haue sayd: Depart ye far from our Lord, the land is geuen to vs in possession. † Therefore thus sayth our Lord God: Because I haue made them far of 15 in the Gentils, and because I haue disperfed them in the landes: I wil be : a litle sanctification to them in the landes, to which they are come. † Therefore speake: Thus sayth our Lord God: 16 I wil gather you out of the peoples, and vnite you out of the landes, wherein you are disperfed, & I wil geue you the ground of Israel. † And they shal goe in thither, and shal take away al 17 the offences, and al the abominations therof out of it. † And I 18 wil geue them one hart, and wil geue a new spirite in their bowels: and I wil take away the stonie hart out of their flesh, and wil geue them a fleshie hart: † that they may walke in 19 my precepts, and keepe my iudgements, and doe them: and they may be my people, and I may be their God. † Whose hart 20 walketh after their offences and abominations, their way wil I lay on their head, sayth our Lord God. † And the Cherubs 21 lifted vp their winges, and the wheelles with them: and the glorie of the God of Israel was ouer them. † And the glorie of 22 our Lord ascended from the middes of the citie, & stood ouer the mount, that is on the east side of the citie. † And the spirite 23 lifted me vp, and brought me into Chaldee to the transmigration, in a vision in the spirite of God: and the vision which I had seene was taken vp from me. † And I spake to the trans- 24 migration al the wordes of our Lord, which he had shewed me. 25

## CHAP. XII.

*By providing furniture for a iourney, and carying it from one place to another, 5. and flying through a hole in the wal, 10. the prophet signifieth that the king, and people shal goe into captiuitie. 17. By eating, as if he were troubled, foresheweth their famine. 21. At which shal come quickly.*

**A**ND the word of our Lord was made to me, saying: 1  
† Sonne of man thou dwellest in the middes of an exa- 2  
perating

Helamented not the death of the false prophet, but feared great ruine of the people seeing this wicked mandye so suddenly.

God still conserueth his Church from vtter ruine, as the prophets do often as-  
firme. Iere. 4.  
v. 27. ch. 5. v.  
10. 18. Psal. 88.  
v. 3. 35.

operating house: which haue eyes to see, and see not: and eares to heare, and heare not: because it is an exasperating house.

- 3 † Thou therfore ô sonne of man, make thee :: vessels of trans-  
migration, and thou :: shalt flitte by day before them: and thou shalt flitte out of thy place to an other place in their sight, if perhaps they wil behold: because it is an exasperating house. † And thou shalt carie forth thy vessels as the vessels of one flitting by day in the sight of them: and thou shalt goe forth at euen before them, as one goeth forth that flitteth. Before their eyes dig to thee through the wall: and thou shalt goe forth through it. † In their sight on shoulders thou shalt be caried, in the darke thou shalt be caried out: thou shalt couer thy face, & shalt not see the earth: because I haue geuen thee a portending signe to the house of Israel. † I did therfore as he had commanded me: I caried my vessels as the vessels of one flitting by day: and at euen I digged to me through the wall with my hand: and I went forth in the darke, and was caried on shoulders in their sight. † And the word of our Lord was made to me in the morning, saying: † Sonne of man, hath not the house of Israel the exasperating house sayd to thee: What doest thou? † Say to them: Thus sayth our Lord God: This burden vpon the prince, that is in Ierusalem, and vpon al the house of Israel, which is in the middes of them. † Say: I am your portending signe, as I haue done, so shal it be done to them. into transmigration, and into captiuitie shal they goe. † And the prince, that is in the middes of them, shal be caried on shoulders, he shal goe forth in the darke: they shal digge through the wal to bring him out: his face shal be couered, that he may not see the earth with his eye. † And I wil stretch forth my nette vpon him, and he shal be taken in my net: and I :: wil bring him into Babylon into the land of the Chaldees, and he shal :: not see it, and there he shal dye. † And al that are about him, his gards, & his troupes I wil disperse into euerie wind: and I wil draw the sword after them. † And they shal know that I am the Lord, when I shal haue dispersed them in the Gentils, and scattered them in the landes. † And I wil leaue of them a few men from the sword, & the famine, and the pestilence: that they may declare al their wicked deeds in the Gentils, to which they shal enter: and they shal know that I am the Lord. † And the word of our Lord was made vnto me, saying: † Sonne of man, eate thy breade in

:: Provide furniture for tria-  
uel.

:: Truste vp, & carie bag and baggage from one place to an other.

:: The false prophetes argued here Ezechiel of contradiction that the king should be caried into Babylon, :: and should not see Babylon. But the euent convinced their rash iudgement. For he was caried thither blinde. 4. Reg. 25.



trouble: yea and drinke thy water in hast, & sorowfulnes. † And 19  
 thou shalt say to the people of the land: Thus sayth our Lord  
 God to them, that dwel in Ierusalem in the land of Israel:  
 Their bread they shal eate in carefulnes, and their water in de-  
 solation they shal drinke: that the land may be made desolate  
 from the multitude therof, for the iniquitie of al that dwel  
 therein. † And the cities, that are now inhabited, shal be deso- 20  
 late, and the land desert: and you shal know that I am the Lord.  
 † And the word of our Lord was made to me, saying: 21  
 † Sonne of man, what is this :: prouerbe with you in the land 22  
 of Israel: saying: :: The dayes shal be differred to a long time, &  
 al vision shal perish. † Therefore say to them: Thus sayth our 23  
 Lord God: I wil make this prouerbe cease, neither shal it anie  
 more be commonly sayd in Israel: and speake to them that the  
 dayes are at hand, and the word of euerie vision. † for al vision 24  
 shal no more be in vaine, nor diuination ambiguous in the  
 middes of the children of Israel. † Because I the Lord wil 25  
 speake: and what word soeuer I shal speake, shal also be done,  
 it shal not be prolonged anie more: but in your dayes ye ex-  
 sperating house, wil I speake the word, & wil doe it, sayth our  
 Lord God. † And the word of our Lord was made to me, 26  
 saying: † Sonne of man, behold the house of Israel, they that 27  
 say: The vision, that this man seeth, is for manie dayes: and this  
 man prophecieth long times. † Therefore say to them: Thus 28  
 sayth our Lord God: Euerie word of mine shal be prolonged  
 no further: the word that I shal speake, shal be accomplished,  
 sayth our Lord God.

:: That which  
 is commonly  
 saide of manie  
 is called a pro-  
 uerbe.

:: False pro-  
 phetes per-  
 swaded the  
 people, that  
 seing the cap-  
 tiuiie fore-  
 told by the  
 prophetes was  
 not yet come  
 therefore it  
 would neuer  
 come. As he-  
 retikes shal  
 denie the day  
 of general  
 iudgement.  
 1. Pet. 3.

### CHAP. XIII.

*God threatneth false prophetes, 5. that flatter the people with lies: 10. with-  
 out the feare of God. 17. Likewise false prophetisshes, that deceiue them-  
 selues and others with flaterie, 19. for worldlie gayne.*

**A**ND the word of our Lord was made to me, saying: 1  
 † Sonne of man prophecie to the prophetes of Israel, that 2  
 prophecie: and thou shalt say to them, that prophecie of their  
 owne hart: Heare ye the word of our Lord: † Thus sayth our 3  
 Lord God: Wo to the foolish prophetes: which folow their  
 owne spirite, and see nothing. † As foxes in the desertes, were 4  
 thy prophetes ô Israel. † You haue not ascended against, nor 5  
 opposed a wal for the house of Israel, that you might stand in  
 battel in the day of our Lord. † They see vayne thinges, and 6  
 they

they diuine lies, saying: Our Lord sayth: whereas our Lord sent them not: and they perseuered to confirme the word.

7 † Why haue you not seene vayne vision, and spoken lying diuination? and you say: Our Lord saith; whereas I haue not spo-

8 ken. † Therefore thus saith our Lord God: Because you haue spoken vaine thinges, and haue seene lies: therefore behold I

9 to you, saith our Lord God. † And my hand shal be vpon the prophetes, that see vaine thinges, and diuine a lie: in the counsel of my people they shal not be, and in the scripture of the house of Israel they shal not be written, neither shal they enter into the land of Israel: and you shal know that I am the

10 Lord God. † For that they haue deceiued my people, saying: Peace, and there is not peace: and he builded the wal, and they

11 daubed it with morter :: without straw. † Say to them, that daube without tempering, that it shal fal: for there shal be a shower ouerflowing, and I wil geue very great stones falling violently from aboue, and the wind of a storme dissipating.

12 † for in dede behold the wal is fallen: shal it not be sayd to

13 you: Where is the dawbing, that you dawbed? † Therefore thus sayth our Lord God: And I wil make the spirite of tempests to breake forth in myne indignation, and there shal be an ouerflowing shower in my furie: and great stones in my

14 wrath vnto consumption. † And I wil destroy the wal, that you haue dawbed without tempering: and I wil make it euen with the ground, and the fundation therof shal be reueled: and it shal fal, and shal be consumed in the middes therof: and

15 you shal know that I am the Lord. † And I wil accomplish myne indignation in the wal, & in them, that daube it without tempering, and I wil say to you: The wal is not, and they are

16 not that daube it. † The prophetes of Israel, which prophecie to Ierusalem, and see vision of peace for it: and there is not

17 peace, sayth our Lord God. † And thou sonne of man, put thy face against :: the daughters of thy people, which prophecie

18 of their owne hart: and doe thou prophecie vpon them, † and say: Thus sayth our Lord God: Wo to them that sow cushions vnder euerie cubite of the hand: and make pillowes vnder the head of euerie age to catch soules: and when they caught the

19 soules of my people, they did :: viuificate their soules. † And they violated me to my people, for a handful of barley, and a cantel of bread, that they might kil the soules, which dye not, and viuificate the soules which liue not, lying to my people,

that

:: As a wal of clay, or morter without straw or other temperature, is washed away with rayne, so vaine hopes of securitie, without repentance & good vworkes deceiue the careless people that liue in sinne.

:: There were also false prophetes learning to be illuminated with the spirit of Prophecies; as Debora (Iud 4) Holda (4. Reg 22.) & other holie vwomen were in dede true prophetisses. but these, by :: flaterie deceiued the people, saying they were in good state and in securitie, vwhen they

were in sinne,  
& in extreme  
danger of  
both tempo-  
ral and eternal  
iudice.

that belecueth lies. † For this cause thus saith our Lord God: 20  
Behold I to your cushions, wherewith you cathe flying soules:  
and I wil breake them from your armes: and I wil let goe the  
soules that you take, the soules to flie. † And I wil breake 21  
your pillowes, and wil deliuer my people out of your hand,  
neither shal they be anie more in your handes to be a praye:  
and you shal know that I am the Lord. † For that you haue 22  
made the hart of the iust to mourne lyngly, whom I made not  
sorrowful: and haue strenghtned the handes of the impious,  
that he might not returne from his euil way, and liue. † Ther- 23  
fore you shal not see vaine thinges, and diuinations you shal  
diuine no more, and I wil deliuer my people out of you hand:  
and you shal know that I am the Lord.

## CHAP. XIIII.

*Idolaters inquiring of Gods wil by his prophetes, 6. must first depart from  
idolatrie: 8. otherwise God wil permitte fals prophetes to deceiue them,  
and both shal perish together: 12. by famine; 15. by rauenous beastes;  
17. sword; 19. and pestilence; yea Noë Daniel, and Iob interceding  
shal not deliuer them ( v. 14. 16. 18. 20. ) 21. yet God wil conserue some  
that the whole Church perish not.*

2. God reueled  
to the prophet  
that these

men came not  
sincerely to  
lerne, but were  
setled in their  
hart to serue  
the idoles. As  
vworldlie men  
in heretical  
countries do  
inquire of  
Catholique  
Priestes vyhat  
they should do  
but remaine  
resolued to  
participate  
with heretiks.  
:: Such men  
are first of al  
to be admoni-  
shed, to depart  
from idolatrie  
heresie, schi-  
sme, & from al  
practise ther-  
of: which is

**A**ND men of the ancients of Israel came to me, and sate r  
before me. † And the word of our Lord was made to 1  
me, saying: † Sonne of man, :: These men haue put their vn- 3  
cleannes in their hartes, and the scandal of their iniquitie they  
haue set against their face: whar, being asked shal I answer  
them? † For this cause speake to them, and thou shalt say to 4  
them: Thus saith our Lord God: Man, man of the house of Is-  
rael, that shal put his vncleannes in his hart, & set the scandal  
of his iniquitie against his face, & shal come to the prophet as-  
king me by him: I the Lord wil answer him in the multitude  
of his vncleannes: † that the house of Israel may be taken in 5  
their hart, wherewith they haue reuolted from me in al their  
idols. † Therefore say to the house of Israel: Thus saith our 6  
Lord God: :: Conuert, and depart from your idols, and from al  
your contaminations turne away your faces. † Because man 7  
man of the house of Israel, and of the profelytes whosoever  
shal be a stranger in Israel, if he be alienated from me, and put  
his idols in his hart, and set the scandal of his iniquitie against  
his face, and come to the prophet to aske me by him: I the  
Lord wil answer him by my self. † And I wil set my face vpon 8  
that



- that man, and wil make him for an example, and a for a pro-  
uerbe, and wil destroy him out of the middes of my people:  
9 and you shal know that I am the Lord. † And the prophete  
when he shal erre, and shal speake a word: I the Lord :: haue  
deceiued that prophet: and I wil stretch forth my hand vpon  
him, and wil rase him out of the middes of my people Israel.  
10 † And they shal carie their iniquitie: according to the in-  
iquitie of him that asketh, so shal the iniquitie of the prophet  
11 be. † That the house of Israel may no more erre from me,  
nor be polluted in al their preuatications: but may be my peo-  
12 ple, & I may be their God, saith the Lord of hostes. † And the  
13 word of our Lord was made to me, saying: † Sonne of man, the  
land when it shal sinne to me, that transgressing it transgres-  
seth, I wil stretch forth my hand vpon it, and wil breake the rod  
of the bread therof: and I wil send famine into it, and wil kil  
14 out of it man and beast. † And if these three men shal be in the  
middes therof, :: Noe, Daniel, and Iob: they by their iustice  
15 shal deliuer their owne soules, saith the Lord of hostes. † And  
if I shal bring most euil beasts also vpon the land, to waste it;  
and it be without passage, for that there is none can passe be-  
16 cause of the beasts: † These three men if they shal be therein,  
I liue, I, saith our Lord, that they shal deliuer neither sonnes  
nor daughters: but themselues alone shal be deliuered, and the  
17 land shal be made desolate. † Or if I shal bring the sword in  
vpon that land, and shal say to the sword: Passe through the  
18 land: and shal kil out of it man and beast: † And these three  
men shal be in the middes therof: I liue, I, saith our Lord God,  
they shal not deliuer sonnes nor daughters, but themselues  
19 alone shal be deliuered. † And if I shal send the pestilence  
also in vpon that land, and shal powre out mine indignation  
20 vpon it in blood, to take away out of it man and beast: † And  
:: Noe, and Daniel, and Iob shal be in the middes therof: liue  
I, saith our Lord God, that sonne and daughter they shal not  
deliuer: but themselues by their iustice shal deliuer their owne  
21 soules. † Because thus saith our Lord: That and if I shal send  
in vpon Ierusalem my foure very sore iudgements, the sword,  
and famine, and euil beastes, and the pestilence, to kil out of  
22 it man, and beast: † Yet shal there be left in it saluation :: of  
some bringing out sonnes, and daughters: behold they shal  
go forth to you, and you shal see their way, and their inuen-  
tions: and you shal be comforted vpon the euil, that I haue  
brought down of God.

the first step of  
true conuer-  
sion to God.

:: God permit-  
teth false pro-  
phetes to be  
deceiued, & to  
deceiue in pun-  
ishment of  
their owne sin-  
nes, and of the  
people that  
heare them. 3.

Reg. 22. v. 19.  
2. Par. 18. v. 18.

:: Daniel then  
liuing, Noe &  
Iob, departed  
from this life  
did sometime  
pray for the  
people: & this  
allegation  
of their inter-  
ceding, were  
not to the pur-  
pose of confir-  
ming Gods im-  
mutable decre-  
to punish this  
obstinate peo-  
ple. As is no-  
ted of Moyse  
and Samuel.

Iere. 15.

:: Noe is na-  
med for exam-  
ple of spiritual  
Pastors of the  
Church, Dani-  
el of al reli-  
gious orders,  
& Iob of holie  
laie people. S.  
Gregorie, li. 1. c.  
13. Mor.

There shal  
alwayes be Pa-  
stors to bring  
forth & see de  
spiritual chil-

brought vpon Ierusalem in al things, that I haue brought in vpon it. † And they shal comfort you, when you shal see their way, and their inuentions: and you shal know that I haue not in vaine done al things, which I haue done in it, saith our Lord God.

## CHAP. XV.

Gods Church is very often and fitly compared to a vine, in respect of the excellent fruite: & so the branches cut off from the Church, are most like to wilde superfluitie of the vine, good for nothing but to the fire. *5. Aug. Tract. 81. m lo.* In burning a fagot the middes being first consumed (v. 4.) the rest of both endes are likewise put in the fire til al be consumed, so none that are out of the Church can escape the fire.

*As a vine cut downe is profitable to no use, but to burne: 6. so the Iewes (and other people) separated from the Church, are to be burned in the fire.*

**A**ND the word of our Lord was made to me, saying: 1  
† Sonne of man, what shal be made of :: the wood of 2  
the vine of al the trees of the woods, that are among the trees of the forests: † Shal there be taken wood of it, that a worke 3  
may be made, or shal a pinne be made therof, that anie vessel may hang theron: † Behold it is geuen to the fire for food: 4  
the fire hath consumed both partes therof, and the middes therof is brought into ashes: why, shal it be profitable for a worke: † Yea when it was whole, it was not fit for a worke: 5  
how much more when the fire hath deuoured, and burnt it, shal no worke be made therof: † Therefore thus saith our 6  
Lord God: As the wood of the vine among the trees of the forests, which I haue geuen to the fire to be deuoured, so wil I deliuer the inhabitants of Ierusalem. † And I wil set my 7  
face against them: :: out of the fire shal they come forth, and fire shal consume them: & you shal know that I am the Lord, when I shal set my face against them, † and shal make their 8  
land not passable, and desolate, because they haue bene preuicacious, sayth our Lord God.

## CHAP. XVI.

*God by his prophet setting his benefites, 15. and the Iewes wickednes, before their eyes, 31. compareth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercie by a new covenant of Christs Gospel.*

:: Ezechiel was now in Babylon, and therefore this admonition

**A**ND the word of our Lord was made to me, saying: 1  
† Sonne of man make knowne :: to Ierusalem her abominations: † and thou shalt say: Thus saith our Lord God to 3  
Ierusalem: Thy roote, and thy generation of the land of Chanaan, thy father an Amorrheite, and thy mother a Cetheire.

† And



4. † And when thou wast borne, in the day of thy birth thy nautil was not cut, and thou wast not washed with water to health, nor salted with salt, nor swaddled in cloutes. † No eye had mercie on thee to do vnto thee one of these things, hauing pitie on thee: but thou wast throwen forth vpon the face of the earth in the abiection of thy soule, in the day that thou wast borne. † And passing by thee, :: I saw thee to be troden downe in thy blood: and I said to thee when thou wast in thy blood: Liue. I said to thee, I say: In thy blood liue.
7. † Multiplied as the spring of the field haue I made thee: and thou wast multiplied, and made great, and thou wentest in, and camest to the ornaments of women: thy breastes swelled, and thy heare budded: and thou wast naked, and ful of confusion. † And I passed by thee, and saw thee: and behold thy time, the time of louers: and I spred my garment ouer thee, and couered thy ignominie. And I sware to thee, and I entered a couenant with thee: saith our Lord God: & thou wast made myne. † And I washed thee with water, and made cleane thy blood from of thee: and I anoynted thee with oile. † And I clothed thee with diuers colours, & shod thee with hyacinth: and I girded thee with silke, and clothed thee with fine garments. † And I :: adorned thee with ornament, and gaue bracelettes on thy handes, and a cheine about thy necke.
12. † And I gaue a iewel vpon thy face, and rings to thine eares, and a crowne of beautie on thy head. † And thou wast adorned with gold, and siluer, and wast clothed with silke, & embrodered worke, and manie colours: thou hast eaten floure, and honie, and oile, and wast made very beautiful exceedingly: and didst prosper to a kingdom. † And thy name went forth into the Gentils, because of thy beautie: because thou wast perfect in my beautie, which I had put vpon thee, saith our Lord God.
15. † And hauing confidence in thy beautie thou hast fornicated in thy name: and thou hast layd forth thy fornication to euerie passenger to be made his. † And taking of thy garments thou madest thee idoles embrodered on each side: & thou didst fornicate vpon them, as hath not bene done, nor shal not hereafter. † And thou tookest the vessels of thy beautie, of my gold, and my siluer, which I gaue thee: and thou madest thee images of men, and hast fornicated in them. † And thou tookest thy garments of manie colours, and coueredst them: and mine oile, and mine incense thou didst put before them. † And

which he should geue to Ierusalem was to be notified there by letters, and messengers sent thither for this purpose.

By al this is signified that God made the Israclites of a barbarous nation to be ciuill, and gaue them not only things necessarie, but also ornaments, aboue the state of other nations; especially in spiritual benefites, geuing a Law, with Sacrifices, Sacraments, and other holy rites.



my bread, which I gaue thee, the floure, and oile, and honic, wherwith I haue nourished thee, thou didst set in their sight for an odour of sweetnes, and it was done, saith our Lord God.

¶ Adulterous women doe deceiue their husbantes, bringing them other mens children, but the Iewes gaue their lawfull children to the worst adulterers, sacrificing them to idols. 4. Reg. 16. 17. 21. 23.

† And thou hast taken ¶ thy sonnes, and thy daughters, which thou didst begete to me: & hast immolated the same vnto them to deuoure. Why, is thy fornication smal? † Thou hast immolated my sonnes, and hast geuen them, consecrating them to the idols. † And after al thine abominations, and fornications, thou wast not mindful of the dayes of thy youth, when thou wast naked, and ful of confusion, troden downe in thy bloud.

† And it chanced after al thy malice (wo, wo to thee, saith our Lord God) † thou didst also build thee a stewes, and madest thee a brothel house in al streetes. † At euerie head of the way hast thou built a signe of thy prostitution: and hast made thy beautie abominable: and hast diuided thy feete to euerie one that passeth by, and hast multiplied thy fornications. † And thou hast fornicated with the children of Ægypt thy neighbours of great flesh, & hast multiplied thy fornication to prouoke me. † Behold I wil stretch out my hand vpon thee, and wil take away thy iustification: and I wil geue thee into the soules of the daughters of Palestine that hate thee, that are ashamed of thy wicked way. † And thou hast committed fornication with the sonnes of the Assyrians, because neither as yet wast thou filled: and after thou didst fornicate, neither so wast thou faciated. † And thou didst multiplie thy fornication in the Land of Chanaan with the Chaldees: and neither so wast thou faciated. † Wherin shal I cleanse thy hart, saith our Lord God: wheras thou doest al these the workes of a woman that is a whore, and malapert? † Because thou hast built thy brothel house in the head of euerie way, and thy excelle thou hast made in euerie strete, neither becamest thou as an harlot that by disdayne augmenteth the price, † but as a woman aduou-teresse, that ouer her husband bringeth in strangers. † To ¶ al harlots are rewards geuen: but thou hast geuen rewardes to al thy louers, & thou didst geue them giftes to come vnto thee on euerie side, to fornicate with thee. † And in thee it was done contrarie to the custome of women in thy fornications, and after thee there shal be no fornication: for in that thou gauest rewardes, and didst not take rewardes, it hath bene done contrarie in thee. † Therefore heare o harlot the word of our Lord. † Thus saith our Lord God: Because thy brasie

is powred

¶ All fornication is abominable, but that is most detestable when women geue rewardes to men for fornication or adultrie.

is powred out, and thine ignominie is reueled in thy fornications vpon thy louers, and vpon the idols of thine abominations in the blood of thy children, whom thou gauest them:

37 † Behold I wil gather together al thy louers, with whom thou hast taken pleasure, & al, whom thou hast loued, with al, whom thou didst hate: and I wil gather them together vpon thee on euerie side, and wil discouer thine ignominie before them, and

38 they shal see al thy turpitude. † And I wil iudge thee by the iudgements of aduoueresses, and them that shed blood: and

39 I wil geue thee into blood of furie and zeale. † And I wil geue thee into their handes, and they shal destroy thy brothel house, and throw downe thy stewes: and they shal turne thee naked out of thy garments, and shal take away the vessels of thy beaurie: and shal leaue thee naked, and ful of ignominie.

40 † And they shal bring vpon thee a multitude, and they shal stone thee with stones, & shal murder thee with their swords.

41 † And they shal burne thy houses with fire, and shal do iudgements in thee in the eyes of very manie women: and thou shalt cease to fornicate, and shalt geue rewardes no more.

42 † And mine indignation shal rest in thee: and my zeale shal be taken away from thee, and I wil cease, and be angrie no

43 more. † For that thou hast not remembred the dayes of thy youth, and hast prouoked me in al these: wherfore I also haue geuen thy wayes on thy head, saith our Lord God, and I haue not done according to thy wicked dedes in al thine abomina-

44 tions. † Behold euerie one, that speaketh a common proverbe, shal take vp that against thee, saying: :: As the mother,

45 so also her daughter. † Thou art the daughter of thy mother, which did cast of her husband, and her children: and thou art sister of thy sisters, which did cast of their husbands, and their children: your mother was a Cetheite, & your father an Amor-

46 theite. † And thy elder sister, Samaria, she and her daughters, that dwel on thy left hand, and thy sister yonger then thou, which dwelleth on thy right hand, Sodom, & her daughters.

47 † But neither in their wayes hast thou walked, nor according to their wicked dedes hast thou done a very litle lesse: thou hast done almost more wicked thinges then they in al thy

48 wayes. † Line I, saith our Lord God, that Sodom thy sister her selfe hath not done, and her daughters, as thou hast done,

49 and thy daughters. † Loe this was the iniquitie of Sodom thy sister, :: pride, fulnes of bread, & abundance, and the idlenes

As Ierusalem was wont to be wicked in former times, so it is now.

As Ambition, gluttonie, & idlenes are



cause of much  
more finnes;  
temperance &  
laboure bring  
forth much  
good fruit.  
*Otia si tollas  
periere cupidinis  
arcus. Take a-  
way idlenes,  
& Cupids bow  
is vreate. Labor  
omnia vincit.*

of her, and of her daughters: and they taught not the hand to  
the needie, and the poore. † And they were eleuated, and did  
abominations before me: and I tooke them away as thou hast  
sene. † And Samaria sinned not the halfe of thy finnes: but  
thou hast passed them with thy wicked deedes, and hast iusti-  
fied thy sisters in al thine abominations, which thou hast  
wrought. † Thou also therefore carie thy confusion, which  
hast passed thy sisters with thy finnes, doing more wickedly  
then they: for they are iustified aboue thee: thou also therefore  
be confounded, & beare thine ignominie, which hast iustified  
thy sisters. † And I wil conuert restoring them by the conuer-  
sion of Sodom with her daughters, and by the conuersion of  
Samaria, and her daughters: and I wil conuert thy reuersion in  
the middes of them, † that thou mayst carie thine ignominie,  
and mayst be confounded in al thinges, that thou hast done,  
comforting them. † And thy sister :: Sodom, and her daugh-  
ters shal returne to their antiquitie: and Samaria, and her  
daughters shal returne to their antiquitie: and :: thou, and thy  
daughters shal returne to your antiquitie. † And Sodom thy  
sister was not heard in thy mouth, in the day of thy pride,  
† before that thy malice was reueled: as at this time for re-  
proch of the daughters of Syria, and of al the daughters of  
Palesthine in the circuite of thee, which compasse thee round  
about. † Thy wickednes, and thine ignominie thou hast caried,  
saith our Lord God. † Because thus saith our Lord God: And  
I wil do to thee, as thou hast despised the oath, to make the  
couenant frustrate: † and I wil remember my couenant with  
thees in the dayes of thy youth: and I wil raise vnto thee an  
euerlasting couenant. † And thou shalt remember thy wayes,  
and shalt be confounded: when thou shalt receiue :: thy si-  
sters elder then thee with thy yonger: and I wil geue them to  
thee for daughters, but not by :: thy couenant. † And I wil  
raise vp my couenant with thee: and thou shalt know that I  
am the Lord, † that thou mayst remember, and be confoun-  
ded, and maist no more open thy mouth because of thy confu-  
sion, when I shal be pacified toward thee in al that thou hast  
done, saith our Lord God.

## CHAP. XVII.

:: By Sodom &  
other cities  
are vnderstood  
al nations,  
vvhich shal  
come to  
Christ.  
:: After that  
al other nati-  
ons are con-  
uerted the  
Iewes shal  
also returne  
to Christ. Ro.  
11. 26.  
:: Al gentiles  
elder & youn-  
ger shal be  
converted to  
Christ.  
:: Not by the  
couenant  
made with the  
Iewes in the  
Law of Moy-  
ses, but by the  
Euangelical  
couenant.

By a parable of two eagles ( 6. and of a vinyard ) is prophesied, 9. that  
Sedecias being made king by Nabuchodonosor, 15. and rebelling, shal be  
caried captiue, and dye in Babylon: 22. with prophesie, that God wil  
plant, and propagate the Church of Christ.

AND



1 **A**ND the word of our Lord was made to me, saying:  
 2 † Sonne of man, propose a darke speech, and tel a para-  
 3 ble to the house of Israel, † and thou shalt say: Thus saith  
 our Lord God: A great eagle with great winges, with a long  
 reach of members, ful of fethers, and of varietie, came to Li-  
 banus, and tooke the marow of the cedar. † He plucked  
 away the top of the boughes therof: and transported it into  
 the Land of Chanaan, in the citie of merchants he did put it.  
 5 † And he tooke of the fede of the land, & put it in the ground  
 for fede, that it might fasten the roote ouer manie waters:  
 6 he planted it in the ouermost part of the earth. † And when  
 it had budded, it grew into a broad spreading vine of low sta-  
 ture, the boughes therof looking toward it: and the rootes  
 therof were vnder it. It became a vine then, and fructified  
 7 into branches, and put forth shootes. † And there was made  
 an other great egle, with great winges, and manie fethers:  
 & behold this vine as it were spreading her rootes towards it,  
 stretched forth her branches to it, that she might water it from  
 8 the beds of her spring. † In a good ground vpon manie waters  
 it was planted, that it might bring forth branches, and beare  
 9 fruite, that it might be into a great vine. † Say: Thus saith  
 our Lord God: Shal it prosper then? shal he not plucke vp the  
 rootes therof, and strippe of the fruites therof, and drie vp al  
 the branches of the spring therof, and it shal wither: and not  
 in a great arme, nor in much people, to plucke it vp by the  
 10 roote? † Behold it is planted: shal it prosper then? shal it not  
 be dried when the burning winde shal touch it, and wither  
 11 in the beds of the spring therof? † And the word of our  
 12 Lord was made to me saying: † Say to the exasperating house:  
 Know you not what these thinges doe signifie? Say: Behold  
 the king of Babylon cometh into Ierusalem: and he shal take  
 the king and the princes therof, and shal bring them to him-  
 13 selfe into Babylon. † And he shal take of the fede of the  
 kingdom, and shal make a couenant with it, and shal take an  
 oath of it. Yea and he shal take away the strong of the land,  
 14 † that it may be a lowe kingdom, and not be eleuated, but  
 15 keepe his couenant, & obserue it. † Who revolting from him  
 sent messengers to Egypt, that it would geue him horses, and  
 much people. What, shal he prosper, or gette saluation that  
 hath done these thinges? and he that broke the couenant, shal  
 16 he escape? † Liue I, saith our Lord God: that in the place of  
 the king

no for like an  
 eagle rauen-  
 nous to the  
 praye, & spee-  
 die in seizing  
 theron, spoyl-  
 led the vine-  
 yard (signify-  
 ing Ierusalem)  
 not vvithstan-  
 ding they  
 sought helpe  
 of an other  
 eagle, the king  
 of Egypt. v. 7.  
 see v. 12. & c.

The explica-  
 tion of the  
 parable.  
 The king of  
 Babylon ma-  
 king Sedecias  
 king of Iuda  
 tooke of him  
 an oath of al-  
 leageance to  
 be vnder him,  
 vvhich oath  
 Sedecias brea-  
 king was ther-  
 fore iustly pla-  
 ged.

After the  
ruine of Ieru-  
salem, the  
slaughter of  
his ionnes, the  
plucking out  
of his owne  
eyes, & manie  
other miseries  
this king at last  
died a captiue  
in Babylon.  
*Iere. 32. Ezech.  
12.*

Nabuchodo-  
nosor planted  
a kingdom  
vnder Sede-  
cias, which  
prospered not  
the kingdom  
also of Baby-  
lon was after-  
wards destroy-  
ed: but Gods  
Church plan-  
ted by Christ  
shal neuer  
faile.

the king that made him king, whose oath he made frustrate, and brake the couenant, that he had with him, in the middes of Babylon shal he dye. † And not in a great armie, nor in much people shal Pharaο make battel agaynst him: in the casting vp of a ramper, and in the building of bulworkes, to kill manie soules. † For he had despised the oath, that he might breake the couenant, and behold he gaue his hand, and when he hath done al these thinges, he shal not escape. † Therefore thus saith our Lord God: Liue I, that the oath which he hath despised, & the couenant, that he transgressed, I wil lay on his head. † And I wil spread my nette ouer him, and he shal be taken in my nette: and I wil bring him into Babylon, and wil iudge him there in the preuerication, wherby he hath despised me. † And al his fugitiues with al their troupe shal fall by the sword: and the residue shal be dispersed into euerie wind: and you shal know that I the Lord haue spoken. † Thus saith our Lord God: And I wil take of the marow of the high cedar, & wil set it: of the toppes of the boughes therof the tender one I wil strippe of, and wil plant it vpon a mountaine high and eminent. † On the high mountaines of Israel wil I plant it, and it shal shoote forth into a budde, and shal yelde fruite, and it shal be into a great cedar: and al birdes, and euerie soule shal dwell vnder the shadow of the boughes therof, and shal there make their nest. † And al the trees of the countrie shal know, that I the Lord haue humbled the high tree, & exalted the low tree: and haue dried the greene tree, and haue caused the drie tree to spring. I the Lord haue spoken, and haue done it.

## CHAP. XVIII.

*One shal not beare the sinnes of an other, but euerie one their owne: 21. If the wicked truly repent, he shal be saued: and if the iust leaue his iustice, he shal be damned.*

The people  
suffering affli-  
ction would  
not confesse it  
to be for their  
owne sinnes,  
but cast the  
fault vpon

AND the word of our Lord was made to me, saying: † What is that among you, you turne a parable into this prouerbe in the land of Israel, saying: The fathers did eate a towre grape, and the teeth of the children are set on edge? † Liue I, saith our Lord God, if this parable shal be vnto you any more for a prouerbe in Israel. † Behold al soules are mine: as the soule of the father, so also the soule of the sonne is mine: the soule that shal sinne, the same shal dye. † And a man if he shal be iust, and hath done iudgement and iustice, † hath



- 6 † hath not eaten on the mountaynes, and not lifted vp his eyes to the idols of the house of Israel: and hath not violated his neighbours wife, and approched not to a menstruous woman: which error is here conuincd, God declaring by his prophet that not only the fathers, but also the children had sinned, & vveretherfore iustly punished, euerie one is for his owne sinnes.
- 7 † and made no man sorowful: hath restored the pledge to the debtor, taken nothing away by violence: hath geuen his bread to the hungrie, and couered the naked with a garment:
- 8 † hath not lent to vsurie, and not taken more: hath turned away his hand from iniquitie, and done true iudgement between man and man: † hath walked in my precepts, and kept my iudgements, to doe truth: this man is iust, liuing he shall
- 9 liue, saith our Lord God. † And if he hath begotten a sonne that is a robber shedding blood, & he doe one of these things:
- 10 † and that doth not in dede al these things, but eateth on the mountaynes, and defileth his neighbours wife: † that maketh the needie and poore sorowful, violently committeth robberies, restoreth not the pledge, & listeth his eyes to idols,
- 11 doth abomination: † that geueth to vsurie, and taketh more: what, shall he liue? he shall not liue: Whereas he hath done al these detestable things, dying he shall dye, his blood shall be
- 12 vpon him. † But and if he hath begotten a sonne, that seing al his fathers sinnes, which he hath done, is afraide, and shall not
- 13 doe the like to them: † hath not eaten vpon the mountaines, and not lifted vp his eyes to the idols of the house of Israel,
- 14 and hath not violated his neighbours wife: † and hath made no man sorowful, hath not withheld the pledge, and hath not violently committed robberie, hath geuen his bread to the
- 15 hungrie, and couered the naked with clothing: † hath turned away his hand from iniurie of the poore, hath not taken vsurie and ouerplus, hath done my iudgements, hath walked in my preceptes: this man shall not dye in the iniquitie of his father,
- 16 but liuing he shall liue. † His father because he did calumniate, and did violence to his brother, and wrought euil in the middes of his people, behold he is dead in his owne iniquitie.
- 17 † And you say: Why hath not the sonne borne the iniquitie of his father? Verely because the sonne hath wrought iudgement and iustice, he hath kept al my precepts, and done them, liuing
- 18 he shall liue. † The soule that shall sinne, the same shall dye: the sonne shall not beare the iniquitie of the father, and the father shall not beare the iniquitie of the sonne: the iustice of the iust shall be vpon him, and the impietie of he impious shall
- 19 be vpon him. † But :: if the impious shall doe penance from

Another general rule is



here geuen  
that as men  
alter their ma-  
ners from euil  
to good or fro  
good to euil,  
so they shal be  
iudged & final-  
ly rewarde  
or punished,  
according to  
the state wher-  
in they end  
this life.

al his sinnes; which he hath wrought, and shal keepe al my  
precepts, and doe iudgement, and iustice: liuing he shal liue,  
and shal not dye. † Al his iniquities, which he hath wrought, 22  
I wil not remember them: in his iustice, which he hath  
wrought, he shal liue. † Why, " is the death of a sinner my 23  
wil, saith our Lord God, and not that he conuert from his  
wayes, and liue? † But if the iust man shal turne away him- 24  
selfe from his iustice, and doe iniquitie according to al the abo-  
minations, which the impious vseth to worke, shal he liue? al  
his iustices, which he had done, shal not be remembred: in the  
preuatication, which he hath preuaticated, and in his sinne,  
which he hath sinned, in them he shal dye. † And you haue 25  
said: The way of our Lord is not right. Heare ye therfore o  
house of Israel: What, is not my way right, and are not rather  
your wayes peruerse? † For when the iust shal turne away 26  
himselfe from his iustice, & doth iniquitie, he shal dye in them:  
in the iniustice, that he hath wrought, he shal dye. † And when 27  
the impious shal turne away himselfe from his impietie, which  
he hath wrought, & shal doe iudgement, and iustice: he shal  
\*viuificate his soule. † For considering, & turning away himself 28  
from al his iniquities, which he hath wrought, liuing he shal  
liue, and not dye. † And the children of Israel say: The way 29  
of our Lord is not right. What, are not my wayes right, o house  
of Israel, and not rather your wayes peruerse? † Therfore 30  
wil I iudge euerie mā according to his wayes o house of Israel,  
saith our Lord God. Conuert, and doe penance from al your  
iniquities: and iniquitie shal not be a ruine to you. † Cast 31  
away from you al your preuatications, wherein you haue pre-  
uaticated, and make to yourselues a new hart, and a new spirit:  
and why wil you dye o house of Israel? † Because I wil not 32  
the death of him that dieth, saith our Lord God, returne ye,  
and liue.

v. 32.

\* make  
his soule  
to liue.

### ANNOTATIONS. CHAP. XVIII.

Though God  
conditionally  
would haue  
al men to be  
saued; yet  
manie are iust-  
ly damned.

23. *Is the death of a sinner my will?* In manie places of holie Scripture it is  
clare, that Gods will is most assuredly fulfilled in al things, vwhatsoever he  
would: and none can resist his will. &c. Neuertheles here, and in other places  
it is also expressely affirmed, that God would haue al sinners to repent, and none  
to dye in their sinnes; vvhich seemeth to repugne vvith the former doctrin. For  
solution of vvhich difficultie, S. Damascen, li. 2. c. 29 *de Orthodoxa fide*, and o-  
ther Doctors distinguish Gods will, vvhich is either called Antecedent, and con-  
ditional; and so God would haue al men to be saued, as appeareth by creating  
al to that end, by his frequent admonitions, preceptes, threatens, temporal pu-  
nishments,

psal. 113.

v. 11.

Rom. 9.

v. 19.

Ezech. 33.

v. 11.

1. Tim. 2.

v. 4.

2. Pet. 3.

v. 9.

*s. Tho.* *p. 1. q. 19.* *a. 6.* *in*flamnets, and reuwardes; and especially by our Sauours death, and redemption of al mankind, vvhether by he merited most sufficient meanes, and offereth his sufficient grate to euerie one, that they may be saued if they vvill. Otherwise Gods wil is called Consequent and absolute; and so for iustice sake his diuine vvil is, that impenitent sinners shal be damned, and eternally punished for their finnes. As a iust Iudge conditionally, and antecedently vvould haue al men to obserue good lawes, and to liue so long as they can by nature; but absolutely & consequently finding some to be murderers, or otherwise pernicious to the common vvellth, he punisheth them with death.

## CHAP. XIX.

*The Israelites calamitie is described by two parables; of lions, 10. and of a vine planted and plucked vp.*

**A**ND thou take vp lamentation vpon the princes of Israel, † and thou shalt say: Why lay :: thy mother a lionesse among the lions, in the middes of young lions brought vp her whelpes: † And she brought out one of her young lions, he became a lion: and he lerned to catch prayes, and to eate man. † And the Gentils heard of him, and not without their woundes they tooke him: and they brought him in cheynes into the Land of Ægypt. † Who when she saw that she was weakened, and her expectation was lost, she tooke one of her young lions, she made him a lion. † Who went among the lions, and became a lion: and he lerned to take praye, and to deuoure men. † He lerned to make widowes, and to bring their cities into a desert: and the land was made desolate, and the fulnes therof by the voice of his roaring. † And :: the Gentils came together against him on euerie side out of the prouinces, & they spred their nette vpon him, in their wounds he was taken. † And they put him into a caue, in cheynes they brought him to the king of Babylon: and they cast him into prison, that his voice might no more be heard vpon the mountaines of Israel. † :: Thy mother as it were a vine in thy bloud is planted vpon the water: her fruit and her branches haue growen out of manie waters. † And there were made to her strong roddees for the scepters of them that rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches. † And she was plucked vp in wrath, and cast on the ground: and the burning winde hath dried vp her fruite: the roddees of her strength are withered, and dried vp: fire hath eaten her. † And now she is transplanted into the desert, in a land not passable, and drie.

Jerusalem brought forth cruel kinges, as Ioachaz, Ioakim Iechonias, and Sedecias. 4. Reg. 23. & 24. of the vvhich tivo reigned but three moneths ech one, & the others but ech of them eleven yeares. :: Routers of Chaldea, of Syria, of Moab, & of Ammon. 4. Reg. 24. v. 2. :: The kingdom of al the Israelites vvas planted and prospered vnder David and Salomon, but decayed vnder other kinges: and first tenne tribes, afterwards the other tivo were caried into captiuitie.



† And there came forth fire from the rod of her boughes, 14  
which hath eaten her fruite: and there was not in her a strong  
rod, the scepter of rulers. Lamentation it is, and it shal be into  
lamentation.

## CHAP. XX.

*God wil not answer the elders of Israel asking by the prophet, 4. but by him  
setteth his benefites before their eyes, and their owne heynous sinnes;  
30. threatening yet greater punishments: 40. but stil mixt with mercie.*

∴ Ezechiel be-  
ganne to pro-  
phecie in the  
fifth yeare  
after the trans-  
migration of  
Iechonias *ch.*  
*1. v. 2* after  
which he was  
silent 390.  
dayes, and 40.  
dayes (*ch. 4. v.*  
*8.*) which make  
430. that is, a  
yeare two  
monethes and  
fue dayes. In  
the sixth yeare  
the sixth mo-  
neth he pro-  
phecied a-  
gaine *ch. 8. v. 1.*  
And now in  
the seventh  
yeare fifth mo-  
neth tenth day  
the elders com-  
ing to de-  
mand prophe-  
cie he was reue-  
led to him not  
to answer.  
∴ According  
to their de-  
sires al shoul  
have bene de-  
stroyed, but  
God for his  
names sake sa-  
ue this peo-  
ple as he had  
promised.

**A**Nd it came to passe in ∴ the seuenth yeare, in the fifth, 1  
the tenth of the moneth: there came men of the an-  
cients of Israel to aske our Lord, & they sate before me. † And 2  
the word of our Lord was made to me, saying: † Sonne of 3  
man, speake to the ancients of Israel, & thou shalt say to them:  
Thus saith our Lord God: Why, are you come to aske me?  
Lие I, that I wil not answer you, saith our Lord God. † Doest 4  
thou iudge them, doest thou iudge o sonne of man? shew to  
them the abominations of their fathers. † And thou shalt say 5  
to them: Thus saith our Lord God: In the day that I chose Is-  
rael, & lifted vp my hand for the stocke of the house of Iacob:  
and appeared to them in the Land of Ægypt, and lifted vp my  
hand for them, saying; I the Lord your God: † in that day I 6  
lifted vp my hand for them, that I might bring them out of the  
Land of Ægypt, into a Land which I had prouided for them,  
flowing with milke and honie, which is excellent among al  
landes. † And I said to them, Let euerie man cast away the 7  
scandals of his eyes, and in the idols of Ægypt be ye not pollut-  
ed: I the Lord your God. † And they prouoked me, and 8  
would not heare me: euerie one did not cast away the abomi-  
nations of his eyes, neither did they leaue the idols of Ægypt;  
and I said I would powre out mine indignation vpon them,  
and fil my wrath in them, in the middes of the Land of Ægypt.  
† And ∴ I did for my name sake, that it might not be violated 9  
before the Gentils, in the middes of whom they were, and  
among whom I appeared to them, to bring them out of the  
Land of Ægypt. † I cast them out therfore of the Land of Æ- 10  
gypt, and brought them forth into the deserr. † And I gaue 11  
them my precepts, and I shewed to them my iudgements,  
which a man doing, shal liue in them. † Moreouer also my 12  
sabbathes I gaue to them, to be a signe betwen me and them:  
and that they might know that I am the Lord sanctifying  
them.

13 them. † And the houses of Israel prouoked me in the desert; they walked not in my precepts, and my iudgements they reiected, which a man doing shal liue in them: and my sabbathes they violated exceedingly. I said therefore I would powre out my furie vpon them in the desert, and would consume

Num. 26.  
Psa. 105.

14 them. † And :: I did for my name sake, lest it should be violated before the Gentils, from which I cast them out, in their  
15 sight. † I therefore lifted vp my hand vpon them in the desert, not to bring them into the Land, which I gaue them flowing  
16 with milke and honie, the chiefe of al landes. † Because they reiected my iudgements, and walked not in my precepts, and  
17 violated my sabbathes: for their hart went after idols. † And mine eye was merciful on them, that I killed them not: nei-  
18 ther did I consume them in the desert. † But I said to their children in the wilderness: In the precepts of your fathers walke not, neither keepe ye their iudgements, nor be pollu-  
19 ted in their idols: † I the Lord your God: walke ye in my pre-  
20 cepts, and keepe my iudgements, and doe them. † And sanctifie ye my sabbathes, that they may be a signe between me and you: and ye may knowe that I am the Lord your God.

:: *Asv. 9. &*  
22 God stil  
conserued a  
succellion.

21 † And the children exasperated me, in my precepts they walked not: and my iudgements they kept not, to doe them: which when a man shal doe, he shal liue in them: and they violated my sabbathes: and I threatned to powre out my furie  
22 vpon them, and to fil my wrath in them in the desert. † But I turned away my hand, & did for my names sake, that it might not be violated before the Gentils, out of which I did cast

23 them forth in their eyes. † :: Againe I lifted vp my hand vpon them in the wilderness, that I might disperse them into na-  
24 tions, and scatter them into landes: † for that they had not done my iudgements, and had reiected my precepts, and had violated my sabbathes, and their eyes had bene after the idols  
25 of their fathers. † Therefore I also gaue them precepts :: not  
26 good, and iudgements, in which they shal not liue. † And I polluted them in their giftes, when they offered al that opened the matrice, for their offences: and they shal know that I am  
27 the Lord. † Wherfore speake to the house of Israel, ô sonne of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contem-  
28 ning they had despised me: † and I had brought them into the Land, vpon which I lifted vp my hand to geue it them:

:: God lifreth  
vph's hand  
eitherto de'li-  
uer, as vs. 6. 15.  
or to threaten  
and punish as  
here.



:: By long custom of sacrificing to idols vpon the Excelleses (that is, on high places, or little hills) the people also called the Altar of God an *Excelsē* wherupon the prophet argueth against the that euen by the false name vsed by euil custome, they are conuincied to haue bene great idolaters. As those vvho haue bene heretikes, do commonly vse termes & phrases belonging to heresie. As Communion for Masse, Table for Altar, Service for Sacrifice.  
 :: God wil rather haue idolaters to leaue him wholly then to bali be-  
*ppen lxxv, 3.*  
*Reg. 18. neither hote nor cold, but luke ywarre*  
*Apoc. 3.*  
 :: For such do especially pollute Gods name. *Rom. 2.*  
*7. 24.*

they saw euerie high hil, and euerie wooddie tree, and there they immolated their victims: and there they gaue the irritation of their oblation, and there they put the odour of their sweetnes, and offered their libations. † And I said to them: 29  
 What is :: the excelsē, vnto which you goe? & the name therof was called Excelsē euen to this day. † Therfore say to the 30  
 house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are pulluted, and after their scandals you doe fornicate. † And in the oblation of your giftes, when 31  
 you make your children passe through the fire, you are polluted in al your idols vnto this day: and shal I answer you o house of Israel? Liue I, saith our Lord God, that I wil not answer you † Neither shal the cogitation of your minde come 32  
 to passe, saying: We wil be as the Gentils, and as the kinreds of the earth, that we may worship wood, and stones. † Liue 33  
 I, saith our Lord God, that in a strong hand, & in a stretched out arme, and in furie powred forth wil I reigne ouer you. † And 34  
 I wil bring you out of the peoples, and I wil gather you out of the landes, in which you are dispersed, in a strong hand, and in a stretched out arme and in furie powred forth wil I reigne ouer you. † And I wil bring you into the desert of peoples, 35  
 and wil be iudged there with you face to face. † As I contended 36  
 in iudgement against your fathers in the desert of the Land of Ægypt: so wil I iudge you, saith our Lord God. † And I wil sub- 37  
 due you to my scepter, & wil bring you into the bandes of covenant. † And I wil choose out of you the transgressours, and 38  
 impious, and wil bring them out of the land of their seiourning, and into the land of Israel they shal not enter: and you shal know that I am the Lord. † And you o house of Israel, 39  
 Thus saith our Lord God: :: Walke you euerie one after your idols, and serue them. But and if in this also you heare me not, and shal pollute my holie name any more in your giftes, and in your idols: † in my holie mount, in the high mount of Is- 40  
 rael, saith our Lord God, there shal al the house of Israel serue me; al I say in the land, wherin they shal please me, and there wil I require your first frutes, and the beginning of your tithes in al your sanctifications. † I wil receiue you for an o- 41  
 dour of sweetnes, when I shal haue brought you out of the peoples, and shal haue gathered you out of the landes, into which you are dispersed, and I wil be sanctified in you in the eyes of the nations. † And you shal know that I am the Lord, 42  
 when

when I shal haue brought you into the land of Israel, into the Land, for which I lifted vp my hand to geue it to your fathers.

- 43 † And there you shal remember your wayes, and al your wicked deedes, in which you were polluted: and you shal mislike yourselues in your owne sight, in al your malices, 44 which you haue done. † And you shal know that I am the Lord, when I shal haue done you good for my name sake, and not according to your euil wayes, nor according to your most 45 wicked deedes o house of Israel, saith our Lord God. † And 46 the word of our Lord was made to me, saying: † Sonne of man, set thy face against the way :: of the south, and droppe toward the sotherne winde, and prophecie to the Forrest of 47 the sotherne filde. † And thou shalt say to the sotherne Forrest: Heare the word of our Lord: Thus saith our Lord God: Behold I wil kindle a fire in thee, and wil burne in thee euerie greene tree, and euerie drie tree: the flame of the fire shal not be quenched: and euerie face shal be burned in it, from the 48 South euen to the North. † And al flesh shal see, that I the 49 Lord kindled it, neither shal it be quenched. † And I said: A a a, o Lord God: they say of me: :: Doth not this man speake by parables?

By southerne Forrest is meant Ierusalem, full of all sortes of people good and bad.

Much of his prophecie was so hard, that al seemed to be parables.

## CHAP. XXI.

*Destruction of Ierusalem by sword is further described: 10. with translation of the kingdom. 28. The ruine also of the Ammonites is foreshewed. 30. And finally Babylon, the destroyer of others, shal be destroyed.*

- 1 **A**ND the word of our Lord was made to me, saying: 2 † Sonne of man set thy face to Ierusalem, and :: droppe to the sanctuaries, and prophecie against the ground of Israel: 3 † And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I wil draw forth my sword out of his scabbard, and wil kil in thee :: the iust, and the im- 4 pious. † And for that I haue killed in thee the iust, and the 5 to al flesh, from the South euen to the North. † That al flesh may know that I the Lord haue drawn my sword out of his 6 scabbard not to be reuoked. † And thou sonne of man, mourne in contrition of the loynes, and in bitternes mourne 7 before them. † And when they shal say to thee: Why mournest thou? thou shalt say: For the brute: because it cometh, and euerie hart shal melt, & al handes shal be dissolued, and euerie

Cease not to intill and inculcate the punishment of the people.

Temporal afflictions fall also vpon the iust; not for punishment, but for their merite, and that they may escape the miseries of captivity, whereas the wicked

spirit



are punished  
both tempo-  
rally and eter-  
nally. *S. Ierom.*  
*mch. 20. v. 47.*

:: The vvhole  
people of Is-  
rael vvas the  
peculiar adop-  
ted sonne of  
God, called  
also his first  
begotten. *Exo.*  
*4. v. 22.*

:: The Babylo-  
nians consul-  
ting the idols  
vvhether they  
should inuade  
the Ammonites  
or the Ievves,  
vvere directed  
to assault Ie-  
rusalem.

spirit shal be weakened, and waters shal runne by al knees:  
behold it commeth, and it shal be done, saith our Lord God.  
† And the word of our Lord was made to me, saying: 8  
† Sonne of man prophecie, and thou shalt say: Thus saith our 9  
Lord God: Speake: The sword, the sword is sharpened, and  
foubished. † To kil victims, it is sharpened; to glitter, it is 10  
foubished: thou that mouest the scepter :: of my sonne, halt  
cut downe euerie tree. † And I gaue it to be made smooth, 11  
that it may be held with the hand: this is a sharpened sword,  
and this is forbished, that it may be in the hand of the slayer.  
† Crie, and howle ô sonne of man, because this same is made in 12  
my people, in al the captaines of Israel, that fled: they are deli-  
uered to the sword with my people, therefore strike vpon the  
thigh, † because it is proued: and that, when it shal ouerthrow 13  
the scepter, it shal not be, saith our Lord God. † Thou therefore 14  
ô sonne of man prophecie, & strike hand against hand, and let  
the sword be dabled, & let the sword of the slaine be tripled:  
this is the sword of great slaughter, that maketh them to be a- 15  
stonied, † and to pine in hart, & multiplieth ruines. In al their  
gates haue I genen the truble of the sword sharpe and furbish-  
ed to glitter, addressed to slaughter. † Be thou sharpened, goe to 16  
the right hand, or to the left, whither soeuer the appetite of  
thy face is. † Yea and I wil clappe hand to hand, and wil fil 17  
mine indignation: I the Lord haue spoken. † And the word 18  
of our Lord was made to me, saying: † And thou sonne of 19  
man, :: put thee two wayes, that the sword of the king of Ba-  
bylon may come: both shal come forth out of one land: and  
he shal take coniecture with the hand, in the head of the way  
of the citie shal he choose it. † Thou shalt make way that 20  
the sword may come to Rabbath of the children of Ammon,  
and to Iuda into Ierusalem most fenced. † For the king of Ba- 21  
bylon stood in the high way, in the head of two wayes, see-  
king diuination, shuffling arrowes: he asked the idols, & tooke  
counsel of intralles. † On his right hand was made diuina- 22  
tion vpon Ierusalem, to sette engins, to open the mouth in  
slaughter, to eleuate the voice in howling, to set engins against  
the gates, to cast vp a rampier, to build munitions. † And he 23  
shal be as it were consulting the oracle in vaine in their eies, &  
imitating the rest of sabbathes: but he shal remember the  
iniquitie to take it. † Therefore thus saith our Lord God: For 24  
that you haue remembred your iniquitie, and haue reueled  
your

- your preuatications, and your sinnes haue appeared in al your cogitations: for that, I say, that you remembred, you shal be  
 25 taken by hand. † But thou prophane, impious prince of Israel,  
 26 whose day prefixed cometh in the time of iniquitie: † Thus saith our Lord God: Take away the myter, take of the crowne: is not this it, that extolled the humble, and humbled the high?  
 27 † Iniquitie, iniquitie, iniquitie wil I put it, and this was not done, til he came to whom iudgement belongeth, and I wil  
 28 deliuer it to him. † And thou sonne of man prophecie, and say: Thus saith our Lord God to the children of Ammon, and  
 :: to their reproch, and thou shalt say: Sword, sword draw out thyselfe to kil, fourbish thy selfe to slaye, and to glitter.  
 29 † When vaine things were sene for thee, and lies were diuined: that thou mightest be geuen vpon the neckes of the wounded impious, whose day prefixed cometh in the time of  
 30 iniquitie. † :: Returne to thy scabbard in the place, wherein thou wast created, in the land of thy natiuitie I wil iudge thee,  
 31 † and wil powre out vpon thee mine indignation: in the fire of my furie wil I blow vpon thee, and wil geue thee into the  
 32 handes of men vnwise, & framing destruction. † Thou shalt be foode for the fire, thy blood shal be in the middes of the land, thou shalt be forgotten: because I the Lord haue spoken.

:: The Ammonites repro-  
 ching the  
 Ievves vwhen  
 they were af-  
 flicted by the  
 Babylonians,  
 vvhere for the  
 same destroy-  
 ed also by the  
 Babylonians.  
 :: At last the  
 like sword,  
 and ruine fel  
 vpon Babylon.

## CHAP. XXII.

*For diuers enormous sinnes, 14. Ierusalem, and al Israel shal be plagued:  
 25. namely false prophets, priestes, rauening princes, and wicked people.*

- 1 **A**Nd the woord of our Lord was made to me, saying:  
 2 † And thou sonne of man :: doest thou not iudge, doest  
 3 thou not iudge the citie of blood? † And thou shalt shew her al her abominations, and shalt say: Thus saith our Lord  
 God: The citie shedding blood in the middes of it, that her  
 time may come: and that hath made idols against herselfe,  
 4 that she might be polluted. † In thy blood, which is shed by thee, thou hast offended: and in thine idols, which thou hast  
 made, thou art polluted: and thou hast made thy dayes to ap-  
 proch, and hast brought the time of thy yeares: therefore haue  
 I geuen thee a reproch to the Gentils, and a mockerie to al  
 5 landes. † Those that are nere, and that are far from thee, shal triumph ouer thee: thou filthie one, noble, great in destru-  
 6 ction. † Behold the princes of Israel, euerie one in his name,  
 7 haue bene in thee, to shede blood. † Father and mother they haue abused with contumelies in thee, the stranger they haue

:: VVhy dost  
 thou cease  
 from admo-  
 nishing, and  
 blaming the  
 people for  
 their blood  
 sinnes?



calumniated in the middes of thee, the pupil and widow they haue made sorowful in thee. † My sanctuaries you haue despised, and my sabbathes you haue polluted. † Detracting men haue bene in thee to shede bloud, and vpon the mountaynes they haue eaten in thee, they haue wrought wickednes in the middes of thee. † The fathers shame they haue discovered in thee, the vncleannes of the menstruous woman they haue humbled in thee. † And euerie one hath wrought abomination vpon his neighbours wife, and the father in law hath polluted his daughter in law wickedly, the brother hath oppressed his sister the daughter of his father in thee. † They haue taken giftes in thee to shede bloud: thou hast taken vsurie and ouerplus, and didst caluminate thy neighbours couetously: and thou hast forgotten me, saith our Lord God. † Behold, I haue wrong my handes vpon thy couetousnes, which thou hast done, and vpon the bloud that hath bene shed in the middes of thee. † Why, shal thy hart abide, or shal thy handes preuaile in the dayes, which I shal make to thee? I the Lord haue spoken, and wil doe it. † And I wil disperse thee into nations, & wil scatter thee into landes, and wil make thy vncleannes to faile from thee. † And I wil possess thee in the sight of the Gentils: and thou shalt know that I am the Lord. † And the word of our Lord was made to me, saying: † Sonne of man, the house of Israel is turned into drosse to me: al these are become brasse, and tinne, and yron, and lead, & drosse of siluer, in the middes of the fornace. † Therefore thus saith our Lord God: Because you are al turned into drosse, therefore behold I wil gather you together in the middes of Ierusalem, † with the gathering of siluer, and brasse, and tinne, & yron, and lead in the middes of a fornace: that I may kindle a fire in it to melt it: so wil I gather you together in my furie, and in my wrath, and wil rest: and I wil melt you. † And I wil gather you together, and wil set you on fire, in the fire of my furie, and you shal be melted in the middes therof. † As siluer is melted in the middes of the fornace, so shal you be in the middes therof: and you shal know that I am the Lord, when I haue powred out mine indignation vpon you. † And the word of our Lord was made to me, saying: † Sonne of man, say to it: Thou art an vncleane land, and not rayned vpon in the day of furie. † A conspici-  
rauening

∴ God of his part desiring the saluation of al men, signifieth here his sorow for the peoples sinnes not that god is subiect to anie such passion, but to inuincuate the enormitie of sinne. as Gen. 6. 7. 6.

- rauening the praye, haue they deuoured soules, they haue taken the riches and the price, her widowes they haue multiplied in the middes therof. † Her priests haue contemned my law, and haue polluted my sanctuaries: betwen a holie thing and prophane they haue put no difference: and betwen the polluted and the cleane they vnderstood not: and from my sabbathes they haue turned away their eyes, and I was defiled in the middes of them. † Her princes in the middes of her, as wolues rauening the praye to shede bloud, and to destroy soules, and to pursue gaynes couetously. † And her prophetes dawbed them without tempering, seing vayne thinges, and diuining lies to them, saying: Thus saith our Lord God: whereas our Lord hath not spoken. † The people of the land they oppressed by calumnie, and tooke away violently: the needie and poore they afflicted, and the stranger they oppressed by calumnie without iudgement. † And I sought of them a man that might enterpose an hedge, and stand opposite agaynst me for the land, that I might not destroy it: and I found not. † And I powred out mine indignation vpon them, in the fire of my wrath I consumed them: I haue rendered their way vpon their head, saith our Lord God.

A meruelous force of iust mens prayers, by which God suffereth himself to be overcome. And it is most grateful to God when some do so oppose themselves to entreat mercie for sinners, that they may repent. *s. Iero. Epist. 12. ad Gaudentium.*

## CHAP. XXIII.

*By a parable of two harlottes, Oolla and Ooliba, s. the idolatrie of the two kingdoms of Israel, 11. and of Iuda is described: 22. with threates (31. as Israel is partly afflicted already) 36. of more affliction to them both.*

- 1 **A**ND the word of our Lord was made to me, saying: <sup>a</sup>He speaketh here as of two  
2 † Sonne of man, there were <sup>a</sup>two women daughters of peoples by  
3 one mother. † And they fornicated in <sup>b</sup>Egypt, in their youth anticipation,  
they fornicated: there were their brestes pressed, & the pap- for when the  
4 pes of their virginities were broken. † And their names <sup>c</sup>O- Israelites were  
olla the elder and <sup>d</sup>Ooliba her yonger sister: and I had them, in Egypt, they  
and they bare sonnes, and daughters. Moreouer their names, were but one  
5 Samaria Oolla, and Ierusalem Ooliba. † Oolla therfore fornicated ouer me, & was made vpon her louers, vpon the Affi- people, & then  
6 rians approaching, † clothed with hyacinth, the princes, and also they committed idola-  
the magistrates, al the youngmen of concupiscences; al the trie.  
7 horsmen, the riders of horses. † And she gaue her fornications <sup>b</sup>Though they  
vpon them al the chosen children of the Assirians: and in al, on were but be-  
whom she was made, in their vncleannes she was polluted. ginning to in-  
8 † Moreouer also her fornications, which she had made in crease.  
<sup>c</sup>God called the ten tribes Oolla, vvhich



signifieth their  
*orvne habita-  
 tion*, because  
 they made  
 goddes to  
 themfelues,  
 in Bethel and  
 Dan; and the  
 two tribes he  
 called *Ooliba*,  
 signifying my  
*habitation*, be-  
 cause the  
 temple there  
 was Gods ha-  
 bitation.

:: In al this &  
 the like dis-  
 courses the  
 prophet spea-  
 keth not of  
 carnal forni-  
 cation, but of  
 spiritual  
 which is ido-  
 latrie, by the  
 most frequent  
 figure *Meta-  
 phora*.

Ægypt she left not: for they also slept with her in her youth, &  
 they brake the breasts of her virginie, and powred out their  
 fornication vpon her. † Therefore haue I deliuered her into  
 the hands of her louers, into the hands of the children of  
 Assur, vpon whose lust she was madde. † They discouered her  
 ignominie, tooke her sonnes and daughters, & her they killed  
 with the sword: and they were made notorious wemen, and  
 they did iudgements in her. † Which when her sister Ooliba  
 had seene, she was madde with lust more then she: & she gaue  
 impudently her fornication aboue the fornication of her  
 sister † to the children of the Assyrians, to the princes, and ma-  
 gistrates coming to her clothed with partie clothing, to the  
 horsmen that were carried on horses, and to yoongmen al of  
 goodlie beautie. † And I saw that she was polluted, both one  
 way. † And she increased her fornications: and when she had  
 seene men paynted in a wal, the images of the Chaldees ex-  
 pressed in colours, † and girded with girdles about their rey-  
 nes, and died turbants on their heades, the forme of al the  
 dukes, the similitude of the children of Babylon, and of the  
 land of the Chaldees, wherein they were borne, † she was mad  
 vpon them with the concupiscence of her eyes, and she sent  
 messengers to them into Challee. † And when the children  
 of Babylon were come to her vnto the bed of pappes, they  
 polluted her with :: their fornications, and she was polluted  
 of them, & her soule was filled of them. † She reueled also her  
 fornications, and discouered her ignominie: and my soule de-  
 parted from her, as my soule departed from her sister. † For she  
 hath multiplied her fornications, remembring the dayes of her  
 youth, in which she fornicated in the land of Ægypt. † And she  
 was madde for lust vpon the lying with them, whose flesh is as  
 the flesh of asses: and as the fluxe of horses, their fluxe. † And  
 thou hast visited the wickednes of thy youth when thy breasts  
 were pressed in Ægypt, & the pappes of thy virginie broken.  
 † Therefore Ooliba, thus sayth our Lord God: Behold I wil rayse  
 vp al thy louers against thee, of whom thy soule is filled: and I  
 wil gather them together against thee round about, † the chil-  
 dren of Babylon, and al the Chaldees, the nobles, and the ty-  
 rants, and princes, al the children of the Assyrians, the yong-  
 men of goodlie beautie, al the captaynes, and magistrates, the  
 princes of princes, and the renowned riders of horses. † And  
 they shal come vpon thee wel appoynted with chariot, and  
 wheele,

- wheele, a multitude of peoples: with brigantine, and buckler, and helmet they shal be armed against thee, on euerie side: and I wil geue iudgement before them, & they shal iudge thee by their iudgements. † And I wil put my zeale in thee, which they exercise with thee in furie: thy nose, and thine eares they shal cut of: and the thinges that remaine shal fall by the sword: they shal take thy sonnes, and thy daughters, and thy verie last thing shal be deuoured with fire. † And they shal stripp thee of thy garments, and shal take away the vessels of thy glorie: † And I wil make thy wickednes to cease out of thee, and thy fornication out of the Land of Egypt: neither shalt thou lift vp thine eyes to them, and Egypt thou shalt remember no more. † Because thus saith our Lord God: Behold I wil deliuer thee into the handes of them, whom thou hatest, into their handes, of whom thy soule is filled. † And they shal deale with thee in hatred, and they shal take away al thy labours, and shal let thee goe naked, and full of ignominie, and the ignominie of thy fornications shal be reueled, thy wicked dede, and thy fornications. † They haue done these thinges to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols. † Thou hast walked in the way of thy sister, and I wil geue her cuppe in thy hand. † Thus saith our Lord God: The cuppe of thy sister thou shalt drinke deepe, and wide: thou shalt be into derision and into scorne, which is most capable. † With drunckennes, and sorow thou shalt be replenished: with the cuppe of pensifenes, and sadnes, with the cuppe of thy sister Samaria. † And thou shalt drinke it, and shalt drinke it vp euen to the dregges, and the fragments thereof thou shalt deuoure, thou shalt rent thy breastes: because I haue spoken, saith our Lord God. Therefore thus saith our Lord God: Because thou hast forgotten me, and hast cast me of behind thy bodie, thou also beare thy wickednes, and thy fornications. † And our Lord spake to me, saying: Sonne of man, dost thou iudge Oolla, and Ooliba, and shewest thou them their wicked deedes? † because they haue committed aduoutrie, and blood is in their handes, and with their idols they haue fornicated: moreouer also their children, whom they begate for me, they haue offered vnto them to be deuoured. † Yea and they haue done this to me. They polluted my sanctuarie in that day, and profaned my sabbathes. † And when they

∴ In that the Chaldes were the ministers of Gods wrath they are called his zeale, as Asfur is called the rodde of his furie. *Isa.*

*10. v. 5.*

∴ By the nose S.

Ierom vnder-

standeth the

king by the

eares the

Priestes and

Iudges, who

were not

slaine but cut

of from the

people, and

caried into

captiuitie 4.

*Reg. 25. Iere. 52.*

∴ This demand

is an admoni-

tion to iudge

and condemne

their wicked-

nes, without

intermission,

*as. ch. 20. v. 4.*

∴ Circum-

stances of

places, and

∴ times do ag-

grauate sinnes



very much:  
vvhich are  
therefore more  
seuerely pu-  
nished.

immolated their children to their idols, and went into my san-  
ctuarie in that day to pollute it: these thinges also they did in  
the middes of my house. † They sent to men comming from 40  
far, to whom they had sent a messenger: therefore loe they  
came: to whom thou didst wash thyself, and didst annoint  
thine eyes about with \* stibikestone, and wast adorned with  
wemens ornaments. † Thou satest in a very faire bed, and a 41  
table was decked before thee: mine incense, and mine oym-  
ment thou didst set vpon it. † And the voice of a multitude 42  
reioycing was on it: and on the men, that were brought of the  
multitude of men, and came from the desert, they did put  
bracelets on their handes, and beautiful crownes on their  
heades. † And I said to her, that was worne in aduoutries: 43  
Now wil this woman also fornicate in her fornication. † And 44  
they went to her as to an harlot woman: so went they vnto  
Oolla, and Ooliba wicked women. † They therefore are iust 45  
men: these shal iudge them with the iudgement of adulte-  
resses, and with the iudgement of bloudshedders: because  
they are adtresses, and bloud is in their handes. † For thus 46  
saith our Lord God: Bring a multitude to them, and deliuer  
them into tumult, and into spoile: † and let them be stoned 47  
with the stones of peoples, and let them be thrust through  
with their swordes: they shal kil their sonnes, and daughters,  
and their houses they shal burne with fire. † And I wil take 48  
away the wickednes out of the land, & al women shal learne,  
not to doe according to the wickednes of them. † And they 49  
shal geue your wickednes vpon you, and the sinnes of your  
idols you shal carie: and you shal know that I am the Lord  
God.

\* Anti-  
monium.

### CHAP. XXIIII.

*Ierusalem manie wayes chasticed of God, and not amended, 11. shal at last  
be melted like a brasse pottle: 15. and shal not dare to mourne for the death  
of her dearest.*

:: Ieremie in  
Babylon saw  
vvhhat vvas  
done the same  
time in Ierusa-  
lem, and there-  
fore is bid,  
:: to write the  
day, & 2. that

**A**ND the word of our Lord was made to me, in :: the 1  
ninth yeare, in the tenth moneth, the tenth day of the  
moneth, saying: † Sonne of man, :: write thee the name of 2  
this day, wherein the king of Babylon is confirmed against  
Ierusalem to day. † And thou shalt speake by a prouerbe to 3  
the exasperating house a parable, and shalt say to them: Thus  
saith our Lord God: Set thou a pottle, set it, I say, and put water  
into

- 4 into it. † Heape together the peeces therof into it, euerie  
 good part, the thigh and the shoulder, the chosen thinges and  
 5 ful of bones. † Take the fattest beast, and lay together pyles  
 of bones also vnder it: the seething therof is boyling hotte,  
 and the bones therof are throughly sodden in the middes  
 6 therof. † Therefore thus saith our Lord God: Wo to the citie  
 of bloud, to the pottle, whose rustines is in ir, and the rustines  
 therof is not gone out of it: by her partes, and by her partes  
 7 cast her out, there hath no lotte fallen vpon her. † For her  
 bloud is in the middes of her, she hath shed it vpon the most  
 cleare rocke: she shed it not vpon the ground, that it might  
 8 be couered with dust. † That I might bring mine indignation  
 in vpon her, and might reuenge with vengeance: I gaue her  
 bloud vpon the most clere rocke, that it might not be coue-  
 9 red. † Therefore thus saith our Lord God: Wo to the citie of  
 10 bloud, whose bonefire I wil make great. † Heape together  
 the bones, which I wil burne with fire: the flesh shal be con-  
 sumed, and al the composition shal be sod, and the bones shal  
 11 drie away. † Set it also vpon hote burning coles emptie, that  
 the brasse therof may waxe hote, and be melted: and let the  
 filth of it be melted in the middes therof, & let the rust therof  
 12 be consumed. † There hath bene sweating with much labour,  
 and the exceding rust therof is not gone out, :: no not by fire.  
 13 † Thine vncleannes is execrable: because I would clense thee,  
 and thou art not clenfed from thy filthines: yea neither shalt  
 thou be clenfed, before I make myne indignation to cease in  
 14 thee. † I the Lord haue spoken: It shal come, and I wil doe  
 it: I wil not passe, nor spare, nor be pacified: according to thy  
 wayes, and according to thine inuentions wil I iudge thee,  
 15 saith our Lord. † And the word of our Lord was made to  
 16 me, saying: † Sonne of man, behold I take from thee the  
 thing that thine eyes desire in a plague: and thou shalt not la-  
 17 ment, nor weepe: neither shal thy teares runne. † Sigh hol-  
 ding thy peace, thou shalt not make the mourning of the  
 dead: let thy crowne be tyed round about thee, and thy shoes  
 shal be on thy feete, neither shalt thou couer thy face with a  
 18 cloth, neither shalt thou eate the meates of mourners. † I  
 spake therefore to the people in the morning, and :: my wife  
 died at euen: and I did in the morning as he had commanded  
 19 me. † And the people sayd to me: Why doest thou not tel vs  
 20 what these thinges signifie, that thou doest? † And I sayd to  
 them:

therby the cer-  
 taintie of his  
 prophecie  
 may appeare.  
 For the verie  
 same day Na-  
 buchodonoso-  
 r layde siege  
 to Ierusalem.  
 4 Reg. 25. 7. 1.

:: VWhen sin-  
 ners are not  
 amended by  
 fire of tribu-  
 lation; God  
 after that they  
 are parted fro  
 this vworld,  
 punisheth  
 them euerla-  
 stingly.

:: The sud-  
 daine death of  
 nere freindes  
 causeth more  
 sorow, then if  
 them;



it were feared before: yet the prophet was commanded not to shew sorrow for the sordaine death of his wife, to signifye that the great calamitie of euerie one would take away the particular grieffe for the losse of priuate freindes.

them: The word of our Lord was made to me, saying: **†** Speake 21  
to the house of Israel: Thus sayth our Lord God: Behold I wil  
pollute my sanctuarie, the pride of your empire, and the thing  
that your eyes desire, and vpon which your soule quaketh for  
feare: your sonnes, and your daughters, which you haue  
left, shal fall by the sword. **†** And you shal doe as I haue done: 22  
your faces with a clothe you shal not couer, and the meates of  
mourners you shal not eate. **†** You shal haue crownes on your 23  
heades, & shoes on your feete; you shal not lament nor weepe,  
but you shal pine away in your iniquities, and euerie one shal  
groane toward his brother. **†** And Ezechiel shal be vnto you 24  
for a portending signe: according to al thinges, that he hath  
done, shal you doe when this shal come: and you shal know  
that I am the Lord God. **†** And thou sonne of man, behold in 25  
the day, wherein I wil take away from them their strength, and  
the ioy of dignitie, and the desire of their eyes, wher vpon  
their soules rest, their sonnes and daughters. **†** In that day 26  
when one fleeing shal come to thee, to tel thee: **†** in that day, I 27  
say, shal thy mouth be opened with him that fleeth, and thou  
shalt speake, and shalt be silent no more: and thou shalt be  
vnto them for a portending signe, and you shal know that I  
am the Lord.

The 3. part.  
The destru-  
ction of diuers  
other nations,  
besides the  
Iewes.

Amongst o-  
ther heathen  
nations, espe-  
cially the Am-  
monites re-  
ioyced at the  
miseries of  
the Iewes, and  
were therefore  
plaged.

The Chal-  
dees, or rather  
the Armenians  
or Agarens  
( who are  
more direct  
eastward, and

### CHAP. XXV:

*The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistians ( for  
their malice against the Israelites ) shal be ouerthrowne.*

**A**N D the word of our Lord was made to me, saying: 1  
**†** Sonne of man, set thy face against the children of Am- 2  
mon, and thou shalt prophesie of them. **†** And thou shalt say 3  
to the children of Ammon: Heare ye the word of our Lord  
God: Thus saith our Lord God: For that thou hast sayd: Ha,  
ha, vpon my sanctuarie, because it is polluted: and vpon the  
Land of Israel, because it is made desolate: and vpon the house  
of Iuda, because they are led into captiuitie: **†** Therefore wil 4  
I deliuer thee to the children: of the east for an inheritance,  
and they shal place their shepecotes in thee, and shal set their  
tents in thee: they shal eate thy fruites: and they shal drinke  
thy milke. **†** And I wil geue Rabbath to be an habitation of 5  
camels, and the children of Ammon to be a lying place for  
beastes: and you shal know that I am the Lord. **†** Because thus 6  
saith our Lord God: For that thou hast clapped with the hand,  
and

- and stricken with the foote, and hast bene glad withal thy affection vpon the land of Israel: † therefore behold I wil stretch forth my hand vpon thee, and wil deliuer thee into the spoile of the Gentils, and wil kil thee out of the peoples, and destroy thee out of the landes, and breake thee: and thou shalt know that I am the Lord. † Thus saith our Lord God: For that Moab, and Seir haue sayd: Behold as al the Gentils, so is the house of Iuda: † therefore behold :: I wil open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethiesimoth, and Beelmeon, and Carthaim, † to the children of the East with the children of Ammon, and I wil geue it for an inheritance: that there may be memorie no more of the children of Ammon among the Gentils. † And in Moab I wil do Iudgements: and they shall know that I am the Lord. † Thus saith our Lord God: For that Idumea hath made reuenge to reuenge herself of the children of Iuda, and hath sinned offending, and hath sought reuenge of them; † therefore thus sayth our Lord God: I wil stretch forth my hand vpon Idumea, and wil take away out of it man, and beast, and wil make it desert from the South: and they that are in Dedan, shall fall by the sword. † And I wil geue my reuenge vpon Idumea by the hand of my people Israel: and they shall doe in Edom according to my wrath, and my furie: and they shall know my vengeance, saith our Lord God. † Thus saith our Lord God: For that the Palesthines haue made reuenge, and haue reuenged themselues with al their minde, killing, and accomplishing old enmities: † therefore thus saith our Lord God: Behold I wil stretch forth my hand vpon the Palesthines, and wil kil the killers, and wil destroy the remnant of the sea coast. † and I wil make in them great reuengements arguing in furie: and they shall know that I am the Lord, when I shall haue geuen my vengeance vpon them.

## CHAP. XXVI.

*Tyre a most noble maritime citie shall be destroyed, by the king of Babylon, because they reioyce at the desolation of Ierusalem. 15. At the sight wherof manie shall be astonied.*

*I wil take away al the strength and force of Moab, which consisteth in his strong cities.*

*:: Yeares are stil counted from the migration of Ioachim, as ch. 1. 8 20. 2. & 1. 29. 7. 1. 17.*

- 1 **A**N D it came to passe in :: the eleuenth yeare, the first of the moneth, the word of our Lord was made to me, saying: † Sonne of man for that Tyre hath sayd of Ierusalem: Ah the gates of the peoples are broken, she is turned to me:

T t t t

I shall



∴ Tyre which  
is a most fre-  
quented sea  
towne, shall be  
made desolate  
and to no vse  
but to hang  
nettes therein  
to drie.  
∴ Lesse cities  
and townes  
pertheyning to  
Tyre shall like-  
wise be de-  
stroyed.

I shal be filled, she is desert. † Therefore thus saith our Lord 3  
God: Behold I vpon thee ô Tyre, and I wil make manie na-  
tions come vp to thee, as the sea riseth vp swelling. † And 4  
they shal dissipate the walles of Tyre, and shal destroy the  
towers therof: and I wil scrape her dust from her, & wil make  
her as a most cleare rocke. † ∴ The drying of nettes shal be 5  
in the middes of the sea, because I haue spoken, saith our Lord  
God: and she shal be for a spoile to the Gentils. † ∴ Her 6  
daughters also that be in the field, shal be slaine by the sword:  
and they shal know that I am the Lord. † Because thus saith 7  
our Lord God: Behold I wil bring to Tyre Nabuchodonosor  
the king of Babylon from the North, the king of kinges with  
horses, and chariotes, and horsemen, and multitude, and a great 8  
people. † Thy daughters that are in the field, he shal kil with  
the sword: and he shal compasse thee with munitions, and shal  
cast vp a mount round about: and he shal lift vp the buckler 9  
against thee. † And he shal dispose ordinances, and engins  
against thy walles, & shal destroy thy towers with his armour.  
† With the inundation of his horses, the dust of them shal 10  
couer thee: at the sound of his horsemen, and wheelles, and  
chariotes thy walles shal be moued, when he shal goe in at thy  
gates, as by the entrance of a citie destroyed. † With the hooves 11  
of his horses he shal tread downe al thy streetes: thy people  
he shal kil with the sword, and thy noble statues shal fal to  
the ground. † They shal waste thy riches, they shal spoile thy 12  
merchandise: and they shal destroy thy walles, and shal ouer-  
throw thy goodlie houses: and thy stones, and thy timber, and  
thy dust they shal put in the middes of the waters. † And I wil 13  
make the multitude of thy songues to cease, and the sound of  
thy harpes shal be heard no more. † And I wil make thee as a 14  
most cleare rocke, drying of nettes shalt thou be, neither shalt  
thou be built anie more: because I haue spoken, saith our  
Lord God. † Thus saith our Lord God to Tyre: Why, shal not 15  
the islands be moued at the sound of thy ruine, & the groning  
of thy slaine, when they shal be killed in the middes of thee?  
† And al the princes of the sea shal goe downe from their 16  
seates: and take of their roabes, and cast away their brodered  
garments, & be clothed with astonishment, sitte on the earth,  
and being astonied meruel at thy sudden fal. † And taking 17  
vpon thee a lamentation, they shal say to thee: How hast thou  
perished that dwellest in the sea, ô noble citie, which hast  
bene

- benefstrong in the sea with thine inhabitants, whom al did  
 18 feare: † Now shal the shippes be astonied in the day of thy  
 feare: and the ilands in the sea shal be trubled, for that none  
 19 cometh forth out of thee. † Because thus saith our Lord God:  
 When I shal make thee a desolate citie as the cities that are not  
 inhabited: and shal bring vpon thee the depth, and manie wa-  
 20 ters shal couer thee: † and shal plucke thee downe with those,  
 that descend into the lake to the euerlasting people, and shal  
 place thee in the :: lowest ground as old desolations, with them  
 that are brought downe into the lake, that thou be not inhabi-  
 ted: moreouer when I shal geue glorie in the land of the liuing,  
 21 † I wil bring thee to nothing, and thou shalt not be, & being  
 sought for, thou shalt not be found anie more for euer, saith  
 our Lord God.

As Tyre was  
 exalted in  
 pride, so it was  
 brought to  
 great ruine,  
 yet was it re-  
 stored, after se-  
 uentie yeares  
 according to  
 Iſaias prophe-  
 cie, ch. 23 v. 15.  
 And our Sauti-  
 our retired  
 sometimes  
 into the quar-  
 ters of Tyre  
 and Sidon.

Mat. 15. 7. 21.

## CHAP. XXVII.

*The prophet lamenteth the ruine of Tyre: 3. describing her former glories  
 10. and traffike in al sortes of rich marchandise, with sundrie nations.  
 26. At which shal be ouerthrowne by the Chaldees.*

- 1 **A**ND the word of our Lord was made to me, saying:  
 2 † Thou therfore o sonne of man, take vp a lamentation  
 3 vpon Tyre: † And thou shalt say to Tyre, which dwelleth  
 in the entrance of the sea, being the traffike of peoples to  
 manie ilands: Thus saith our Lord God: o Tyre, thou hast  
 4 said: :: I am of perfect beautie, † and situated in the hart of  
 the sea. Thy borderers, which builded thee haue accomplished  
 5 thy beautie: † with the firretrees of Sanir they builded thee,  
 with al the bordes of the sea: they tooke the cedar from Li-  
 6 banus, to make thee a mast. † Okes of Basan they haue hewed  
 for thine ores: and thy banks they haue made thee of the  
 iuorie of India, and litle cabbins of the ilands of Italie.  
 7 † Various silke of Ægypt was wouen for thy saile, to be put  
 on the mast: hyacinth, and purple out of the ilands of Elisa,  
 8 were made thy couering. † The inhabitants of Sidon, and the  
 Aradians were thy rowers: thy wise men, o Tyre, were made  
 9 thy gouernors. † The ancients of Gebal, and wisemen therof  
 had mariners to the seruice of thy diuerse stufte: al the shippes  
 of the sea, and their mariners haue bene in the people of thy  
 10 traffike. † The Persians, and Lydians, and the Lybians were  
 in thine armie thy men of warre: the buckler, and helmet they  
 11 did hang in thee for thine ornament. † The children of Arad  
 were

:: This large  
 description of  
 the Tyrians  
 glory sheweth  
 their greater  
 ruine.



were with thine armie vpon thy walles round about: yea and the Pygmians, that were in thy towers, hung vp their quiuers on thy walles round about: they accomplished thy beautie. † They of Carthage thy merchants for the multitude of al riches, with silver, iron, tinne, and lead did they replenish thy marts. † Greece, Thubal, and Mosoch, they were thy merchants: slaues, & vessels of brasse they brought to thy people. † From the house of Thogorma they brought horses, & horsemen, and mules to thy market. † The children of Dedan were thy merchants: manie islands the traffike of thy hand, teeth of iuorie, and of Heben they exchanged for thy price. † The Syrian was thy merchant for the multitude of thy workes, the precious stone, and purple, and branched workes, and fine linnen, and silke, and :: chodchod they did set forth in thy market. † Iuda and the land of Israel they were thy merchants in the principal corne: balme, and honie, and oyle, and refine they did set forth in thy marts. † The Damacene was thy merchant in the multitude of thy workes, in the multitude of diuers riches, in fatte wine, in woolles of the best colour. † Dan, and Greece, & Mosel in thy marts haue set forth wrought yron: staete, and calums were in thy merchandise. † Dedan thy merchants in tapestrie for seates. † Arabia, and al the princes of Cedar, they were the merchants of thy hand: with lambes, and rammes, and kiddes thy merchants came to thee. † The sellers of Saba, & Reema, they were thy merchants: with principal spices, and precious stone, and gold, which they did set forth in thy market. † Haran, and Chene, and Eden, thy merchants: Saba, Assur, and Chelmad thy sellers. † They were thy merchants in diuers manner, with folded peeces of hyacinth, and of embrodered clothes, and of precious riches, which were wrapped vp, and bound with cordes: cedars also they had in thy merchandise. † The shippes of the sea, thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the hart of the sea. † In manie waters haue thy rowers brought thee: the southwinde hath broken thee in the hart of the sea. † Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy gouerners, which hold thy stuffe, and were chiefe ouer thy people: thy men of warre also, that were in thee with al thy multitude, that is in the middes of thee: shal fal in the hart of the sea in the day of thy ruine. † At the sound of the crie of thy gouernours

:: S. Ieromin  
*Isaie. 54. v. 12.*  
 translating  
 this word a  
 iasper stone,  
 here leaueth it  
 vnttranslated,  
 and so do also  
 the Septua-  
 gint; neither  
 do the He-  
 brew Doctors  
 describe it in  
 their commen-  
 taries. The  
 Chaldee para-  
 phrasis trans-  
 late it in ge-  
 neral precious  
 stones, or mar-  
 garites: some  
 in particular,  
 thinke it to be  
 a carbunkle,  
 some a rubie,  
 others a chry-  
 stal, others an  
 adamant.

- 29 shal the nauies be troubled. † And al they that held ore shal  
goe downe out of their shippes: the mariners, and al the go-  
30 uernours of the sea shal stand on the land: † and they shal  
bewaile vpon thee with a loude voice, and shal crie bitterly:  
and they shal cast durt vpon their heades, and shal be sprinkled  
31 with ashes. † And they shal shaue :: baldnes vpon thee, and :: VWith these  
shal be girded with heareclothes: and they shal weepe for Gentiles, cut-  
32 thee in bitternes of soule with most bitter weeping. † And ting or sha-  
they shal take vp a mournful song vpon thee, and shal lament uing of their  
thee: What cite is as Tyre, which is become sile in the middes heare was a  
33 of the sea? † Which in the going forth of thy merchandise signe of so-  
from the sea didst fil manie peoples: in the multitude of thy rovv, which  
riches, and of thy peoples hast enriched the kinges of the earth. the leues  
34 † Now thou art destroyed by the sea, thy riches are in the vvere com-  
bottome of the waters, and al the multitude, that was in the manded not to  
35 middes of thee, are fallen. † Al the inhabitants of the ilands imitate. *Deut.*  
are astonied vpon thee: and al the kinges of the same being 14. to shevv  
36 stricken with tempest haue changed their lookes. † The mer- difference  
chants of peoples haue hissed vpon thee: thou art brought to from other  
cut their heare nations: yet  
in great cala- they also did  
mities. *I/4.22.* cut their heare  
7.12.

## CHAP. XXVIII.

*For most insolent pride Tyre shal be utterly destroyed. 20. Sidon likewise ouerthrowne. 24. And the people of Israel at last restored.*

- 1 **A**Nd the word of our Lord was made to me, saying:  
2 † Sonne of man say to the prince of Tyre: Thus saith  
our Lord God: For that thy hart is eleuated, & thou hast sayd: :: Daniel was  
I am God, and I haue sitten in the chaire of God in the hart of so famous for  
the sea: wheras thou art a man, and not God: and hast geuen vvisdom, that  
3 thy hart as the hart of God. † Lo thou :: art wiser then Da- therof came a  
4 niel: euerie secret is not hid from thee. † In thy wisedom and prouerbe in  
thy prudence thou hast made thee strength: and hast gotten Chaldea, to  
5 gold, and siluer in thy treasures. † In the multitude of thy compare w se-  
wisedome, & in thy merchandise thou hast multiplied strength men vwith Da-  
6 to thee: and thy hart is eleuated in thy strength. † Therefore niel; and to  
thus saith our Lord God: For that thy hart is eleuated as the reproh those  
7 hart of God: † therefore behold I wil bring vpon thee stran- that arrogated  
gers the strongest of the Gentils: and they shal draw their more wilsom  
8 thy comelines. † They shal kil, and plucke thee downe: and then they had,  
thou shalt dye in the death of the slaine in the hart of the sea. that they se-  
med vainely  
to themselues.  
vviser then Da-  
niel.



† Why, shalt thou speake saying: I am God, before them that  
 kil thee: whereas thou art a man, and not God, in the hand of  
 them that slay thee? † By the death of the vncircumcised shalt  
 thou dye in the hand of strangers: because I haue spoken, saith  
 our Lord God. † And the word of our Lord was made to me,  
 saying: Sonne of man lift vp a lamentation vpon the king of  
 Tyre: † and thou shalt say to him: Thus saith our Lord God:  
 Thou the signet of similitude, ful of wisdom, and perfect of  
 beautie, † thou wast in the delicacies of the paradise of God:  
 euerie precious stone thy couering: sardius, topatius, and the  
 iasper, chrysolithus, and onyx, and berillus, the sapphire, and  
 the carbuncle, and the emerald: gold the worke of thy beautie:  
 and thy \* pipes were prepared in the day, that thou wast  
 created. † Thou Cherub streched out, and protecting, and I  
 sette thee in the holie mount of God, in the middes of fyrie  
 stones thou hast walked. † Perfect in thy wayes from the day  
 of thy creation, :: vntil iniquitie was found in thee. † In the  
 multitude of thy merchandise, thyne inner partes were filled  
 with iniquitie, and thou didst sinne: and I cast thee out from  
 the mount of God, and destroyed thee o Cherub protecting,  
 out of the middes of the fyrie stones. † And thy hart was ele-  
 uated in thy beautie: thou hast lost thy wisdom in thy beautie,  
 I haue geuen thee to the earth: before the face of kinges I  
 haue geuen thee, that they might behold thee. † In the multi-  
 tude of thine iniquities, & in the iniquitie of thy merchandise,  
 thou hast polluted thy sanctification: I wil therefore bring  
 forth a fyre out of the middes of thee, to eate thee, and I wil  
 make thee as ashes vpon the earth in the sight of al that see  
 thee. † Al that shal see thee in the Gentils, shal be astonied  
 vpon thee: thou art become a thing of naught, and thou shalt  
 not be for euer. † And the word of our Lord was made to me,  
 saying: † Sonne of man, set thy face :: against Sidon: and  
 thou shalt prophetic of it, † and shalt say: Thus saith our Lord  
 God: Behold I to thee Sidon, and I wil be glorified in the  
 middes of thee: and they shal know that I am the Lord, when  
 I shal doe iudgements in it, and shal be sanctified in it. † And  
 I wil send into it pestilence, and bloud in the streetes therof:  
 & the slaine shal fal in the middes therof by the sword round  
 about: and they shal know that I am the Lord. † And there  
 shal be no more scandal of bitternes to the house of Israel,  
 and thorne causing payne on euerie side round about them,  
 that

\* For a-  
 mina,  
 places  
 taking  
 breath.

:: Tyre had  
 much iniquity  
 long before,  
 but when the  
 king thought  
 himself to be  
 God. v. 2. this  
 iniquity could  
 not be longer  
 tolerated.

:: As Sidon was  
 nere in situa-  
 tion to Tyre,  
 so it was made  
 like in ruine  
 for their like  
 pride.

that are against them: and they shal know that I am the Lord

- 25 God. † Thus saith our Lord God: :: When I shal haue gathered together the house of Israel out of the peoples, in which they are disperſed: I wil be sanctified in them before the Gentils: and they shal dwell in their land, which I gaue to my ſeruant
- 26 Iacob. † And they shal dwell therein ſecure, and they shal build houſes, and shal plant vineyards, and shal dwell confidently, when I shal haue done iudgements in al, that are their enemies round about: & they shal know that I am the Lord their God.

## CHAP. XXIX.

*The king of Egypt shal be ouerthrowne: 9. and the kingdom waſted fourtie yeares: 13. It shal be repared to a meane ſtate. 17. And shal be geuen to the king of Babylon, for his ſeruice in deſtroying Tyre.*

- 1 **I**N :: the tenth yeare, the tenth moneth, the eleuenth day of the moneth, the word of our Lord was made to me, ſaying:
- 2 † Sonne of man, ſet thy face againſt Pharao the king of Egypt: and thou ſhalt prophecie of him, and of al Egypt.
- 3 † Speake, and thou ſhalt ſay: Thus ſaith our Lord God: Behold I to thee Pharao king of Egypt, thou great dragon, which lyest in the middes of thy riuers, and ſayeſt: The riuer is mine,
- 4 and I made it my ſelfe. † And I wil put a bridle in thy iawes: and I wil faſten the fiſhes of thy riuers to thy ſcales: and I wil draw thee out of the middes of thy riuers, and al thy fiſhes
- 5 ſhal ſticke to thy ſcales. † And I wil caſt thee forth into the deſert, and al the fiſhes of thy riuer: thou ſhalt fall vpon the face of the earth, thou ſhalt not be collected, nor gathered together: to the beaſts of the earth, and to the foules of the
- 6 heauen haue I geuen thee to be deuoured. † And al the inhabitants of Egypt ſhal know that I am the Lord: for that thou
- 7 haſt bene a ſtaffe of reede to the houſe of Israel. † When they tooke thee with the hand, and thou waſt broken, and diſt rent al their ſhoulder: and they leaning vpon thee, thou waſt
- 8 broken, and diſt diſſolue al their reins. † Therefore thus ſaith our Lord God: Behold I wil bring vpon thee the ſword:
- 9 and wil kil out of thee man, and beaſt. † And the Land of Egypt ſhal be into a deſert, and into a wildernes: and they ſhal know that I am the Lord: for that thou haſt ſayd: The riuer
- 10 is mine, and I made it. † Therefore behold I to thee, and to thy riuers: and I wil geue the Land of Egypt into deſolations, deſtroyed with the ſword, from the tower of Syene, euen to the

:: Al nations wil praife God when they ſee that he juſtly puniſheth his owne people, & afterwards reſtoreth them to their former ſtate.

:: Prophetes do not write their prophecies in order of time as they were reueled; for in former chapters he wrote that which he ſaw in the eleuenth yeare: ch. 26. v. 1. but that which was ſooner fulfilled: or becauſe Tyre & Sidon were nerer in ſituation to Ieruſalem then Egypt: he writte that prophecie before this.



the borders of Æthiopia. † The foote of man shal not passe  
through it, neither shal the foote of beast goe in it : and it shal  
not be inhabited fourtie yeares. † And I wil make the Land of  
Egypt desert in the middes of desert lands, & the cities therof  
in the middes of cities ouerthrowen, and they shal be deso-  
late fourtie yeares : and I wil disperse the Egyptians into nati-  
ones, and wil scatter them into the landes. † Because thus  
saith our Lord God: After the end of fourtie years I wil gather  
Egypt out of the peoples in which they had bene dispersed.  
† And I wil bring backe the captiuitie of Egypt, and wil place  
them in the land of Phatures, in the land of their natiuitie,  
and they shal be there as a low kingdom : † among other  
kingdoms it shal be lowest, and it shal no more be eleuated  
ouer the nations, and I wil diminish them that they rule not  
ouer the Gentils. † And they shal no more be to the house of  
Israel in confidence, teaching iniquitie, that they may flee, and  
folow them : and they shal know that I am the Lord God.

:: This vision  
against Egypt  
is in confirma-  
tion of the for-  
mer 17. yeares  
before. 7. 1.

† And it came to passe in :: the seuen and twentieth yeare, in  
the first, in the first of the moneth: the word of our Lord was  
made to me, saying: † Sonne of man, Nabuchodonosor the king  
of Babylon hath made his armie to serue with great seruice  
agaynst Tyre: euerie head made bald, and euerie shoulder hath  
the heare plucked of: and :: there hath bene no reward ren-  
dered him, nor his armie concerning Tyre, for the seruice that  
he serued me agaynst it. † Therefore thus sayth our Lord God: 19  
Behold I wil geue Nabuchodonosor the king of Babylon in the  
Land of Egypt: and he shal take the multitude therof, and  
take the booties therof for a praye, and rife the spoiles therof:  
and it shal be :: a reward for his armie, † and for the worke, 20  
that he serued me agaynst it: I haue geuen him the Land of  
Egypt, for that they haue labored for me, sayth our Lord  
God. † In that day there shal a horne spring to the house of 21  
Israel, and I wil geue thee an open mouth in the middes of  
them: and they shal know that I am the Lord.

:: Of this place  
S. Ierom pro-  
ueth that God  
rewardeth also  
Infidels for  
their moral  
good woorkes  
temporally,  
though they  
cannot merite  
an eternal re-  
ward as the  
iust doe,

#### CHAP. XXX.

*Egypt shal be so wasted, 5. that Æthiopia, and other neighbours shal  
tremble; 9. seeing the cities and countrie destroyed. 20. At which is con-  
firmed againe by an other vision.*

**A**N D the word of our Lord was made to me, saying, 1  
† Sonne of man prophetic, & say: Thus sayth our Lord 2  
God: Howle ye, wo, wo to the day : † because the day is nere, 3  
and :: the

and: the day of our Lord approacheth: the day of a cloude, the  
 4 time of the Gentiles shall be. † And the sword shall come into  
 Egypt: & there shall be feare in Ethiopia, when the wounded  
 shall fall in Egypt, and the multitude thereof shall be taken  
 5 away, and the foundations thereof be destroyed. † Ethiopia,  
 and Libia, and the Lydians, and all the rest of the common peo-  
 ple, and Chub, and the children of the land of covenant, shall  
 6 fall with them by the sword. † Thus sayth our Lord God:  
 And they shall fall that vnderproppe Egypt, and the pride of  
 the empire thereof shall be destroyed: from the towre of Siena  
 shall they fall in it by the sword, sayth our Lord the God of  
 7 hostes. † And they shall be dissipated in the middes of desolate  
 landes, and the cities thereof shall be in the middes of desert  
 8 cities. † And they shall know that I am the Lord: when I shall  
 haue geuen fyre in Egypt, and all the ayders thereof shall be  
 9 broken. † In that day shall messengers goe forth from my  
 face in gallies to terrifie the confidence of Ethiopia, and there  
 shall be feare among them in the day of Egypt: because it shall  
 10 come without doubt. † Thus sayth our Lord God: I will make  
 the multitude of Egypt to cease in the hand of Nabuchodo-  
 11 nosor the king of Babylon. † He and his people with him the  
 strongest of the Gentiles shall be brought to destroy the land:  
 and they shall draw their swordes vpon Egypt: and shall fill the  
 12 land with the slaine. † And I will make the channels of the  
 riuers drie, and will deliuer the land into the handes of the  
 most wicked: and will dissipate the land and the fulnes ther-  
 13 of in the handes of aliens, I the Lord haue spoken. † Thus  
 sayth our Lord God: And I will destroy the idols, and I will  
 make the idols to cease out of Memphis: and duke of the  
 land of Egypt there shall be no more: and I will geue terrour  
 14 in the land of Egypt. † And I will destroy the land of Pha-  
 thures, and will geue fire in Taphnis, and will do iudgements  
 15 in Alexandria. † And I will powre out mine indignation vpon  
 Pelusium the strength of Egypt, and will kill the multitude of  
 16 Alexandria, † And will geue fyre in Egypt: as a woman  
 in trauel shall Pelusium sorow, & Alexandria shall be dissipated,  
 17 and in Memphis daylie distresses. † The youngmen of Helio-  
 polis, and of Bubasti shall fall by the sword, and themselues  
 18 shall be led captiue. † And in Taphnis the day shall waxe black,  
 when I shall haue broken there the scepters of Egypt, and  
 the pride of the might thereof shall faile in it: the cloude shall

∴ The day of  
 iust punish-  
 ment is called  
 the day of our  
 Lord. As the  
 Apostle cat-  
 leth the day of  
 general iudge-  
 ment the day  
 of our Lord.  
 1. Cor. 5. 2. Cor.  
 1. & 1. Thes. 5.  
 ∴ The time  
 when the  
 Chaldees, the  
 most potent  
 nation shall  
 conquer, and  
 triumph ouer  
 Egypt.



∴ Part of the kingdom of Ægypt was subdued before this time by the king of Babylon. 4. Reg. 24. 7. 7.

couer her, & her daughters shal be led into captiuitie. † And I 19  
wil doe iudgements in Ægypt: & they shal know that I am the  
Lord. † And it came to passe in the eleuenth yeare, in the first 20  
moneth, in the seuenth of the moneth, the word of our Lord  
was made to me, saying: † Sonne of man, I ∴ haue broken 21  
the arme of Pharao king of Ægypt: and behold it is not wound  
vp, that health might be restored to it, that it might be bound  
with clothes, and swaddled with linnen cloutes, that recouering  
strength it might hold the sword. † Therefore thus saith our 22  
Lord God: Behold I to Pharao king of Ægypt, & I wil breake  
into peeces his strong arme, already broken: and I wil cast  
downe the sword out of his hand: † and wil disperse Ægypt 23  
among the Gentils, and wil scatter them in the landes. † And 24  
I wil strengthen the armes of the king of Babylon, and wil  
geue my sword in his hand: and I wil breake the armes of Pha-  
rao, and the slaine before his face shal grone with gronings.  
† And I wil strengthen the armes of the king of Babylon, and 25  
the armes of Pharao shal fal: and they shal know that I am  
the Lord, when I shal geue my sword into the hand of the  
king of Babylon, and he shal haue stretched it forth vpon the  
Land of Ægypt. † And I wil disperse Ægypt into nations, 26  
and wil scatter them into landes, and they shal know that I  
am the Lord.

## CHAP. XXXI.

*The glorie of Assirians excelling al other kingdomes, 10. was ouerthrowne,  
God so ordaining, by the Chaldees: 18. much lesse shal Ægypt escape.*

∴ Thou that seemest to thyself inuincible yet art thou not equal to the king of Assirians, who already is ouerthrowne; and so shalt thou likewise be.

**A**N D it came to passe in the eleuenth yeare, the third mo- 1  
neth, the first of the moneth, the word of our Lord was  
made to me, saying: † Sonne of man, say to Pharao the king 2  
of Ægypt, and to his people: ∴ To whom art thou made like  
in thy greatnes? † Behold Assur as it were a cedar in Libanus, 3  
sayre of boughes, and thicke of leaues, and high of height, and  
the toppe therof is eleuated among the thicke boughes. † The 4  
waters haue nourished him, the depth hath exalted him, the  
riuers therof ranne out round about the rootes therof, and  
he sent forth her riuers to al the trees of the countrie. † Ther- 5  
fore was his height eleuated aboue al the trees of the countrie:  
and his groues were multiplied, and his boughes were eleua-  
red because of manie waters. † And when he had spred forth 6  
his shadow, in his boughes al the foules of the heauen  
made

- made nests, and vnder his leaues al beasts of the Forrests engendred, and vnder his shadow dwelt the assemblie of verie manie nations. † And he was most faire in his greatnes, and in the enlarging of his groues: for his roote was nere manie waters. † The ceders were not higher then he in the paradise of God, the firretrees matched not his toppes, and the platietrees were not equal to his boughes: no tree of the paradise of God was likened to him, and to his beautie. † Because I made him beautiful, and with manie & thicke boughes: and al the trees of pleasure, that were in the paradise of God, did emulate him. † Therefore thus saith our Lord God: For that he is extolled in height, and hath geuen his toppes greene and thicke, and his hart is eleuated in his height: † I haue deliuered him into the handes of the strongest of the nations, doing he shal doe to him: according to his impietie I haue cast him out. † And aliens, and the most cruel of the nations shal cut him downe, and shal throw him forth vpon the mountaines, and in al valles his boughes shal fall, and his groues shal be broken on al rockes of the land: and al the peoples of the earth shal depart from his shadow, and shal leaue him. † In his ruine dwelt al the foules of heauen, and in his boughes were al the beasts of the fiede. † For which cause there shal not be eleuated in their height al the trees of the waters, neither shal they put their highnes among the wooddie and thicke ones, neither shal they stand in their height, al that are watered with waters: because they are al deliuered into death to the lowest earth in the middes of the children of men, to them that goe downe into the lake. † Thus saith our Lord God: In the day that he went downe to hel, I brought in mourning, I couered him with the depth: and I stayed his riuers, and kept in manie waters: Libanus was made sad vpon him, and al the trees of the filde were shaken. † At the sound of his ruine I moued the Gentils, when I brought him downe to hel with them, that descended into the lake: and al the trees of pleasure goodlie and glorious in Libanus, al that were watered with waters, were comforted in the lowest earth. † For they also shal goe downe with him to hel to the flaine by the sword: and the arme of euerie one shal sitte vnder his shadow in the middes of the nations. † :: To whom art thou likened o thou noble and lostie among the trees of pleasure? Behold thou art brought downe with the trees of pleasure to the lowest

:: Although o  
Egypt thou  
art like to the  
most potent  
kingdomes,  
yet as the Assi-  
rians & others  
so thou also  
shalt be rui-  
ned.



lowest earth: in the middes of the vncircumcised shalt thou sleepe, with them that are slaine by the sword, the same is Pharao, and al his multitude, saith our Lord God.

## CHAP. XXXII.

*The Prophet lamenteth the destruction of Ægypt. 11. prosecuting his prophetic of the most lamentable destruction therof. 17. foreshewing that the more it is exalted in strength and glorie, so much more miserable shal be the fal therof.*

Here it is manifest that this prophet counteth the yeares by the time of transmigration of king Iechonias, for it is clere that Sedecias reigned only eleuen yeares. 4. Reg. 24. & 25. Iere. 32. & 52.

This hyperbolical speech describeth the former glorie of Ægypt, as if all lightes were much diminished, when this kingdom was darkened,

**A**N D it came to passe, :: the twelfth yeare, in the twelfth 1  
moneth, in the first of the moneth, the word of our Lord  
was made to me, saying: † Sonne of man, take vp a lamenta- 2  
tion vpon Pharao the king of Ægypt, & thou shalt say to him:  
Thou art likened to the Lion of the Gentils, and the dragon,  
that is in the sea: and thou didst strike with the horne in thy  
riuers, and didst trouble the waters with thy fete, and didst con-  
culcate their streames. † Therfore thus saith our Lord God: I 3  
wil spred my nette vpon thee in the multitude of manie peo-  
ples, and I wil draw thee out in my nette. † And I wil throw 4  
thee forth on the ground, vpon the face of the filde wil I cast  
thee away: and I wil make al the foules of heauen to dwel  
vpon thee, and I wil fil of thee the beastes of al the earth. † And 5  
I wil geue thy flesh vpon the moutaines, and wil fil the litle  
hilles with thy corruption. † And I wil water the earth with 6  
the stinche of thy bloud vpon the moutaines, and the valleis  
shal be filled of thee. † And I wil couer the heauens, when 7  
thou shalt be extinguished, and I wil make the starres therof  
to waxe blacke: the sunne I wil couer with a cloude, and the  
moone shal not geue her light. † I wil make :: al the lightes 8  
of heauen to mourne vpon thee: & I wil geue darkenes vpon  
thy land, saith our Lord God, when thy wounded shal fal in the  
middes of the land, saith our Lord God. † And I shal prouoke 9  
to anger the hart of manie peoples, when I shal haue brought  
in thy destruction in the Gentils vpon the landes, which thou  
knowest not. † And I wil make manie peoples to be astonied 10  
vpon thee, and their kinges, with exceeding horreur shal be  
afraid vpon thee, when my sword shal beginne to flie vpon  
their faces: and they shal be astonied sodenly, euerie one for  
his life, in the day of thy ruine. † Because thus saith our Lord 11  
God: † The sword of the king of Babylon shal come to thee, 12  
in the swordes of the valients wil I ouerthrow thy multitude:  
inuincible

13 invincible are al these Gentils : and they shal waste the pride  
 of Ægypt, and the multitude therof shal be dissipated. † And  
 I wil destroy al the beasts therof, that were vpon verie manie  
 waters : and the foote of man shal truble them no more, nei-  
 14 ther shal the hoofe of beasts truble them. † Then wil I make  
 their waters most pure, and their riuers I wil bring as oile, saith  
 15 our Lord God. † When I shal haue made the Land of Ægypt  
 desolate : and the land shal be made desert of her fulnes, when  
 I shal haue strooken al the inhabitāts therof: & they shal know  
 16 that I am the Lord. † It is lamentation, and they shal lament  
 it, the daughters of the Gentils shal lament it, vpon Ægypt, and  
 vpon the multitude therof they shal lament it, saith our Lord  
 17 God. † And it came to passe in the twelfth yeare, in the fiftenth  
 of the moneth, the word of our Lord was made to me, saying:  
 18 † Sonne of man, sing a mourning song vpon the multitude of  
 Ægypt: and plucke her downe, herself, and the daughters of  
 the strong nations to the lowest earth with them, that goe  
 19 downe into the lake. † Fayrer then whom art thou? Descend,  
 20 and sleepe with the vncircumcised. † In the middes of the  
 flaine by the sword they shal fall: the sword is geuen, they haue  
 21 drawen her, and al her peoples. † The most mightie of the  
 strong shal speake to him from the middes of hel, which went  
 downe with his helpers, and slept vncircumcised, flaine by the  
 22 sword. † There Assur, and al his multitude: round about him  
 their graues, al the flaine, and they that fel by the sword.  
 23 † Whose graues were made in the lowest lakes: and his mul-  
 titude was made round about his graue: al the flaine, and  
 they that fel by the sword, which sometime had geuen feare  
 24 in the land of the liuing. † There Ælam, and al the multi-  
 tude therof round about her graue. al these flaine, and falling  
 by the sword: that went downe vncircumcised to the lowest  
 earth: which did put their terrour in the land of the liuing,  
 and they haue borne their ignominie with them, that goe  
 25 downe into the lake. † In the middes of their flaine they haue  
 set :: her couche among al her peoples: round about :: him  
 their graue: al these vncircumcised, and flaine by the sword,  
 for they gaue their terrour in the land of the liuing, and haue  
 borne their ignominie with them, that descend into the lake:  
 26 they are layde in the middes of the flaine. † There Mosoch,  
 and Thubal, and al their multitude: round about him their  
 graues: al these vncircumcised, and flaine, and falling by the

:: The coun-  
 trie of the Æ-  
 lamites:  
 :: and the king  
 of Ælamites  
 shal also perish  
 with Assirians,  
 Egyptians, &  
 other infidels.



sword : because they gaue their feare in the land of the liuing;  
 † And they shal not sleepe with the valients, and them that fel, 27  
 and the vncircumcised, that went downe to hel with their wea-  
 pons, and put their swordes vnder their heades, and their ini-  
 quities were in their bones : because they were made the ter-  
 rour of the valients in the land of the liuing. † And thou ther- 28  
 fore shalt be destroyed in the middes of the vncircumcised, and  
 shalt sleepe with the slaine by the sword. † There Idumea, 29  
 and her kinges, & al her princes, which were geuen with their  
 host with the slaine by the sword : and which slept with the  
 vncircumcised, and with them that goe downe into the lake.  
 † There al the princes of the North, and al the hunters : which 30  
 were brought downe with the slaine, fearing, and in their  
 strength confounded : which slept vncircumcised with the  
 slaine by the sword, and haue borne their ignominie with  
 them, that goe downe into the lake. † Pharao saw them, and 31  
 he was comforted vpon al his multitude, which was slaine by  
 the sword, Pharao, and al his host, saith our Lord God : † be- 32  
 cause I gaue his terrour in the land of the liuing, & he slept in  
 the middes of the vncircumcised with the slaine by the sword :  
 Pharao and al his multitude : saith our Lord God.

## CHAP. XXXIII.

*By example of a watchman, 7. God chargeth the prophet to declare what-  
 soeuer dangers he seeth imminent to the people. 10. Sinners repenting shal  
 be saued, and if the iust leaue their iustice they shal be damned 21. The  
 promise made to Abraham maketh not the Iewes secure : 23. but for their  
 enormous sinnes they shal be caried out captiues. 33. Then they shal know  
 that the prophet said the truth.*

**A**Nd the word of our Lord was made to me, saying : 1  
 † Sonne of man, speake to the children of thy people, 2  
 and thou shalt say to them : The land when I shal bring the  
 sword in vpon it, and the people of the land take a man, one  
 of their meanest, & make him : a watchman ouer them : † and 3  
 he shal see the sword coming vpon the land, and sound with  
 the trumper, & tel the people : † and he that heareth the sound 4  
 of the trumper, whosoever he be, and doth not looke to him-  
 selfe, and the sword come, and take him : his blood shal be  
 vpon his head. † He heard the sound of the trumper, and did 5  
 not looke to himself, his blood shal be on himself : but if he  
 shal looke to himself, he shal saue his life. † And if the watch- 6

man

† Pastors are  
 not excused,  
 omitting to  
 admonish  
 their flocke ei-  
 ther for feare  
 of danger, or  
 for despere of  
 the sinners a-  
 mendment.

man see the sword coming, and sound not with the trumpet: and the people looke not to them selues, and the sword come, and take a soule from among them: he certes is caught in his iniquitie, but his bloud I wil require of the hand of the watchman. † And thou sonne of man, I haue made thee a watchman to the house of Israel: hearing therfore the word from my mouth, thou shalt tel them from me. † If when I say to the impious: O thou impious, dying thou shalt dye: thou speake not that the impious may keepe himself from his way: the impious himself shal dye in his iniquitie, but his bloud I wil require at thy hand. But if thou telling the impious, that he conuert from his wayes, he conuert not from his way: he shal dye in his iniquitie: but thou hast deliuered thy soule. † Thou therfore ô sonne of man say to the house of Israel: Thus you haue spoken, saying: Our iniquities, and our sinnes are vpon vs, & in them we fade away: how then can we liue? † Say to them: Liue I, sayeth our Lord God: :: I wil not the death of the impious, but that the impious conuert from his way, and liue. Conuert, conuert ye from your most euil wayes: and :: why wil you dye ô house of Israel? † Thou therfore sonne of man say to the children of thy people: The iustice of the iust shal not deliuer him, in what day soeuer he shal sinne: and the impietie of the impious shal not hurt him, in what day soeuer he shal conuert from his impietie: and the iust can not liue in his iustice, in what day soeuer he shal sinne. † Yea if I shal say to the iust that liuing he shal liue, and he trusting in his iustice doe iniquitie: al his iustices shal be forgotten, and in his iniquitie, which he hath wrought, in the same shal he dye. † And if I shal say to the impious: Dying thou shalt dye: and he do penance from his sinne & do iudgement and iustice, † and the same impious restore pledge, and render robberie, walke in the commandments of life, and doe not anie vniust thing: liuing he shal liue, & shal not dye. † Al his sinnes, which he hath sinned, shal not be imputed to him: he hath done iudgement and iustice, liuing he shal liue. † And the children of thy people, haue said: The way of our Lord is nor of equal weight, & their owne way is vniust. † For when the iust shal depart frô his iustice, and doe iniquities, he shal dye in them. † And when the impious shal depart from his impietie, and shal doe iudgements, and iustice: he shal liue in them. † And you say: The way of our Lord is not right, euery one according to his wayes wil I

For euery one shal be iudged as he discargeth or neglecteth his owne office. *s. lero.*

:: Gods absolute or consequent wil is alwayes fulfilled: but not his conditional or antecedent. As is noted *ch. 18. v. 23.* :: God being alwayes ready to shew mercie, knocking at the dore of our hart *Apoc. 3. v. 20.* it is of mens owne vvilfulness that they are not saved: according to that general Axiome. *Man doing that in him lieth God is not wanting of his part to save al.* *S. Tho. 1. 2. q. 109. 4. 6. & q. 112. 4. 3.*



As he prophesied *ch. 24.*  
*v. 2.* the very  
 day vvhhen the  
 siege begane:  
 so he fore-  
 shewed also. *v.*  
*26.* that one  
 flying away  
 should tel of  
 the taking and  
 spoyling of  
 the citie three  
 yeares after.

wil I iudge of you, ô house of Israel. † And it came to passe 21  
 in: the twelfth yeare, in the tenth moneth, in the fifth of the  
 moneth of our transmigration, there came to me one that was  
 fled from Ierusalem, saying: The citie is made waste. † And 22  
 the hand of our Lord had bene made to me in the euening,  
 before he came that was fled: and he opened my mouth til he  
 came to me in the morning, and my mouth being opened I  
 was silent no more. † And the word of our Lord was made 23  
 to me, saying: † Sonne of man: They that dwel in these 24  
 ruinous places, vpon the ground of Israel, speaking doe say:  
 Abraham was one, and by inheritance he possessed the land:  
 but we be manie, the land is geuen vs in possession. † Therefore 25  
 thou shalt say to them: Thus saith our Lord God: Ye that eate  
 in bloud, & lift vp your eyes to your vncleanes, & shed bloud:  
 what shal you possesse the land by inheritance? † You stood 26  
 on your swords, you haue done abominations, and euerie one  
 hath polluted his neighbours wife: and you wil possesse the  
 land by inheritance? † Thus thou shalt say to them: Thus 27  
 saith our Lord God: Liue I, that they which dwel in the rui-  
 nous places, shal fal by the sword: and he that is in the filde,  
 shal be deliuered to beastes to be deuoured: and they that are  
 in holdes, and caues, shal dye of the pestilence. † And I wil 28  
 geue the land into a wildernes, & into a desert, and the proude  
 strength therof shal faile, and the mountaines of Israel shal be  
 desolate, because there is none to passe by them. † And they 29  
 shal know that I am the Lord, when I shal geue their land de-  
 solate and desert for al their abominations, which they haue  
 wrought. † And thou sonne of man: the children of thy 30  
 people, which speake of thee by the walles, and in the doores  
 of houses, and one saith to an other, a man to his neighbour,  
 speaking: Come, and let vs heare what is the word that pro-  
 cedeth from our Lord. † And they come to thee, as if a people 31  
 should goe in, and my people sitte before thee: and they heare  
 thy wordes, and doe them not: because they turne them into  
 a song of their mouth, and their hart foloweth their auarice.  
 † And thou art vnto them as a musical song which is sung with 32  
 swete and pleasant sound: and they heare thy wordes, and  
 doe them not. † And when it shal come to passe which was 33  
 told before (for behold it cometh) then shal they know that  
 there was a propher among them.

## CHAP. XXXIIII.

*A commination to euil pastors: II. and a prophecie of the coming of Christ, the true Pastor; who wil gather his flocke from al partes of the earth. 25. and conserue it for euer.*

- 1 **A**ND the word of our Lord was made to me, saying:  
 2 **†** Sonne of man prophecie of the pastours of Israel: :: Pastors do lawfully eate of the milke of their flock. 1. Cor. 9. v. 7.  
 3 prophecie, and thou shalt say to the pastours: Thus sayth our Lord God: Wo to the pastours of Israel, which fed themselves: but they ought not to take the wool, nor flesh to themselves, which belong to their master.  
 4 are not the flockes fed of the pastours? **†** You did eate the milke, and were couered with the wool, and that which was fatte ye killed: but my flocke you fed not. **†** That which was weake, you strengthened not: and that which was sicke, you healed not: that which was broken, you bound not vp: and that which was cast away, you brought not againe: and that which was lost, you sought not: but with austeritie you did  
 5 rule ouer them, and with might. **†** And my sheepe were dispersed, because there was :: He that hath spiritual charge of soules, and seeketh his owne temporal profite, nor the spiritual good of his flocke, is in dede no pastor, but a hyreling, or if he also teach false doctrine, he is a woollf. Ioan. 10. no pastour: and they came to be deuoured of al the beasts of the filde, and were dispersed.  
 6 **†** My flockes haue wandered in al mountaines, and in euerie high hil: and vpon al the face of the earth were my flockes dispersed, and there was none that sought them, there was  
 7 none, I say, that sought them. **†** Therefore ye shepheards  
 8 heare the word of our Lord: **†** Liue I, saith our Lord God: that for as much as my flockes haue bene made a spoile: & my sheepe to be deuoured of al the beasts of the filde, because there was no pastour (for my pastours did not seeke my flocke but the pastours fed themselves, & my flockes they fed not:)  
 9 **†** therefore ye pastours heare the word of our Lord: **†** Thus  
 10 sayth our Lord God: Behold I my self vpon the shepheards, I wil require my flocke of their hand, and I wil make them cease, that they fede my flocke no more, and that the pastours feede no more themselves: and I wil deliuer my flocke out of  
 11 their mouth, and it shal no more be meate for them. **†** Because thus saith our Lord God: Behold I my self wil seeke my  
 12 sheepe, and wil visite them. **†** As the pastour visiteth his flocke in the day when he shal be in the middes of his sheepe which were scattered: so wil I visite my sheepe, and wil deliuer them out of al places, wherein they had bene dispersed in the day of the cloude and of darkenes. **†** And I wil  
 13 bring them out of the peoples, and wil gather them out of the



the landes, and wil bring them into their owne land: and I wil feede them in the mountaines of Israel, in the riuers, and in al the seates of the land. † In the most plentiful pastures wil I 14 feede them, and in the high mountaines of Israel shal be their pastures: there shal they rest on the greene grasse, and in fatte pastures they shal be fed vpon the mountaines of Israel. † I 15 wil fede my sheepe: & I wil make them lie, saith our Lord God.

∴ Not only Christ himself but also others shal doe these right Offices of true pastors in the new Testament. as St. Paul conformably teacheth. *Ephe. 4.* that God geueth *Apo- stles, Prophets, Eu- angelists, Pa- stors and doctores* to the consum- mation: of *Saintes*, til ye mete al into the vnitie of faith &c.

∴ No Iewe is so obstinate, nor heretike so blind, but al confesse that *Messias*, Christ is here called by the name of *Dauid*. For king *Dauid* was now dead long before this prophet liued. See the same *ch. 37. v. 24. 25.* and in many places of holie Scrip- ture.

† That which was lost, I wil seke: & that which was cast away, 16 I wil bring againe: and that which was broken I wil binde vp: and that which was weake, I wil strengthen: and that which was fatte & strong, I wil kepe: & wil feede them in iudgment. † And you my flockes, thus saith our Lord God: Behold I iudge 17 between beast and beast, of rammes, and of bucke goates. † Was it not ynough for you to feede vpon good pastures? 18 you haue besides also troden downe with your fete the residue of your pastures: and when you dranke most pure water, the rest you troubled with your feete. † And my sheepe were fed 19 with those things, which were troden with your feete: and what your feete had troubled, that did they drinke. † Therefore 20 thus saith our Lord God to you: Behold, I myself doe iudge between the fat beast and the leane. † For that you with sides 21 and shoulders did thrust, and with your hornes stroke al the weake beastes, til they were disperfed abroad: † I wil saue my 22 flocke, & it shal be no more into spoile, & I wil iudge between beast and beast. † AND I WILL RAISE VP OVER THEM ONE 23 PASTOR: who shal fede them, my seruant ∴ *Dauid*: he shal fede them, and he shal be their Pastour. † And I the Lord 24 wil be their God: & my seruant *Dauid* the prince in the middes of them: I the Lord haue spoken. † And I wil make a coue- 25 nant of peace with them, and wil make the most cruel beastes to cease out of the land: and they that dwel in the desert, shal sleepe secure in the Forrests. † And I wil put them round a- 26 bout my hill a blessing: and I wil bring downe the shouere in his time, there shal be raynes of blessing. † And the tree 27 of the silde shal geue his fruite, and the earth shal geue her spring, and they shal be in their land without feare: and they shal know that I am the Lord, when I shal haue broken the cheynes of their yoke, and shal haue deliuered them out of the hand of those that rule ouer them. † And they shal be no more 28 for a spoile in the Gentiles, neither shal the beastes of the earth deuoure them: but they shal dwel confidently without any

terror.

- 29 terrour. † And I wil raise vp vnto them a bud of name: and they shal be no more diminished for famine in the land, neither shal they beare anie more the reproch of the Gentiles.
- 30 † And they shal know that I the Lord their God with them, and they my people the house of Israel: saith our Lord God.
- 31 † And you my flockes, the flockes of my pasture are men: and I the Lord your God, saith our Lord God.

## CHAP. XXXV.

*An other prophecie against the Idumeans, s. because they afflicted the Israelites.*

- 1 **A**ND the word of our Lord was made to me, saying: :: This fre-  
 2 † Sonne of man :: set thy face against mount Seir, and  
 3 thou shalt prophecie of it, and shalt say to it: † Thus saith  
 our Lord God: Behold I to thee mount Seir, and I wil stretch  
 forth my hand vpon thee, and wil make thee desolate and  
 4 desert. † Thy cities I wil destroy, and thou shalt be desert: quent phrase here and in o-  
ther places sig-  
nifieth, turne  
thy speech to  
speake of such  
and such peo-  
ple: or, speake  
boldly and freely  
fearing no  
man.  
 5 and thou shalt know that I am the Lord. † :: For that thou  
 hast bene an euermlasting enemye, and hast shut vp the children  
 of Israel into the handes of the sword in the time of their affli-  
 6 ction, in the time of extreme iniquitie. † Therefore liue I, saith  
 our Lord God, that I wil deliuer thee vnto bloud, & bloud shal  
 persecute thee: & wheras thou hast hated bloud, bloud shal per-  
 7 secute thee. † And I wil make mount Seir desolate and desert: God account-  
erth al iniuries  
done against  
his Church, as  
done against  
himself. So our  
Saniour char-  
ged Saul per-  
secuting the  
Church, as  
persecuting  
himself. Act.  
9. 7. 4.  
 8 and I wil take from it the comer, and goer. † And I wil fil his  
 mountaines with his slaine: in thy billes, and in thy valleis, and  
 9 in the torrents shal the slaine with the sword fall. † Into euer-  
 lasting desolations wil I deliuer thee, and thy cities shal not be  
 10 inhabited: and thou shalt know that I am the Lord God. † For  
 that thou hast said: The two nations, and the two landes shal  
 be mine, and I wil possesse them by inheritance: wheras our  
 11 Lord was there. † Therefore liue I, saith our Lord God, that  
 I wil doe according to thy wrath, and according to thy zeale,  
 which thou hast vsed hating them: and I wil be made knowne  
 12 by them, when I shal haue iudged thee. † And thou shalt  
 know that I the Lord haue heard al thy reproches, that thou  
 hast spoken of the montaines of Israel, saying: They are desert,  
 13 they are geuen vnto vs to deuoure. † And you rose vp vpon  
 me with your mouth, & haue derogated your wordes against  
 14 me: I heard it. † Thus saith our Lord God: Al the earth re-  
 15 ioycing, I wil bring thee into a wilderness † As thou hast  
 reioyced



reioyced vpon the inheritance of the house of Israel, because it was dissipated, so wil I doe to thee: Thou shalt be dissipated mount Seir, and al Idumea: and they shal know that I am the Lord.

## CHAP. XXXVI.

The 4. part.  
The iudicium  
of the Iewes  
from capti-  
uitie: and the  
Redemption  
of mankind  
by Christ.

*The Iewes shal be reduced from captiuitie, 13. their manners amended. 16. which are enormous, 22. by special grace of God, for the glorie of his name: 25. fulfilled by Christs baptisme.*

† Your capti-  
uitie and dis-  
tressed state  
hath geuen  
occasion to al  
nations to  
speake & dis-  
course of you.  
As Ieremie  
prophecied.  
*ch. 24. v. 9. I wil  
geue them into  
reproch, & to be  
a parable and a  
proverb. &c.*

**A**N D thou sonne of man, prophecie concerning the 1  
mountainnes of Israel, and thou shalt say: Mountainnes  
of Israel heare ye the word of our Lord: † Thus saith our Lord 2  
God: For that theemie hath sayd of you: Aha, the euer-  
lasting heightes are geuen to vs for an inheritaunce: † therfore 3  
prophecie, & say: Thus saith our Lord God: For that you haue  
bene desolate, and troden downe round about, and made  
an inheritance to the rest of the Gentils, and haue ascended  
:: vpon the lippe of the tongue, & the reproche of the people: 4  
† therfore ye mountaines of Israel heare the word of our  
Lord God: Thus sayth our Lord God to the mountaines, and  
hilles, to the torrents, and vallis, & the deserts, and broken  
walleis, & to the cities forsaken which are spoiled, & scotned 5  
of the rest of the Nations round about. † Therefore thus  
saith our Lord God: Because in syre of my zeale I haue spoken of  
the rest of the nations, and of al Iduma, which haue geuen my  
land to themselues for an inheritance with ioy, and with al  
their hart, and with the minde: and haue cast it forth to waste  
it: † therfore prophecie concerning the ground of Israel, and 6  
thou shalt say to the montaines, & hilles, to the hiltoppes, and  
vallis: Thus saith our Lord God: Behold I haue spoken in my  
zele, & in my furie because you haue susteyned the confusion  
of the Gentiles. † Therefore thus sayth our Lord God: I haue 7  
lifted my hand, that the Gentiles which are round about you,  
they may beare their confusion. † But you o mountaines 8  
of Israel may shoote forth your boughes, and bring forth  
your fruite to my people of Israel: for he is at hand to come.  
† Because loe I to you, and I wil turne to you, and you shal be 9  
ploughed, and shal take seede. † And I wil multiplie in you 10  
men, & al the house of Israel: and the cities shal be inhabited,  
and the ruinous places shal be repayred. † And I wil reple- 11  
nish you with men, and with beasts: and they shal be multi-  
plied

- plied, and increase: and I wil make you dwell as from the beginning, and wil endewe you with greater giftes, then you haue had from the beginning: and you shal know that I am
- 12 the Lord. † And I wil bring men vpon you, my people Israel, and they shal possesse thee by inheritance: and thou shalt be for an inheritance to them, and thou shalt adde no more to be
- 13 without them. † Thus saith our Lord God: For that they say of you: A deuourer of men thou art, and one that doest suffocate thy nation. † Therfore thou shalt eate men no more, and
- 14 thy nation thou shalt kil no more, saith our Lord God: † neither wil I make the confusion of the Gentils, to be heard in thee anie more, and the reproch of the people thou shalt not beare, and thy nation thou shalt lose no more, saith our Lord
- 16 God. † And the word of our Lord was made to me, saying: † Sonne of man, the house of Israel dwelt in their ground, and polluted it in their wayes, and in their studies according to the vncle anes of a menstruous woman was their way made
- 18 before me. † And I haue powred out mine indignation vpon them for the bloud, which they haue shed vpon the land, and in their idols haue polluted it. † And I haue dispersed them into the Gentils, and they are scattered into the landes: according to their wayes, and their inuentions haue I iudged
- 20 them. † And they went in to the Nations, vnto which they entered, and :: haue polluted my holie name, when it was said of them: This is the people of the Lord, and out of his land they are come forth. † And I haue spared my holie name, which the house of Israel polluted among the Gentiles, to
- 22 which they entered in. † Therfore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake wil I doe it, o house of Israel, but for my holie name which you haue
- 23 polluted in the Nations to which you entered. † And I wil sanctifie my great name, that is polluted among the Gentiles, which you haue polluted in the middes of them: that the Gentils may know that I am the Lord, saith our Lord of hostes,
- 24 when I shal be sanctified in you before them. † For I wil take you out of the Gentils, and wil gather you together out of al the landes, and wil bring you into your land. † And I wil powre our vpon you :: cleane water, and you shal be clenfed from al your contaminations, & from al your idols wil I clenfe
- 26 you. † And I wil geue you a new hart, and wil put a new spirit in the middes of you: and wil take away the stonie hart out of

:: Iewes by their sinnes prouoking God to punish them with captiuitie, gaue occasion that other nations said: God could not defend his people: blaspheming against his powre, when he exercised iustice.

:: Rabbi David & the Chaldee Paraphrasis expound this place of remission of sinne. And al Christian Doctors vnderstand it of Baptisme, which in dede is an water cleansing sinnes. Ephes 5. 7.

26. Tit 3. v. 5.



¶ An euident  
text, that by  
Gods grace  
some men do  
kepe the com-  
mandments.

your flesh, and wil geue you a fleshie hart. † And I wil put 27  
my spirite in the middes of you: and I :: wil make that you  
walke in my precepts, & keepe my iudgements, and doe them.  
† And you shal dwel in the land: which I gaue to your fathers, 28  
and you shal be my people, and I wil be your God. † And I 29  
wil saue you from al your contraminations: and I wil cal for  
corne, and wil multiplie it, and wil not put famine vpon you.  
† And I wil multiplie the fruite of the tree, and the ofsprings 30  
of the filde, that you beare no more the reproch of famine  
among the Gentils. † And you shal remember your most 31  
wicked wayes, and your studies not good: and your iniquities,  
and your wicked deedes shal displease you. † Not for you wil 32  
I doe it, saith our Lord God, be it knowne to you: be ye con-  
founded, and ashamed vpon your wayes, ô house of Israel.  
† Thus saith our Lord God: In the day that I shal clense you 33  
from al your iniquities, and shal make the cities to be inhabi-  
ted, and shal repayre the ruinous places, † and the desert 34  
land shal be tilled, which once was desolate in the eyes of  
euerie wayfaringman, † they shal say: This land vntilled is 35  
become as a garden of pleasure: and the desert cities, and de-  
stitute and vndermined, haue sitten fenced. † And the Nations 36  
whatsoeuer shal be left round about you, shal know that I the  
Lord haue builded the destroyed thinges, and planted the vn-  
tilled places, that I the Lord haue spoken, and done it. † Thus 37  
saith our Lord God: As yet in this shal the house of Israel finde  
me, that I wil doe for them: I wil multiplie them as a flocke of  
men, † as a holic flocke, as the flocke of Ierusalem in the so- 38  
lemnities therof: So shal the desert cities be ful of flockes of  
men: and they shal know that I am the Lord.

## CHAP. XXXVII.

*By dead bones rising to life ( which also signifieth the general resurrection )  
11. is prophesied the reduction of the Iewes from captiuitie: 15. the king-  
doms of Iuda, and Israel shalbe reduced into one kingdom: 23. in figure  
that al Nations shal be united in Christ.*

**T**HE hand of our Lord was made vpon me, and brought 1  
me forth in the spirite of our Lord: and left me in the  
middes of a filde, that was ful of bones. † And he led me 2  
about through them on euerie side: & there were verie manie  
vpon the face of the filde, and exceeding drie. † And he sayd 3  
to me: Sonne of man, thinkest thou these bones shal liue?

And

- 4 And I sayd, : Lord God, thou knowest. † And he sayd to me :  
 Prophecie of these bones : and thou shalt say to them : Drie  
 5 bones heare ye the word of our Lord. † Thus saith our Lord  
 God to these bones : Behold :: I wil put spirite into you, and :: Adable pro-  
 6 you shalliue. † And I wil geue sinowes vpon you, and wil phetic of two  
 make flesh to grow vp ouer you, and wil stretch a skine on you: great benefits,  
 and I wil geue you spirite, and you shal liue, & you shal know the reduction  
 7 that I am the Lord. † And I prophecied as he had commanded of the Iewes  
 me : and there was made a sound when I prophecied, and from captiui-  
 behold a commotion : and bones came to bones, euerie one to tie; and of the  
 8 his iuncture. † And I saw, and behold vpon them sinowes, Gentiles from  
 and flesh was growen vp : and a skinne was stretched out in idolatrie to  
 9 them aboue, and they had noe spirite. † And he sayd to me: Christ, where-  
 Prophecie to the spirite, prophecie sonne of man, & thou shalt in also is in-  
 say to the spirite: Thus saith our Lord God : Come spirite from cluded the  
 the foure windes, and blow vpon these slaine, and let them be myserie of  
 10 reuiued. † And I prophecied as he had commanded me: & spirit resurrection.  
 entered into them, & they liued: & they stood vpon their feete,  
 11 an armie passing great. † And he sayd to me : Sonne of man: a One cause  
 Al these bones, are the house of Israel: They say : our *a* bones of distrust that  
 are *d* withered, *b* our hope is perished, and we *c* are cut of. the people of  
 12 † Therefore prophecie; and thou shalt say to them: Thus sayth Israel should  
 our Lord God: *d* Behold I wil open your graues, and wil bring not be resto-  
 you out of your sepulchers *o* my people: and wil bring you ried from cap-  
 13 into the land of Israel. † And you shal know that I am the tuitie, was  
 Lord, when I shal haue opened your sepulchres, and shal haue because they  
 14 brought you out of your graues *o* my people: † and shal haue were like to  
 geuen my spirite in you, and you shal liue, and I shal make you drie bones.  
 rest vpon your ground: & you shal know that I the Lord haue *b* Secondly  
 15 spoken, and done it, saith our Lord God : † And the word of they had al ge-  
 16 our Lord was made to me, saying : † And thou sonne of man, nerally lost  
 rake thee one peece of wood: and write vpon it: Of Iuda, their hope of  
 and of the children of Israel his felowes: and take an other restitution.  
 peece of wood, and write vpon it: Of Ioseph the wood of *c* Thirdly they  
 Ephraim, and of al the house of Israel, and of his felowes. seemed like to  
 17 † And *e* ioine them, one to the other for thee into one peece trees or plan-  
 18 of wood, and they shal be into an vnion in thy hand. † And tes cut of at  
 when the children of thy people shal say to thee speaking: the very root.  
 Doe st thou not declare vnto vs what thou meanest by these? *d* Yet God by  
 19 † Thou shalt speake to them: Thus saith our Lord God : Be his powre and  
 hold I wil take the peece of wood of Ioseph, which is in the goodnes re-  
 hand kingdoms of



Juda & Israel: signifying that Catholiques which labour for conuersion of heretikes (as now in England) must first agree amongst themselves. & then shal their endeoures be more effectual. For so al shal sooner be made one fold vnder one shepheard.

:: Fulfilled by Christ the good Pastor, who bringeth al nations into one folde vnder one pastor. Ioan. 10. v. 16.

hand of Ephraim, and the tribes of Israel, that are adioyned to him: and I wil geue them together with the peece of wood of Iuda, and wil make them into one peece of wood: and they shal be one in his hand. † And the peeces of wood wherupon thou shalt write, in thy hand, shal be before their eyes. † And thou shalt say to them: Thus saith our Lord God: Behold I wil take the children of Israel out of the middes of the nations, to which they are gone: and I wil gather them together on euerie side, and wil bring them to their ground. † And I wil make them into one nation in the land on the mountaines of Israel, & there shal be one king ruling ouer them al: and they shal no more be two nations, neither shal they be diuided any more into two kingdoms. † Neither shal they be polluted any more in their idols, & their abominations, and al their iniquities: and I wil saue them out of al the seates, in which they haue sinned, & I wil clense them: and they shal be my people, and I wil be their God. † And my seruant Dauid king ouer them, and there shal be :: one pastour of them al, they shal walke in my iudgements, and shal keepe my commandments, and shal doe them. † And they shal dwell vpon the land, which I gaue to my seruant Iacob, wherein your fathers dwelt, and they shal dwell vpon it, themselves, and their children, and their childrens children, euen for euer: and Dauid my seruant their prince for euer, † And I wil make a league of peace to them an euerlasting couenat shal be to them: and I wil found them, and wil multiplie them, and wil geue my sanctification in the middes of them for euer. † And my tabernacle shal be in them: and I wil be their God, and they shal be my people. † And the Gentils shal know that I am the Lord the sanctifier of Israel, when my sanctification shal be in the middes of them for euer.

## CHAP. XXXVIII.

*Gog and Magog most tyrannically persecuting the Church, 17. as other prophetes haue also foretold, 20. shal be mightily ouerthrowne.*

:: Gog, signifying hid or covered, was the common surname of the Scythian kinges. :: Gog, out of the hid, were

AND the word of our Lord was made to me, saying: 1  
† Sonne of man, set thy face against :: Gog, & the Land 2  
of :: Magog, the prince of the head of Mosoch, and Thubal: and prophetic of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil 3  
put

- put a bitte in thy iawes: and wil bring forth thee, and al thyne  
 4 armie, the horses and horsmen clothed with brigantines, & a  
 great multitude of them that take speare and bucklet and  
 5 sword. † The Persians, Ethiopians, and Lybians with them,  
 6 al with shildes and helmets. † Gomer, and al his troupes, the  
 houses of Thogorma the sides of the North, & al his strength,  
 7 and manie peoples with them. † Prepare and make readie  
 thy selfe, and al thy multitude, that is gathered to thee in hea-  
 8 pes: and be thou as a precept to them. † After manie dayes  
 thou shalt be visited: in the later end of yeaeres thou shalt come  
 to the land, that is returned from the sword, and is gathered  
 together out of manie peoples, to the mountaines of Israel,  
 that were desert continually: this same is brought forth out  
 9 of the peoples, and they shal dwell in it confidently. † And  
 going vp as a tempest thou shalt come, and as it were a clowde  
 that thou maist couer the land, thou & thy troupes, and manie  
 10 peoples with thee. † Thus sayth our Lord God: In that day  
 shal wordes ascend vpon thy hart, & thou shalt thinke a most  
 11 wicked thought. † And shalt say: I wil goe vp to the land  
 without wal: I wil come to them that rest, and dwell securely:  
 al these dwell without wal, there are no barres nor gates to  
 12 them: † That thou mayst take the spoiles, and inuade the  
 praye, that thou maist lay thy hand vpon them, that had bene  
 desert, and after ward restored, and vpon the people that is ga-  
 thered together out of the Gentils, which hath begune to  
 13 possesse, and to be inhabitant of the navel of the earth. † Saba,  
 and Dedan, and the merchants of Tharsis, and al the lions ther-  
 of shal say to thee: What comest thou to take spoiles? behold  
 thou hast gathered thy multitude to take the praye, that thou  
 maist take siluer, and gold, and maist take away stufte and sub-  
 14 stance, & spoile infinite boories. † Therefore prophecie thou  
 sonne of man, and thou shalt say to Gog: Thus saith our Lord  
 God: Why shalt thou not know in that day, when my people  
 15 of Israel shal dwell confidently? † And thou shalt come out  
 of thy place from the sides of the North, thou and manie  
 peoples with thee, al riders of horses, a great companie, and  
 16 a vehement armie. † And thou shalt ascend vpon my people  
 of Israel as a clowde, that thou couer the earth. :: In the later  
 dayes shalt thou be, and I wil bring thee vpon my land: that  
 the Gentils may know me, when I shal be sanctified in thee  
 17 before their eyes o Gog. † Thus sayth our Lord God: Thou

the people and  
 adherents of  
 Gog persecu-  
 ting the faith-  
 ful.

:: Alluding to  
 those that en-  
 deuoured to  
 spoyle and op-  
 presse the Je-  
 wes after their  
 relaxation  
 from captiui-  
 tie, he prophe-  
 cieth of Anti-  
 christ, and al  
 heretikes, that  
 seeke to per-  
 uert, or to  
 suppress Cath-  
 olique Chri-  
 stians, who are  
 deliuered from  
 the bondage  
 of the diuel,  
 by Baptisme  
 and other Sa-  
 craments of  
 Christ.  
 :: Antichrist  
 signified by  
 Gog shal per-  
 secute the



Church nere  
the end of the  
world,

then art he, of whom I spake in the dayes of old, in the hand of my seruants the prophets of Israel, which prophecied in the dayes of those times, that I would bring in thee vpon them. † And it shall be in that day, in the day of the coming 18 of Gog vpon the land of Israel, saith our Lord God, myne indignation shal ascend in my furie. † And in my zeale, and in 19 the fire of my wrath I haue spoken: That in that day shal be a great commotion vpon the land of Israel: † and at my pre- 20 sence shal the fishes of the sea be moued, and the foules of heauen, and the beastes of the fild, and euerie creeping thing, that moueth vpon the ground & al men that are vpon the face of the earth: and the mountaines shal be ouerthrowen, and the hedges shal fall, and euerie wal shal fall on the ground. † And I wil cal in against him: in al my mountaines the sword, 21 saith our Lord God: euerie mans sword shal be directed against his brother. † And I wil iudge him with pestilence, and bloud, 22 and vehement shoure, & mightie great stones: fire, and brimstone will raine vpon him, and vpon his armie, and vpon the manie peoples that are with him. † And I wil be magnified, 23 and I wil be sanctified: and I wil be known in the eyes of manie nations: and they shal know that I am the Lord.

∴ In euerie  
part of the vni  
uersal Church  
God wil at last  
destroy Anti-  
christes powre  
confounding  
him, and al his  
adherentes.

### ANNOTATIONS. CHAP. XXXVIII.

Gog and Ma-  
gog, the king  
and kingdom  
of Scithia.

2. *Against Gog, and the Land of Magog.* ] Gog and Magog, according to the most common opinion, were the king, and people of Scithia, in the North part of the vvoid, a barbarous, sauage, and cruel nation, the offspring of Magog sonne of Iapheth, wherto the prophet alluding describeth here, as S. Ierom in this place, S. Augustin. li. 20. c. 11. *de ciuit.* and other Fathers expound it, al persecuters of the Church; most especially Antichrist, and his complices. Of whom likewise, by the same mystical names, S. Iohn prophesieth. *Apoc.* 20. v. 7. that Satan shall be loosed out of his prison, and shal goe forth, and seduce the nations, that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, whose number is as the sand of the sea. For the Church being spred on al the earth (as S. Augustin noteth in the same place) her enemies also spred euerie where, shal most vehemently persecute her. But the holie Prophetes, namely Ezechiel here. v. 21. &c. and S. Iohn. 7. 11. fore shew, that Christ our Lord wil destroy them al.

Gen. 10.

*Psal.* 2.  
*Isa* 11.  
*Dan.* 12

Signifying al  
persecuters of  
the Church,  
especially An-  
tichrist.

Who thal be  
destroyed.

### CHAP. XXXIX.

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after a while wil destroy him, with al this troupes: 9. their weapons shal be burned, 11. their sepulchres infamous, the earth not fully cleansed of their carcases in seven manethes. 17. Gods people shal reioyce; 22. and al men shal know that their sinnes were the cause of their captiuitie.

- B**Vt thou sonne of man, prophetic against Gog, and thou shalt say: Thus saith our Lord God: Behold I vpon thee  
 2 Gog, the prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil reduce thee, and wil make thee ascend from the sides of the North: and wil bring thee vpon  
 3 the mountaines of Israel. † And I wil strike thy bow in thy left hand, and thine arrowes I wil cast downe out of thy right  
 4 hand. † Vpon :: the mountaines of Israel shalt thou fal, and al thy troupes, and thy peoples that are with thee: to the wilde  
 5 beastes, to the birdes, and to euerie soule, and to the beastes of the earth haue I geuen thee to be deuoured. † Thou shalt  
 6 fal vpon the face of the fiede: because I haue spoken, saith our Lord God. † And I wil send in fire vpon Magog, and on  
 7 them that dwel in the ilandes confidently: and they shal know that I am the Lord. † And my holie name wil I make  
 8 knowen in the middes of my people Israel, and I wil pollute my holie name no more: and the Gentils shal know that I am  
 9 the Lord the holie one of Israel. † Behold it cometh, and it is done, saith our Lord God: this is the day, wherof I haue  
 10 spoken. † And the inhabitants shal goe forth of the cities of Israel, and shal set on fire and burne weapons, buckler, and  
 speares, bow and arrowes, and handstaues, and polaxes: and  
 11 they shal burne them with fire seuen yeares. † And they shal not carie trees out of the countries, nor cut downe out of the  
 forests: because they shal burne the weapons with fire, and shal make praye of them, to whom they had bene a praye, and  
 12 they shal spoile their spoilers, saith our Lord God. † And it shal be in that day: I wil geue Gog a renowned place for a sepulcher in Israel: the valley of wayfaring men on the East of the sea, which shal make them that passe by, to be astonied: and they shal there :: burne Gog, and al his multitude, and it  
 13 shal be called the valley of the multitude of Gog. † And the house of Israel shal burie them, that they may cleanse the land  
 14 seuen monethes. † And al the people of the land shal burie him, and it shal be vnto them a renowned day, wherin I was glorified, saith our Lord God. † And they shal appoint men  
 15 continually going about the land, to burie and to seeke them, that were remayning vpon the face of the earth, that they may cleanse it: and after seuen monethes they shal begin to seeke.  
 † And they that trauel through the land shal goe about: and when they shal see the bone of a man, they shal set vp a signe beside

:: Antichrist  
 persecuting  
 the Church in  
 al partes of the  
 world, shal be  
 resisted by  
 some in euerie  
 place, and at  
 last vanquish-  
 ed.

:: Not with  
 material fire  
 but with zeale  
 and seruour  
 Catholiques  
 shal resist him  
 and finally o-  
 uercome him.



beside it, til the buriers burie it in the valley of the multitude  
of Gog. † And the name of the citie Amons, and they shal 16  
clease the land. † Thou therefore ô sonne of man, saith our 17  
Lord God: Say to euerie soule, and to al birdes, and to al the  
beastes of the filde: Come together, make hast, runne together  
on euerie side to my victime, which I immolate for you, the  
great victime vpon the mountaines of Israel: that you may  
eate the flesh, and drinke the bloud. † The flesh of the strong 18  
shal you eate, and the bloud of the princes of the earth shal  
you drinke: of rammes, of lambes, and of buckgoates, and  
bulles, and of fed wares, and of al fat things. † And you shal 19  
eate the fatte your fil, and shal drinke bloud til you be drunke  
of the victime, which I shal immolate for you. † And you shal 20  
be filled vpon my table of horse, and strong horsemen, and of  
al the men of warre, saith our Lord God. † and I wil put my 21  
glorie in the Gentils: and al nations shal see my iudgement,  
that I haue done, and my hand, that I haue put vpon them.  
† And the house of Israel shal know that I am the Lord their 22  
God from that day and so forward. † And the Gentils shal 23  
know that the house of Israel: was taken in their iniquitie,  
for that they forsooke me, and I hid my face from them: and  
deliuered them into the handes of the enemies, and they fel al  
by the sword. † According to their vncleannes, and wickednes 24  
haue I done to them, and haue hid my face from them. † Ther- 25  
fore thus saith our Lord God: Now wil I bring backe the cap-  
tiuitie of Iacob, & wil haue mercie on al the house of Israel:  
and I wil take on me zele for my holie name. † And they shal 26  
beare their confusion, and al the preuarication wherwith they  
preuaricated against me, when they shal dwel in their land  
confidently fearing no man: † and I shal haue brought them 27  
backe out of the peoples, and shal haue gathered them roge-  
ther out of the landes of their enemies, and shal be sanctified  
in them, in the eyes of manie nations. † And they shal know 28  
that I am the Lord their God, for that I transported them into  
the nations; and haue gathered them together vpon their  
owne land, and haue not left any of them there. † And I wil 29  
hide my face no more from them, because I haue powred  
out my spirite vpon al the house of Israel, saith our Lord God.

∴ Gods people  
were not  
made captiues  
by the povvre  
of their eni-  
mies, as if God  
could not de-  
fend them,  
but by his per-  
mission for  
punishment of  
their finnes.

*Annotations vpon Ezekiels last vision:  
Written in the nine last chapters.*

Of the

Of the true sense of this obscure vision there be foure opinions: two of the Jewish Rabbins, and other two of Christian Catholique Doctors. The more tions of this ancient Iewes vnderstand this vision vvholly & only of the temple and citie vision.

of Ierusalem, reedified by Zorobabel and Nehemias with others, after their captiuitie in Babylon, assisted by the Persian kinges. But this opinion can not consist with the holie text, *ch. 42. v. 16.* describing the viter vval of the temple and citie reedified after the rede conteyning six sacred cubits (*ch. 45. v. 5.*) which are aboute tenne foote, or two pases; & so, 500. reedes making a thousand pases, or a myle, the whole wal was foure myles in compasse. Like wite the citie is described (*ch. 48. v. 16*) to haue in length on the north quarter, foure thousand five hundred reedes, with the same length on the vvest quarter, and consequently on the east, and south, that is, nine thousand pases, or nine myles on euerie side: in all the circuite thirtie six myles. Of vvhich greatnes it is certaine the temple and citie neuer were. No not after the temple was augmented by Herod Ascalonites, vvhose Iosephus writeth *li. 15. c. 14. Antiq. Iudaeorum.* Neither were there anie such waters issuing from the material temple, nor such trees on the banks therof, bringing forth frutes euerie moneth, as are described, *ch. 47. v. 1. & 12.*

Al vvhich, with otherlike dissonances considered, the later Iewes confessing that this prophecie is not hitherto fulfilled, say that their Messias, whom they expect, shal builde such a terrestrial citie, and temple, with al the appertinances, as are shewed in this vision. Reiecting therefore these Iewish errors, and ridiculous imaginations. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Tyranus, and some other Christian Doctors, suppose that God in dede conditionally, according to his antecedent wil, promised al these thinges, euen as the letter soundeth, to the Iewes, if after their deliuerie from captiuitie, they should sincerely serue him, vvalke rightly in his wayes, and perfectly kepe his commandmentes. And that besides this supposed literal sense, al the same should more excellently be performed in the mystical temple and citie of God, our Sauour Christ, and his Church. But for so much (say these Doctors) as the Iewes performed not that which was required of their part, in perfect life and due seruice of God, this vision was not fulfilled, but only in some part, according to the vertues, and merites of the better sorte of that people, by the restauration of the citie, temple and other thinges, as in the bookes of Eldras:

& that lastly for their general reuolt from Christ persecuting him to death, their temple and citie were againe destroyed, the people slaine, dispersed, & reiected, except only the few reliques conuerted to Christ. In vvhom, with the multitude of Gentiles, the vvhole vision hath full effect. This opinion albeit grounded in probabilitie, yet semeth not so certaine, nor in dede so probable, as the iudgement of S. Ierom, & S. Theodoret in their commentaries, as also of S. Gregorie in his homiles vpon Ezechiel, and of manie others, both ancient and late writers. VVho not finding how to applie this vision in al partes to the state of the old testament, neither that promise of such a huge great temple, and citie with the rest were agreeable to Gods vvisdome, do only expound this vision to pertaine in some partes to the Iewes reduced from temporal captiuitie, as in figure of al mankind redeemed by Christ, and of his Church gathered of al nations, enriched and adorned with al spiritual graces, vertues, and powre. Neither yet expounding al of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transitorie life. Vve therefore out of their large discourses shal abridge a fevv, and brief marginal notes, for some light of vnderstanding the text, and entrance into the spiritual sense, principally intended by the Holie Ghost.

2. That Messias shal build a material temple and citie.

3. That this propheticall vision was conditional.

4. That it cannot al be expounded according to the historie but only mystically.



The fift part.  
Restauration  
of the temple,  
vvith thinges  
pertheyning  
thereto: more  
especially the  
glorie of the  
Church mili-  
tant & trium-  
phant.

:: Into the de-  
stroyed citie  
of Ierusalem.  
:: Mount Sion:  
:: called exce-  
ding hiegh  
mystically, in  
that it signifi-  
eth the Church  
of Christ: for  
historically  
Sion vvas not  
so exceeding  
hiegh.

:: In the He-  
brevv text in  
the Chaldee  
Paraphrasis, &  
in the 70. In-  
terpreters, it is  
thus, of six cu-  
bites, in a cubite  
and a palme, to  
signifie that  
these cubites  
vsed in measu-  
ring sacred  
thinges con-  
teyned six pal-  
mes, vvheras  
the ordinarie  
cubite contei-  
neth but five  
palmes. See ch.  
43. v. 13.

*In a vision the prophet seeth the reedification of Ierusalem. 5. With the  
measures of diuers partes therof; 47. and of the court, and entrie of the  
temple.*

**I**N the fise and twentieth yeare of our transmigration, in 1  
the beginning of the yeare, the tenth of the moneth, the  
fourteenth yeare, after the citie was strooken: in this self same  
day the hand of our Lord was made vpon me, and he brought  
me :: thither. † In the visions of God he brought me into 2  
the Land of Israel, and left me vpon :: a mountaine :: exceeding  
high: vpon which there was as it were the building of a citie  
bending toward the south. † And he brought me in thither: 3  
and behold a man, whose forme was as the forme of brasfe,  
and a linen corde in his hand, and a reede of measure in his  
hand: & he stood in the gate. † And the same man spake to me: 4  
Sonne of man, see vvith thine eyes, and heare vvith thine eares,  
and set thy hart on al thinges, which I wil shew thee: for thou  
art brought hither that they may be shewed to thee: declare  
al thinges that thou seest, to the house of Israel. † And behold 5  
a wal on the our side round about the house, and in the mans  
hand a reede of measure of six cubits :: & a palme: & he measu-  
red the breadth of the building vvith one reede, the height also  
vvith one reede. † And he came to the gate, that looked to the 6  
way of the east, & he ascended by the steppes therof: & he mea-  
sured the threshold of the gate vvith one reede the bredth, that  
is, one threshold vvith one reede in bredth: † and a chamber 7  
vvith one reede in length, and one reede in bredth: and betwen  
the chambers fise cubites: † and the threshold of the gate by 8  
entrie of the gate vvithin, vvith one reede. † And he measured 9  
the entrie of the gate of eight cubites, and the front therof of  
two cubites: and the entrie of the gate was vvithin. † More- 10  
ouer the chambers of the gate to the way of the East, three on  
this side, and three on that side: one measure of the three, and  
one measure of the fronts, on both partes. † And he mea- 11  
sured the bredth of the threshold of the gate of tenne cubits:  
and the length of the gate of thirtene cubits: † and the bor- 12  
der before the chambers of one cubite: and one cubite the  
end on both sides, and the chambers were of six cubites, on this  
side and that side. † And he measured the gate from the rooffe 13  
of the chamber, euen to the rooffe therof, the bredth of fise  
and

- 14 and twentie cubits : doore against doore. † And he made fronts  
by sixtie cubits : & to the front the court of the gate on euerie  
15 side round about. † And before the face of the gate, which  
raught euen to the face of the entrie of the inner gate, fiftie  
16 cubits. † And :: oblique windowes in the chambers, and in  
their fronts, which were within the gate on euerie side round  
about : and in like maner there were also in the entries win-  
dowes round about within, and before the fronts the picture  
17 of palme trees grauen. † And he brought me out to the vtter  
court, and behold celles, and the pauement paved with stone  
in the court round about : thirtie celles in the compas of the  
18 pauement. † And the pauement in the front of the gates ac-  
19 cording to the length of the gates was beneath. † And he  
measured the bredth from the face of the lower gate euen to  
the front of the inner court without, an hundred cubits to the  
20 East, and to the North. † The gate also that looked to the way  
of the North of the vtter court, he measured as wel in length  
21 as in bredth. † And the chambers therof three on this side,  
and three on that side : and the front therof, and the entrie  
therof according to the measure of the former gate, of fiftie  
cubits the length therof, and the bredth of siue and twentie  
22 cubits. † And the windowes therof, and the entrie, and the  
grauings according to the measure of the gate, that looked to  
the East, and the ascent therof was of seuen steppes, and an  
23 entrie before it. † And the gate of the inner court against the  
gate of the North, and the East gate : and he measured from  
24 gate euen to gate an hundred cubits. † And he brought me  
out to the way of the South, and behold the gate, that looked  
to the South : and he measured the front therof, and the entrie  
25 therof according to the former measures. † And the windowes  
therof, and the entries round about, as the other windowes :  
of fiftie cubits in length, and in bredth of siue and twentie  
26 cubits. † And on :: seuen steppes was the ascent to it : and an  
entrie before the doores therof : and there were grauen palme  
trees, one on this side, and an other on that side in the front  
27 therof. † And the gate of the inner court in the way of the  
South : and he measured from gate euen to gate in the way of  
28 the South, an hundred cubits. † And he brought me into the  
inner court to the South gate : and he measured the gate accor-  
29 ding to the former measures. † The chamber therof, and the  
front therof, and the entrie therof with the same measures :

4: Target with-  
in then with-  
out, to spread  
the light with-  
in the place, &  
to auoide the  
danger of hurt  
from abroad :  
as the windo-  
wes of Salo-  
mons temple.  
3. Reg. 6. as also  
in castles, and  
towers is com-  
monly vfed.

In explicating  
this vision by  
reason of the  
obscuritie, is  
great varietie  
amongst the  
expofitors, but  
all agree that  
God here re-  
uealed to the  
prophet, that  
he vv. I reward  
the good, to-  
vvitte, in the  
old Testament  
temporally, &  
in the new spi-  
ritually, first  
vvith grace in  
this life, and  
with eternal  
glorie in life  
euerrlasting.

:: To the gates  
of the vtter  
vval vvas a-  
scent of seuen  
steppes, but of  
the inner vval  
(vv. 31.) of eight  
steppes, so sig-  
nifie that more



perfection is  
required in  
the new Testa-  
ment then was  
in the old, for  
which more  
grace is geuen  
and better re-  
ward. S. Greg.

and the windowes therof, and entrie therof round about fiftie  
cubits of length, & of bredth five and twentie cubits. † And 30  
the entrie round about in length of five and twentie cubits,  
and in bredth of five cubits. † And the entrie therof to the 31  
vtter court, and the palmetrees therof in the front: and there  
were eight steppes, on which the ascent was through it. † And 32  
he brought me in into the inner court by the way of the east:  
and he measured the gate according to the former measures.  
† The chamber therof, and the front therof, and the entrie 33  
therof as before: and the windowes therof, and the entries  
therof round about, in length of fiftie cubits, and in bredth of  
five and twentie cubits. † And the entrie therof, that is, of the 34  
vtter court: and the grauen palmetrees in the front therof on  
this side and on that side: & on eight steppes the ascent therof.  
† And he brought me into the gate, that looked to the North: 35  
and he measured according to the former measures. † The 36  
chamber therof, and the front therof, and the entrie therof,  
and the windowes therof round about, in length of fiftie cu-  
bits, and bredth of five and twentie cubits. † And the entrie 37  
therof looked to the vtter court: and the grauing of palme-  
trees in the front therof on this side and on that side: and vpon  
eight steppes the ascent therof. † And at euerie chamber a 38  
doore in the forefronts of the gates: there they washed the  
holocaust. † And in the entrie of the gate, two tables on this 39  
side, and two tables on that side: that there might be immola-  
ted vpon them holocaust, and for sinne, and for offence. † And 40  
on the vtter side, which goeth vp to the doore of the gate, that  
goeth on toward the North, two tables: and at the other side  
before the entrie of the gate, two tables. † Foure tables on 41  
this side, and foure tables on that side: at the sides of the gate  
were eight tables, wherupon they did immolate. † And the 42  
foure tables for holocaust, were made of square stones: in  
length of one cubite and an halfe, and in bredth of one cubite  
and an halfe, and in height of one cubite: vpon which they  
shal put the vessels, wherin is immolated the holocaust, and the  
victime. † And the brimmes of them of one palme, bowed 43  
backe within round about: and vpon the tables, the flesh of  
the oblation. † And without the inner gate the celles of the 44  
singing men in the inner court, which was on the side of the  
gate that looketh to the North: and the faces of them against  
the way of the South, one at the side of the East gate, which  
looked

- 45 looked to the way of the North. † And he said to me: This is the chamber, which looketh to the way of the South, it shall be for the priests, that watche in the wardes of the temple.
- 46 † Moreouer the chamber that looketh to the way of the North shall be for the priests, that watche vpon the ministerie of the altar. These are the children of Sadoc, which of the children
- 47 of Leui approach to our Lord, to minister vnto him. † And he measured the court in length of an hundred cubits, and in bredth of an hundred cubits square: and the altar before the
- 48 face of the temple. † And he brought me into the entrie of the temple: and he measured siue cubits on this side, and siue cubits on that side: and the bredth of the gate of three cubits
- 49 on this side, and of three cubits on that side. † And the length of the entrie of twentie cubits: and the bredth of eleuen cubits, and by eight steppes was the ascent to it. And there were
- ∴ pillars in the fronts: one on this side, & an other on that side.
- ∴ For that the pillars are not measured, it seemeth they were of the same height and bignes, as the former were built by Salomon 3. Reg. 7. 7. 15.

## CHAP. XLI.

*A description of the temple to be reedified, and al the partes therof.*

- 1 **A**N D he brought me into ∴ the temple, and he measured the frontes six cubits of bredth on this side, and six cubits of breth on that side, the bredth of the tabernacle.
- 2 † And the bredth of the gate, was of ten cubits: and the sides of the gate of siue cubits on this side, and of siue cubits on that side: and he measured the length therof of fourtie cubits,
- 3 and the bredth of twentie cubits. † And being enrered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the bredth of the gate of seuen cubits.
- 4 † And he measured the length therof of twentie cubits, and the bredth of twentie cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. † And he
- 5 measured the wal of the house of six cubits: and the bredth of a side, of foure cubits on euerie side round about the
- 6 house. † And the sides, side to side, were twise thirtie three: and they were eminent, which might enter in through the wal of the house, in the sides round about, to hold in, and
- 7 not to touch the wal of the temple. † And there was a broad alley made round, ascending vp by winding staires, and it led into the vpper chamber of the temple round about: therefore was the temple broder in the higher partes: and so from the lower partes they mounted to the higher vnto the middes.
- ∴ This description of the temple & order of priesthood, with the partition and fertilitye of the land is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons, and therefore this prophecie (as likewise the prophecies of Aggeus & Zacharias) can not be vnderstood of the



temple in Ie-  
rusalem but of  
the Church  
of Christ. S.  
Jerom. in ch.  
40 Exec. S. Aug.  
is 18. c. 45. c. 111.

† And I saw in the house the height round about, the sides 8  
founded by the measure of a reede the space of six cubits:  
† and the bredth through the wal of the side without of 9  
sue cubits: and there was an inner house in the sides of the  
house. † And betwen the celles the bredth of twentie cubits 10  
round about the house on euerie side, † and the doore of the 11  
side for prayer: one doore to the way of the North, and one  
doore to the way of the South: and the bredth of the place  
for prayer, of sue cubits round about. † And the building, 12  
that was seperated, and turned to the way that looketh toward  
the sea, of the bredth of seuentie cubits: and the wal of the  
building, of sue cubits in bredth round about: and the length  
therof of ninetie cubits. † And he measured the length of the 13  
house, of an hundred cubits: and the building that was seperated,  
and the walles therof, of the length of an hundred cubits.  
† And the bredth before the face of the house, and of that 14  
which was seperated against the East, of an hundred cubits.  
† And he measured the length of the building against the face 15  
of that, which was seperated at the backe: the etheckes on  
both sides of an hundred cubits: and the inner temple, and the  
entries of the court. † The thresholdes, & oblique windowes, 16  
and the etheckes round about by three partes, against the  
threshold of euerie one, and paued with wood round about  
the circuite: and earth euen to the windowes, and the win-  
dowes shut ouer the doores. † And euen to the inner house, 17  
and without by euerie wal round about within and without,  
by measure. † And: Cherubs and palmetrees wrought, and a 18  
palmetree betwen Cherub and Cherub, & a Cherub had: two  
faces. † The face of a man by the palmetree on this side, and 19  
the face of a lion by the palmetree on the other side: expressed  
through al the house round about. † From the ground euen 20  
to the vpper partes of the gate, were Cherubs, and palmetrees  
grauen in the wal of the temple. † The threshold foure 21  
square, and the face of the sanctuarie, sight to sight. † The 22  
height of the woden altar, of three cubits: and the length  
therof, of two cubits: and the corners therof, and the length  
therof, and the walles therof of wood. And he spake to me:  
This is the table before our Lord. † And there were two 23  
doores in the temple, and in the sanctuarie. † And in the two 24  
doores on both sides were two litle doores, which were folded  
within each other: for there were two wickers on both sides  
of the

:: In the vval  
of the temple  
were inter-  
changeably  
painted a Che-  
rub signifying  
knowlege, &  
a palmetree  
signifying vi-  
ctorie, repre-  
senting to  
men that they  
must be instru-  
cted in diuine  
knowledge, &  
so fight for vi-  
ctorie.  
:: Signifying  
our Saviour,  
who in his  
humane suffe-  
red miseries  
but as a lion  
ouercame al  
enemies.

- 25 of the doores. † And there were Cherubs also grauen in the same doores of the temple, and the grauing of palmetrees, as they were expressed in the walles: for which cause also there was thicker timber in the front of the entrie without. † Vpon  
26 which were the oblique windowes, & the similitude of palmetrees on this side and on that side in braces of the entrie: according to the sides of the house, and the bredth of the walles.

## CHAP. XLII.

*Description of the courtes, chambers, & other places pertening to the temple.*

- 1 **A**ND he brought me out into the vtter court by the way that leadeth to the North, and he brought me into the celle, that was against the seperated building, and against the  
2 house bending to the North. † In the face of the length, an hundred cubits of the North doore: and the bredth fiftie cubits, † against the twentie cubits of the inner court, & against  
3 the pauement paved with stone of the vtter court, where was a porche ioyned to a triple porche. † And before the celles a walke of ten cubits in bredth, looking to the inner partes of  
4 the way of one cubite. And their doores toward the North: † Where were chambers in the vpper partes more low: because  
5 they bare vp the porches, which appeared aboue out of them from the neather partes, and from the middes of the building.  
6 † For they were triple loftes, and had not pillers, as the pillers of the courtes: therfore did they appeare aboue out of the neather places; and out of the middle places, from the ground  
7 fiftie cubits. † And an vtter closure according to the celles, which were in the way of the vtter court before the celles:  
8 the length therof of fiftie cubits. † Because the length of the celles of the vtter court was of fiftie cubits: and the length before the face of the temple, of an hundred cubits. † And there  
9 was vnder these celles an entrance from the East, going into them out of the vtter court. † In the bredth of the closure of  
10 the court, that was against the way of the East, toward the face of the seperated building, and there were celles before the  
11 building. † And the way before the face of them according to the similitude of the celles, which were in the way of the North: according to the length of them, so also was their  
12 bredth: and al the entrance of them, and similitudes, and their doores. † According to the doores of the celles that were in the way looking to the South: a doore in the head of the way,

∴ S. Ierom finding the Hebreu text and the 70. interpreters, and others to differ not only in vvordes but also in the sense, explicating as seemed to him most probable auoucheth vvitthal that saying of Socrates: *scio quodnescio*. I know, that I do not know anie thing perfectly. For it is a part of knowledge (saith he) to know that thou art ignorant.



which way was before the entrie seperated by the way of the East going in. † And he said to me: The celles of the North, 13 and the celles of the South, which are before the seperated building: these are the holie celles, wherein the priests do eate, which approuch to our Lord into Sancta Sanctorum, there shal they lay the holies of holies, and the oblation for sinne, and for offence: for it is a holie place. † And when the priests 14 shal be entered, they shal not goe forth out of the holie places into the vtter court: and there they shal lay their vestiments, wherein they minister, because they are holie: and they shal be clothed with other vestments, & so they shal goe forth to the people. † And when he had accomplished the measures of the 15 inner house, he brought me out by the way of the gate, that looked to the way of the East: & he measured it on euerie side round about. † And he measured against the East winde with 16 the reede of measure, siue hundred reedes in reede of measure round about. † And he measured against the North winde siue 17 hundred reedes in reede of measure round about. † And to the 18 South wind he measured siue hundred reedes, in reede of measure round about. † And to the West wind he measured siue 19 hundred reedes, in reede of measure. † By the foure windes he 20 measured the wal therof on euery side round about, the length and bredth of siue hundred reedes, diuiding between the sanctuary and the place of the common people.

## CHAP. XLIII.

*The glorie of God returneth to the new temple, 7. The prophet heareth, that the Israelites wil no more pollute Gods name with idolatrie: 10. is commanded to shew them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seven dayes.*

**A**N D he brought me to the gate that looked to the way 1 of the East. † And behold the glorie of the God of Israel 2 went by the East gate: and he had a voice as the voice of manie waters, & the earth shined at his maiestie. † And I saw a vision 3 according to the forme which I had seene, when he came to destroy the citie: and the shape according to the sight, which 4 I had seene, by the riuer Chobar: and I fel vpon my face. † And 5 the maiestie of our Lord went into the temple by the way of the gate that looked to the East. † And the spirit lifted me vp, 6 and brought me into the inner court: and behold the house was filled with the glorie of our Lord. † And I heard one speaking

∴ All the world is lighned by the preaching of Christs Apostles, and their successors: and the triumphant Church shal perfectly shine when that which is soverne in corruption shal rise in incorruption  
C. 1. Cor. 15.

ch. 9.

ch. 1.

- 7 speaking to me out of the house, & a man stood by me, † said to me: Sonne of man, the place of my throne, and the place of the steppes of my feete, where I dwel in the middes of the children of Israel :: for euer: and the house of Israel shal no more pollute my holie name, they, and their kinges in their fornications, and in the ruines of their kinges, and in the excelses. † Who haue built their threshold by my threshold, and their posts by my posts: and there was a wal between me and them: and they polluted my holie name in the abominations, which they did: for the which thing I consumed them in my wtath. † Now therfore let them repel their fornication, and ruines of their kinges far from me: and I wil dwel in the middes of them alwayes. † But thou sonne of man, shew to the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: † and be ashamed of al thinges that they haue done. The figure of the house, and of the frame therof, the goings out, & the comings in, and al the description therof, and al the precepts therof, and al the order therof, and al the lawes therof shew to them, and thou shalt write in their eyes: that they may keepe al the descriptions therof, and the preceptes therof, and let them doe them. † This is the law of the house in the toppe of the mount: Al the border therof round about is holie of holies: this then is the law of the house. † And these are the measures of the altar by the most true cubite, :: which had a cubite and a palme: in the bosome therof was a cubit, & a cubite in bredth: and the limite therof euen to the brimme therof, and round about, one palme. this also was the trench of the altar. † And from the bosome of the ground to the lowest brimme two cubits, and the bredth of one cubite: & from the lesser brimme vnto the greater brimme foure cubits, and the bredth of one cubite. † And :: Ariel it self of foure cubits: and from Ariel vpward foure hornes. † And Ariel of twelue cubits in length by twelue cubits of bredth, four square with equal sides. † And the brimme of fourtene cubits of length by fourtene cubits of bredth in the foure corners therof: and the crowne round about it of halfe a cubite, and the bosome therof of one cubite round about: and the steppes therof turned to the East. † And he said to me: Sonne of man, thus saith our Lord God: These are the rites of the altar, in what day soeuer it shal be made: that holocaust may be offered vpon it, and bloud powred out.

*S. Ierom. S. Thomas also exponadeth this place of the B. virgin conceiuing the Sonne of God p. 3. q. 27. a 3. :: God hath left the house of the leues desolate. Mat. 23. v. 38 but remaineth with the Church of Christ al dayes to the end of the world. Mat 28 v. 20. :: And the perfect impolluted Church, without spot or wrinkle (Eph. 5. v. 27.) is only the triumphant Church. :: The sacred cubite or cubite used in sacred things was longer then the common cubite by one palme. :: The altar is called Ariel the lion of God because fire sometimes descending from God vpon the altar consumed the sacrifice, as a lion consumeth his praye S. Ierom.*



† And thou shalt geue to the Priestes, and Leuites, that are of 19  
 the seede of Sadoc, that approach to me, faith our Lord God,  
 that they offer to me a calfe of the heard for sinne. † And ta- 20  
 king of his bloud, thou shalt put it vpon the foure hornes  
 therof, and vpon the foure corners of the brimme, and vpon  
 the crowne round about: and thou shalt clense, and expiate it.  
 † And thou shalt take the calfe, that is offered for sinne: and 21  
 thou shalt burne him in a seperate place of the house without  
 the sanctuarie. † And in the second day thou shalt offer a bucke 22  
 of goates vnspotted for sinne: and they shal expiate the altar, as  
 they did expiate in the calfe. † And when thou shalt haue ac- 23  
 complished expiating it, thou shalt offer a calfe of the heard  
 vnspotted, and a ramme of the flocke vnspotted. † And thou 24  
 shalt offer them in the sight of our Lord: and the priests shal  
 cast salt vpon them, and shal offer them an holocaust to our  
 Lord. † Seuen dayes shalt thou make a bucke goate for sinne 25  
 dayly: and a calfe of the heard, and a ramme of the cattel vn-  
 spotted shal they offer. † Seuen dayes shal they expiate the altar, 26  
 and shal clense it: and they shal fil his hand. † And the dayes 27  
 being expired, in the eight day & so forth, the priests shal make  
 your holocausts vpon the altar, and those which they offer for  
 peace: and I wil be pacified toward you, faith our Lord God.

## CHAP. XLIIII.

*The East gate of the Sanctuarie shal be alwayes shut. 5. The incircumcised shal  
 not enter into the sanctuarie: 10. nor the Leuites, that haue serued idols:  
 but shal do other seruice belonging to sacrifices: 15. and the children of  
 Sadoc shal do the priestlie functions: 17. obseruing the prescribed rites  
 therof.*

**A**ND he turned me to the way of the viter sanctuarie, 1  
 which looked toward the East: and it was shut. † And 2  
 our Lord said to me: This gate shal be shut: it shal not be  
 opened, and man shal not passe through it: Because our Lord  
 the God of Israel is entered in through it, and it shal be shut  
 † for the prince. The prince himself shal sit in it, to eate bread 3  
 before our Lord: by the way of the gate of the entrie shal he  
 enter in, & by the way therof he shal go out. † And he brought 4  
 me by the way of the North gate in the sight of the house:  
 and I saw, and beheld the glorie of our Lord filled the house  
 of our Lord: and I beset on my face. † And our Lord said to me: 5  
 Sonne of man set thy hart, and see with thine eyes, & heare  
 with

4 S. Ieromex-  
 poundeth this  
 of the hardnes  
 of scripture,  
 which no man  
 understandeth  
 fully but the  
 sonne of God.  
 Mat. 11. v. 27.  
 Likevise of  
 our B. Ladie  
 a perpetual

- with thine eares al thinges, that I speake to thee concerning al the ceremonies of the house of our Lord and concerning al the lawes therof: and thou shalt set thy hart in the wayes of the temple, by al the goings out of the sanctuarie. † And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let al your wicked deedes suffice you & house of Israel: † because you bring in strange children vncircumcised in hart, and vncircumcised in flesh, to be in my sanctuarie, and to pollute my house, & you offer my breades, the fatte, and the bloud: and you dissolue my conenant in al your wicked abominations. † And you haue not kept the precepts of my sanctuarie: and you haue set keepers of my obseruances in my sanctuarie to your owne selues. † Thus saith our Lord God: Euerie stranger vncircumcised in hart, & vncircumcised in flesh, shal not enter into my sanctuarie, euerie strange child that is in the middes of the children of Israel. † Yea and the Leuites that haue reuolted farre from me in the errour of the children of Israel, & haue erred from me after their idols, and haue borne their iniquitie: † they shal be officers in my sanctuarie, and porters of the gates of the house, and ministers of the house: they shal kil the holocausts, and the victimes of the people: and they shal stand in their sight, to serue them. † For that they haue serued them in the sight of their idols, and were made to the house of Israel a scandal of iniquitie: therefore haue I lifted vp mine hand vpon them, saith our Lord God, and they shal beare their iniquitie: † and they shal not approach to me, to doe the function of priesthood vnto me, neither shal they approche to al my sanctuarie by Sancta, Sanctorum: but they shal beare their confusion, and their wicked abominations which they haue done. † And I wil make them porters of the house, in al the ministerie therof, and in al thinges that shal be done therein. † But the priests, & Leuits, the sonnes of Sadoc, which kept the ceremonies of my sanctuarie, when the children of Israel erred from me, they shal approach to me, to minister vnto me: & they shal stand in my sight, to offer me the fatte, and the bloud, saith our Lord God. † They shal enter into my sanctuarie, and they shal approach to my table, to minister vnto me, and to keepe my ceremonies. † And when they shal enter into the gates of the inner court, they shal be clothed with linnen garments: neither shal anie wollen thing come vpon them, when they minister in the gates of the inner

virgin, also after the birth of Christ. The same doth.

S. Augustin, ser. 6. & 18. de temp. S. Amb. ep. 81. S. Chryss. ho. de Io Bapt.

b This astonishment, and reuerence of the prophet.

c and the great attention

which he is admonished to haue, import the great mysteries of Christ and his Church, and not only the temple & rites of the old law which were but figures of the new.



court & within. † There shal be linnen mitres on their heades, 18  
 and there shal be linnen breeches on their loynes, and they shal  
 not be girded in swette. † And when they shal goe out to the 19  
 vtter court vnto the people, they shal put of from them their  
 vestiments, wherein they had ministered, and shal lay them vp  
 in the vesterie of the sanctuarie, & they shal cloth themselues  
 with other garments: & they :: shal not sanctifie the people in  
 their vestures. † And they shal not shaue their head, nor nou- 20  
 rish their heare: but powling they shal powle their heades.  
 † And no priest shal drinke wine when he is to enter into the 21  
 inner court. † And widow, and her that is diuorced they shal 22  
 not take for wiues, but virgins of the seede of the house of  
 Israel: but a widow also, which hath bene the widow of a  
 priest, they shal take. † And they shal teach my people what 23  
 is betwen a holie thing and polluted, and betwen cleane and  
 vncleane they shal shew to them. † And when there shal be a 24  
 controuersie, they shal stand in my iudgements, & shal iudge:  
 my lawes, & my preceptes in al my solemnities shal they keepe,  
 and my sabbathes they shal sanctifie. † And to a dead man they 25  
 shal not enter in, lest they be polluted, but to father and mo-  
 ther, & sonne and daughter, and brother and sister, which hath  
 not had an other husband: in which they shal be contamina-  
 ted. † And after that he is clenfed, seuen daies shal be numbred 26  
 to him. † And in the day of his entering into the sanctuarie to 27  
 the inner court to minister vnto me in the sanctuarie, he shal  
 offer for his sinne, sayth our Lord God. † And there shal not 28  
 be inheritance to them, I am their inheritance: and possession  
 you shal not geue them in Israel, for I am their possession.  
 † The victime both for sinne and for offence they shal eate: 29  
 and euerie vowed thing in Israel shal be theirs. † And the first 30  
 fruits of al the first borne, & al the libaments of al thinges that  
 are offered, shal be the priests: & the first fruits of your meates  
 you shal geue to the priest, that he may lay vp a blessing for thy  
 house. † Al carren, and thing taken by a beast of birdes, and 31  
 of cattel the priests shal not eate.

Leuit.  
 10. 7. 9.

Dent. 18.

#### CHAP. XLV.

*In distribution of the land (after the captiuitie) severall portions are assigned for the Priestes, the Leuites, the Citie, and the Prince: the rest was for the people. 9. Rulers are admonished to obserue iust measures: 15. and to offer due sacrifices.*

AND

:: Holy things  
 are ordinarily  
 to be done in  
 holie places;  
 and therefore  
 sacred vestures  
 (by touching  
 vther of men  
 were sancti-  
 fied Exo. 29.  
 7 37.) must not  
 be vsed out of  
 the temple.

\* sancti-  
ficatum.

- A**Nd when you shal begin to diuide the land by lot, sepe-  
rate ye first fruits to our Lord, :: a peece \* sanctified of  
the land, in length twentie five thousand, and in bredth tenne  
thousand: it shal be sanctified in al the border therof round a-  
bout. † And it shal be sanctified on euerie side by five hun-  
dred and five hundred, foure square round about: and of fiftie  
cubits for the suburbs therof round about. † And from this  
measure thou shalt measure the length, of five and twentie  
thousand, and the bredth of tenne thousand, & in it shal be the  
temple, and sanctum sanctorum. † The sanctified peece of the  
land shal be for the priests the ministers of the sanctuarie,  
which approach to the ministerie of our Lord: and it shal be a  
place to them for houses, and for the sanctuarie of holines.  
† And five and twentie thousand of length, & tenne thousand  
of bredth shal be for the Leuits, which minister in the house:  
they shal possesse twentie celles. † And the possession of the  
citie you shal geue five thousand of bredth, and of length five  
and twentie thousand, according to the seperation of the san-  
ctuarie, to al the house of Israel. † To :: the prince also on this  
side and on that side, according to the separation of the san-  
ctuarie, and according to the possession of the citie, against the  
face of the seperation of the sanctuarie, and against the face of  
the possession of the citie: from the side of the Sea euen to the  
Sea, and from the side of the East euen to the East. And the  
length according to euerie part from the West border to the  
East border. † Of the land shal he haue possession in Israel:  
and the princes shal no more spoile my people: but the land  
they shal geue to the house of Israel according to their tribes.  
† Thus saith our Lord God: Let it suffice you o princes of Is-  
rael: intermitte ye iniquitie and robberies, and doe iudgement  
and iustice, seperate your confines from my people, saith our  
Lord God. † Iust balance, and a iust ephi, and a iust bat shal be  
to you. † The :: ephi, and the bat shal be equal, and of one  
measure: that the bat may take the tenth part of a core, & the  
ephi the tenth part of a core: according to the measure of a  
core shal be the equal balassing of them. † And a sicle hath  
twentie obolos. Moreouer twentie sicles, & five and twentie  
sicles, and fiftene sicles make Minam. † And these are the first  
fruits, which you shal take: the sixth part of an ephi of a core  
of wheate, and the sixth part of an ephi of a core of barlev.  
† The measure of oyle also, a bat of oyle is the tenth part of a

:: The land  
that was assign-  
ed to holie  
yses, yvas cal-  
led sanctified,  
and could not  
be alienated  
to priuate men  
nor other pur-  
poses.

:: The princes  
portion of  
land vvas  
round about  
the clergies  
portion, that  
he might de-  
fend them, and  
the peoples  
part round a-  
bout the prin-  
ces, that they  
might defend  
him.

:: These mea-  
sures vvere of  
equal capaci-  
tie, but the e-  
phi serued for  
drie thinges;  
& the bat for  
liquid, as ap-  
peareth. v. 13.

○ 14.



core: and ten battes make a core: because ten battes fil a core.

† And one ramme of a flocke of two hundred, of those things 15  
that Israel nourisheth for sacrifice, and for holocaust, and for  
pacifiques, to expiate for them, saith our Lord God. † Al :: the 16  
people of the land shal be bound to these first fruits for the  
prince in Israel. † And :: vpon the prince shal the holocaust be, 17  
and the sacrifice, and the libaments in the solemnities, and  
in the Calends, and in the Sabbathes, & in al the solemnities of  
the house of Israel: he shal make the sacrifice for sinne, & the  
holocaust, and the pacifiques to expiate for the house of Is-  
rael. † Thus saith our Lord God. In the first moneth, the first of 18  
the moneth, thou shalt take a calfe of the heard vnspotted, and  
thou shalt expiate the sanctuarie. † And the priest shal take of 19  
the bloud that shal be for sinne: and he shal put it on the posts  
of the house, and on the foure corners of the brimme of the  
altar, and on the posts of the gate of the inner court. † And so 20  
shalt thou do in the seuenth of the moneth for euerie one, that  
hath bene ignorant, and was deceiued by errour, and you shal  
expiate for the house. † In the first moneth, the fourteenth day 21  
of the moneth shal be with you the solemnitie of pasch: seuen  
dayes shal Azymes be eaten. † And the prince in that day shal 22  
make for himself, and for al the people of the land, a calfe for  
sinne. † And in the solemnitie of the seuen dayes he shal make 23  
holocaust to our Lord seuen calues, & seuen rammes vnspot-  
ted dayly seuen dayes: and for sinne a bucke of goates dayly.  
† And he shal make the sacrifice an ephi to a calfe, and an 24  
ephi to a ramme: and of oyle an hin to euerie ephi. † In the se- 25  
uenth moneth the fifteenth day of the moneth, in the solemn-  
itie he shal make as are before said for seuen dayes: as wel for  
sinne, as for holocaust, and in sacrifice, and in oyle.

#### CHAP. XLVI.

*A prescription at which gate, and what sacrifices shal be offered for the  
prince, euerie sabbath, and first day of the moneth. 16. The prince may  
geue perpetual inheritance to his sonnes, but to his seruantes only til the  
yeare of Iubiley. 19. with description of the places, where sacrifices shal  
be prepared.*

**T**H v s saith our Lord God: The gate of the inner court, 1  
which looketh to the East, shal be shut the six dayes, in  
which worke is done: but in the Sabbath day it shal be opened  
yea and in the day of the Calends it shal be opened. † And 2  
:: the

- the prince shal enter in by the way of the entrie of the gate from without, and he shal stand in the threshold of the gate: and the priests shal make his holocaust, and his pacifiques: and he shal adore vpon the threshold of the gate, and shal goe out:
- 3 but the gate shal not be shut til euening. † And the people of the land shal adore at the doore of that gate in the Sabbaths,
- 4 and in the Calends before our Lord. † And this holocaust shal the prince offer to our Lord: in the Sabbath day six lambes vn-
- 5 spotted, and a ramme vnspotted. † And sacrifice an ephi for a ramme: but in the lambes the sacrifice that his hand shal geue:
- 6 and of oyle an hin for euerie ephi. † And in the day of the Calends a calfe of the heard vnspotted: and the six lambes, and
- 7 the rammes shal be vnspotted. † And an ephi for a calfe, an ephi also for a ramme shal he make sacrifice: but the lambes, as
- 8 his hand shal finde: and of oyle an hin, for euerie ephi. † And when the prince is to goe in, let him goe in by the way of the
- 9 entrie of the gate, and by the same way let him goe out. † And when the people of the land shal enter in the sight of our Lord in the solemnities: he that goeth in by the North gate to adore, let him goe out by the way of the South gate: moreouer he that goeth in by the way of the South gate, let him goe out by the way of the North gate: he shal not returne by the way of the gate, wherby he entered, but at that ouer against it he shal
- 10 goe out. † And the prince in the middes of them with the
- 11 goers in shal goe in, and with the goers out shal goe out. † And in the fayres, and in the solemnities there shal be sacrifice an ephi for a calfe, and an ephi for a ramme: but of the lambes, there shal be sacrifice as his hand shal finde: and of oyle an hin
- 12 for euerie ephi. † But when the prince shal make a voluntarie holocaust, or voluntarie pacifiques to our Lord: to him the gate shal be opened, that looketh to the East, and he shal make his holocaust, & his pacifiques, as it is wont to be done in the Sabbath day: and he shal goe out, & the gate shal be shut after
- 13 that he is gone forth. † And a lambe of the same yeare vnspotted, shal he make for holocaust dayly to our Lord: alwayes in the morning shal he make it. † And he shal make sacrifice vpon it morning by morning the sixt part of an ephi: and of oyle the third part of an hin, that it may be mingled with the floure: a sacrifice to our Lord by ordinance, continual and euerlasting.
- 15 † He shal make the lambe, & the sacrifice, and the oyle morning by morning: an euerlasting holocaust. † Thus saith our
- 16

After the captiuitie albeit king Dauids progenie continued in Salathiel, Zorobabel and others, yet they had not the state of kinges or temporal princes; and therefore not only Christian Doctors, but also Rabbi Dauid & other Hebrewes vnderstand this prophetic of Christ the true Messias, and of the sacrifices & rites of his Church: the letter neuertheles alluding to the forme of the old law.



∴ Al vvorkes done by the true children of God, that is to say, done in the state of grace, do merite eternal reward.  
 ∴ But other moral good vvorkes done in state of mortal sinne are only rewarded temporally in this vvorld, and not in life everlasting.

Lord God: If the prince shal geue a gift to anie ∴ of his sonnes: his inheritance shal be to his sonnes, they shal possesse it by inheritance. † But if he geue a legacie of his inheritance to one 17  
 ∴ of his seruants, it shal be his vntil the yeare of remission, and it shal returne to the prince: and his inheritance shal be to his sonnes. † And the prince shal not take of the peoples inheri- 18  
 tance by violence, and of their possession: & of his owne possession he shal geue the inheritance to his sonnes: that my people be not disperfed euerie one from his possession. † And he 19  
 brought me in by the entrie, that was on the side of the gate, into the celles of the sanctuarie to the priests, which looked to the North. And there was a place bending to the West. † And 20  
 he said to me: This is the place where the priests shal seeth that for sinne, and that for offence: where they shal dresse the sacrifice, that they bring it not out into the vtter court, and the people be sanctified. † And he brought me into the vtter court, 21  
 and he led me about by the foure corners of the court: and behold there was a litle court in the corner of the court, to euerie corner of the court a litle court. † In the foure corners 22  
 of the court were litle courts disposed, of fourtie cubits in length, and thirtie in bredth: the foure were of one measure. † And a wal round about compassing the foure litle courts: 23  
 and there were kichins builded vnder the porches round about. † And he said to me: This is the house of kichins wherein 24  
 the ministers of the house of our Lord shal seeth the vittimes of the people.

## CHAP. XLVII.

*The prophet seeth waters issuing from under the Temple: 4. increasing to an vpassible torrent: 9. wherto come al sortes of fishes: 12. with trees on the bankes bringing forth fruite euerie moneth. 13. And the land is geuen in portions to the twelue tribes.*

∴ There is no historie, nor probabilitie that vvaters issued out of the temple, which vvas reedified by Zorobabel.  
 ∴ Neither did al sortes of fishes liue in

**A**N D he turned me to the gate of the house, and behold 1  
 ∴ waters issued forth vnder the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar. † And he ledde me out by the way 2  
 of the North gate, and he turned me to the way without the vtter gate, the way that looked to the East: and behold waters flowing on the right side. † When the man went out toward 3  
 the East, that had the cord in his hand, he measured a thousand cubits:

*See cha.  
 36. v. 2.*

- cubits: and he brought me through the water euen to the  
 4 ankles. † And againe he measured a thousand, & he brought  
 5 me through the water euen to the knees: † and he measured a  
 thousand, and he brought me through the water euen to the  
 reynes. And he measured a thousand, a torrent, which I could  
 not passe ouer: because the waters were risen of the deepe tor-  
 6 rent, which can not be passed ouer. † And he sayd to me: Certes  
 thou hast sene ô sonne of man. And he brought me out, and he  
 7 turned me to the banke of the torrent. † And when I had tur-  
 ned myself, behold in the banke of the torrent exceeding manie  
 8 trees on both sides. † And he sayd to me: These waters, that  
 issue forth toward the heapes of the sand in the East, and desc-  
 end to the plaines of the desert, shal goe into the sea, & shal  
 9 goe out, & the waters shal be healed. † And euerie liuing soule,  
 that creepeth, whither soeuer the torrent cometh shal liue:  
 and there shal be fishes very manie after these waters are come  
 thither, & they shal be healed, & al thinges shal liue, to which  
 10 the torrent shal come. † And fishers shal stand ouer them,  
 from Engaddi euen to Engallim shal be drying of nettes: there  
 shal be very manie sortes of fishes therof, as the fishes of the  
 11 great sea, of a passing great multitude: † but in the shore therof,  
 and in the fennie places they shal not be healed, because they  
 12 shal be turned into salt pits. † And :: ouer the torrent shal rise  
 in the bankes therof on both sides euerie tree bearing fruit:  
 the leafe shal not fall from it, & the fruit therof shal not faile: e-  
 uerie moneth shal it bring forth first fruits, because the waters  
 therof shal issue out of the sanctuarie: & the fruits therof shal  
 13 be for meate, & the leaues therof for medicine. † Thus sayth  
 our Lord God: This is the border, in which you shal possesse  
 the land in the twelue tribes of Israel: :: because Ioseph hath  
 14 a duple cord. † and you shal possesse it euerie man in like maner  
 as his brother: vpon which I lifted vp my hand to geue it to  
 your fathers: and this land shal fall vnto you for a possession.  
 15 † And this is the border of the land: toward the North quar-  
 ter, from the great sea by the way of Hethalon, as they come  
 16 to Sedada, † Emath, Berotha, Sabarim, which is betwen the  
 border of Damascus and the confine of Emath, the house of  
 17 Tichon, which is by the border of Auran. † And the border  
 from the Sea euen to the court of Enon, shal be the border of  
 Damascus, and from the North to the North, the border of  
 18 Emath the North quarter. † Moreouer the East quarter from

aniesuch vva-  
 ter nere the  
 temple as are  
 mentioned. v  
 9. And ther-  
 fore this pro-  
 phecie hath an  
 hiegher and  
 truer sense, of  
 the Church of  
 Christ and the  
 vwater of Bap-  
 tisme.

:: S. Iohn sauy  
 this riuier of li-  
 uing vwater as  
 cleere as chrystal,  
 proceeding from  
 the seat of God,  
 & of the lambe.  
 And the tree of  
 life yelding  
 twelue fruites  
 rendring his  
 fruite euerie mo-  
 neth. &c Apoc.  
 22.

:: Iosephs two  
 sonnes had  
 each one a  
 vwhole por-  
 tion, and so  
 there vwere  
 twelue tribes  
 besides the Le-  
 uites, who had  
 other better  
 meanes then  
 the rest.



the middes of Auran, and from the middes of Damascus, and from the middes of Galaad, and from the middes of the land of Israel, Iordan making the bound to the East sea, you shall measure also the East quarter. † And the South quarter toward the South from Thamar euen to the waters of contradiction of Cades: & the torrent euen to the great sea: and this is the South quarter toward the South. † And the quarter of the Sea, the great sea from the confine directly, til thou come to Emath: this is the quarter of the Sea. † And you shall diuide this land vnto you by the tribes of Israel: † and you shall cast it for an inheritance to you, and to the strangers, that shall come to you, that haue begotten children in the middes of you: and they shall be vnto you as the same countriemen borne among the children of Israel: they shall diuide the possession with you in the middes of the tribes of Israel. † And in what tribe soeuer the stranger shall be, there shall you geue him possession, sayth our Lord God.

## CHAP. XLVIII.

*Further description of euerie tribes part of the land: 8. likewise of the portions of Priestes, 13. Leuites. 15. Cities, 21. and Prince. 31. with twelue gates named of the twelue tribes.*

By the twelue tribes of Israel S. Ierom vnderstandeth the vniuersal multitude of al glorified Sainctes, noting that no mention is here made of the cities of refuge (as in the bookes of Numeri, and Iosue) because in the glorious habitation of Sainctes, there can be no need of refuge, where all are perfect al secure. As the first borne of liuing things,

AND these are: the names of the tribes from the borders of the North, by the way of Hethalon, as they goe to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter thereof to the sea shall be for Dan one. † And to the border of Dan, from the East quarter euen to the quarter of the Sea, for Aser one: † & vpon the border of Aser, from the East quarter euen to the quarter of the Sea, for Nephthali one. † And vpon the border of Nephthali, from the East quarter euen to the quarter of the Sea, for Manasses one. † And vpon the border of Manasses, from the East quarter euen to the quarter of the Sea, for Ephraim one. † And vpon the border of Ephraim, from the East quarter euen to the quarter of the Sea, for Ruben one. † And vpon the border of Ruben, from the East quarter euen to the quarter of the Sea, for Iuda one. † And vpon the border of Iuda, from the East quarter euen to the quarter of the Sea, shall be the: first frutes, which you shall seporate, siue and twentie thousand of bredth & of length, as euery portion from the East quarter to the quarter of the Sea: and the sanctuarie shall be in the

- 9 the middes therof. † The first fruits, which you shal seperate to our Lord: the length of fise and twentie thousand, and the  
 10 bredth of ten thousand. † And these shal be the first fruits of of the sanctuarie of the priests: toward the North of length fise and twentie thousand, and toward the Sea of bredth ten thousand. Yea and toward the East of bredth ten thousand, and toward the South of length fise and twentie thousand: and the sanctuarie of our Lord shal be in the middes therof.  
 11 † The sanctuarie shal be for the priests of the sonnes of Sadoc, which kept my ceremonies, and erred not when the children  
 12 of Israel erred, as the Leuites also erred. † And for them shal be the first fruits of the first fruits of the land holie of holies, by the border of the Leuites. † Yea and to the Leuites in like  
 13 maner by the borders of the priests fise and twentie thousand of length, and of bredth tenne thousand. Al the length of fise and twentie thousand, & the bredth of tenne thousand. † And  
 14 they shal not sel therof, nor change, neither shal the first fruits of the land be transported, because they are sanctified to our  
 15 Lord. † But the fise thousand, that remaine in the bredth against the fise & twentie thousand, shal be the profane partes of the citie for habitation, and for the suburbs: and the citie  
 16 shal be in the middes therof. † And these are the measures thereof: to :: the North quarter fise hundred and foure thousand: and to the South quarter fise hundred and foure thousand: and to the East quarter fise hundred and foure thousand: and  
 17 to the West quarter, fise hundred and foure thousand. † And the suburbs of the citie shal be, to the North two hundred fiftie, and to the South two hundred fiftie, and to the East two  
 18 hundred fiftie, and to the Sea two hundred fiftie. † And that which shal be residue in length according to the first fruits, of the sanctuarie, ten thousand toward the East, and ten thousand toward the West, shal be as the first fruits of the sanctuarie: and the fruits therof shal be for bread to them, that  
 19 serue the citie. † And they that serue the citie, shal worke of al the tribes of Israel. † Al the first fruits, of fise and twentie thousand, answering to fise & twentie thousand foure square, shal be seperated according to the first fruits of the sanctuarie,  
 20 and to the possession of the citie. † And that which shal be left, shal be the princes of euerie part of the first fruits of the sanctuarie, and of the possession of the citie ouer against the fise and twentie thousand of the first fruits vnto the East border:

& first finistes of al thinges springing, to the first portion of land allotted to Gods seruice is called the first fruites.

:: The North side of the citie being in length 4500. reedes, of six sacred cubites, euerie rede, the west side also, and consequently the other two sides east and south, in al 18000. reedes which make 36. milles, of 1000. paces euerie mile, it is certaine that this description agreeth not to the terrestrial citie of Ierusalem, which was nothing nere so large.



And therefore the later Iewish Rabins hold opinion, that when their Messias commeth the citie of Ierusalem shall be built so great. But al Catholique Doctors vnderstand it mystically of the Church of Christ.

:: S. Iohn the Apostle had the same vision of this new Ierusalem Christs triumphant Church. *Apo. 21. & 22.*

:: The Synagog of the Iewes being left desert. *Mat. 23. 38.* Christ is vvith his militant Church al dayes euen to the consummation of the world *Mat. vlt.* and vvith his Church triumphant illuminating and glorifying it for euer and euer. *Apo. 22.*

Yea and to the sea ouer against the fiue and twentie thousand, vnto the border of the Sea, likewise it shal be in the portions of the prince: and the first fruits of the sanctuarie, and the sanctuarie of the temple shal be in the middes therof. † And of 22 the possession of the Leuites, and of the possession of the citie in the middes of the princes portions: shal be to the border of Iuda, and to the border of Benjamin, shal also pertain to the prince. † And to the rest of the tribes: from the East quarter 23 to the West quarter, for Benjamin one. † And against the border 24 of Benjamin, from the East quarter to the West quarter, for Simeon one. † And vpon the border of Simeon from the East 25 quarter to the West quarter, for Issachar one. † And vpon the 26 border of Issachar, from the East quarter to the West quarter, for Zabulon one. † And vpon the border of Zabulon, from 27 the East quarter to the quarter of the Sea, for Gad one. † And 28 vpon the border of Gad, to the South quarter toward the South: and the border shal be from Thamar, euen to the waters of contradiction of Cades, the inheritance against the great sea. † :: This is the land, which you shal diuide by lot to 29 the tribes of Israel: and these are the portions of them, saith our Lord God. † And these are the goings out of the citie: 30 from the North quarter thou shalt measure fiue hundred and foure thousand. † And the gates of the citie according to the 31 names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Iuda one, the gate of Leui one. † And to the East quarter, fiue hundred and foure thou- 32 sand: and three gates, the gate of Ioseph one, the gate of Benjamin one, the gate of Dan one. † And to the South quarter, 33 thou shalt measure fiue hundred & foure thousand: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one. † And to the West quarter, fiue hundred 34 and foure thousand, and their gates three, the gate of Gad one, the gate of Aser one, the gate of Nephthali one. † Round 35 about eightene thousand: and the name of the citie from that day, :: Our Lord there.







wordes: *Wheras I relate (sayth he) what the Hebrewes say against the historie of Susanna, and the Hymne of the three children, he that for this repureth me a foole, proueth himself a hypocphant. For I did not explicate what myself iudged, but what they are wont to say against me. Secondly we answer, that if S. Ierom did not thinke these partes to be Canonical, yet seeing so manie other ancient Fathers, and now the whole Church hold them for Canonical, we so beleue them to be. For albeit the ancient Councils, and others that recite catalogues of holie Scriptures, do not expressely say, as the council of Trent lastly doth (Sess. 4.) that al the partes of bookes by them recited, are Canonical; yet they do not except anie partes of this Booke: and therefore speaking indefinitely, do in dede include al, and not exclude anie parcels usually read in the Church as these are. Moreouer very manie ancient Fathers do expressely alleage these partes as Diuine Canonical Scriptures. Of manie we shal cite some.*

Second solution.

They are proued to be Canonical by the Councils, and other Fathers.

The prayer of Azarias.

The prayer of Azarias is alleaged as diuine Scripture by S. Cyprian, *Ser. de lapsis*. by holie Ephrem, *li. de humilitate comparanda*. ca. 9. by S. Chrysostom, *ho. de tribus pueris*. Leontius Cyprius, *apud Eutym. par. 1. Panopliæ*, tit. 8. Patianus, *Paranesi in Pœnitentiam*. S. Augustin, *Epist. 122. & li. de natura boni*. c. 16. S. Fulgentius, *ad Venatiam de pœnitentia*. c. 16. Likewise the Hymne of the three children is alleaged by most of the same, and by diuers others. As by S. Ierom himself, in c. 3. *ad Galatas*, & *Epist. 49. de muliere septies iëta*: S. Ambrose, *Prefat. in Psalmos*; & *li. 6. in Lucanum*, c. 2. Concilium Toletanum, c. 13.

The Hymne of the three children.

The historie of Susanna.

In like maner the historie of Susanna is cited as holie Scripture by S. Ignatius, *Epist. ad Magnesianos*. Tertullian, *li. de corona militis*. S. Cyprian *li. 1. Epist. ep. 8. & 40.* S. Chrysostom. *Ho. 1. in sine*, hath a whole sermon of Susanna, as vpon holie Scripture. S. Ambrose, *li. 1. de Officijs*, c. 18. *li. 3. c. 14. & li. 3. de Spiritu Sancto*. c. 7. S. Augustin, *Tract. 36. in Ioan. & Ser. 118. & 242.*

The histories of Bel, and the Dragon.

Finally the histories of Bel, and of the Dragon are iudged Diuine Scripture by S. Cyprian, *li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6.* S. Basil, *ho. in diuites auaros*. S. Athanasius, in *Synopsi* briefly explicating the argument of this whole booke, maketh expresse mention of the Hymne of the three children; and of the histories of Susanna; and of Bel, and the Dragon.

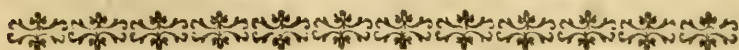
The contents in general.

To conclude therefore with whom we begane, S. Ierom speaking of this whole Booke, saith: *Daniel temporum conscius, & totius mundi philoistor*, *Epist. a lapidem præcisum de monte sine manibus, & regna omnia subuertentem*, *Paulus claro sermone pronuntiat*. Daniel skilful of times, a studious historiographer, in cleare speech sheweth the stone cut out of the mountaine without handes, which ouerthroweth al kingdomes. Signifying the principal contents of this booke to be, that al other kingdomes (namely

(namely for example sake, the foure great Monarchies, the first of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romanes) should be ouerthrowne, one after an other; and only the kingdom of Christ our Sauour, borne of a perpetual virgin, shal be permanent for euer. More particularly this Booke may be diuided into three partes. In the first six chapters especially are declared (for most part in maner of historie) certayne actes of Daniel, with the other three Hebrew children, and of the kinges of Babylon. In other six chapters is more directly prophecied of Christ; and of Antichrist; of the perpetual glorie of Christs kingdom, and utter destruction of the others; with the end of world, and general iudgement. In the two last chapters are conteyned the histories of holie Susanna; and of the idols Bel, and the Dragon.

In particular.

Diuided into three partes.



## THE PROPHECIE OF DANIEL.


## CHAP. I.

The king of Babylon by force entring into Ierusalem, spoyleth the temple: 6. amongst others carieth captiue Daniel, Ananias, Misael, and Azarias: 8. who abstayning from the kings meates, 15. are sayrer then other children. 17. and wiser ( Daniel also understanding dreames ) then al the magicians of Chaldee.

The first part. Actes of Daniel with the other three Hebrew children; and of the kinges of Babylon.

Part of the holie vessels & some especial persons were caried away, but the king was released at this time: for he reigned in Ierusalem eight yeares more, eleuen in al. 2. Par. 36. 7. 5.

4. Reg.  
14. 2. 1.

- 1  N THE third yeare of the kingdom of Ioakim king of Iuda, came Nabuchodonosor king of Babylon into Ierusalem, and besieged it. † And our Lord deliuered into his hand Ioakim the king of Iuda, and part of the vessels of the house of God: and he caried
- 2 :: them away into the land of Sennaar, into the house of his god, & the vessels he brought into the house of the treasure of
- 3 his god. † And the king spake to Asphenez the gouernour of the Eunuches, that he should bring in of the children of I-
- 4 rael, and of the kings, & the tyrants seede, † children in whom was no spot, beautiful of forme, and instructed in al wisdom, cunning in knowlege, and taught in discipline, and that might stand in the kings palace, that he might teach them the lear-
- 5 ning, and the tongue of the Chaldees. † And the king ap-  
pointed them a certaine prouision for euerie day, of his meates, & of the wine wherof he dranke himself, that being nourished three yeares, afterward they might stand in the



a Daniel as chief was an example to the other three children in their manner of life, wherby is also probable that they being al of the tribe of Iuda, 7. 6. he was nener of the royal blood: of which some were taken into the kings court. 7. 3. b Three causes moued them to abstayne fro the kings meates: lest they might eate any thing offered to idols, or forbid by the lavv of Moyses, & because such delicate diet might prouok to gluttonie; or in time when they should be elder, to other sinnes. Theod. c By mention of the first yeare of Cyrus is sufficiently signified that Daniel liued al the time of the captiuitie. And ch. 10. it is further clere that he liued in the third yeare: & very like, longer.

kings sight. † There were therefore among them of the children of Iuda, Daniel, Ananias, Misael, and Azarias. † And the gouernour of the eunuches gaue them names: to Daniel, Baltasar: to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abdenago. † But a Daniel purposed in his hart, that he would not be polluted of the kings table, nor of the wine of his drinke: & he requested the gouernour of the eunuches, that he might not be contaminated. † And God gaue vnto Daniel grace and mercie in the sight of the prince of the eunuches. † And the prince of the eunuches said to Daniel: I feare my Lord the king, who hath appoynted for you meate and drinke: who if he shal see your faces leaner then the other youthes your equals, you shal condemne my head to the king. † And Daniel sayd to Malasar whom the prince of the eunuches appoynted ouer Daniel, Ananias, Misael, and Azarias: † b Proue I beseech thee, thy seruants for tenne dayes, & let \* pulse be geuen vs to eate, & water to drinke: † and looke vpon our faces, and the faces of the children that eate of the kings meate: and as thou shalt see, thou shalt doe with thy seruants. † Who hearing that manner of speach, proued them for tenne dayes. † And after tenne daies their faces appeared better & more corpulent then al the children, that did eate of the kings meate. † Moreover Malasar tooke away the meates, and the wine of their drinke: and he gaue them pulse. † And to these children God gaue knowledge, and discipline in euerie booke, and wisdom: but to Daniel the vnderstanding of al visions and dreames. † The dayes therefore being accomplished, after which the king had sayd, that they should be brought in; the gouernour of the eunuches brought them in the sight of Nabuchodonosor. † And when the king had spoken to them, there were not found such of them al, as Daniel, Ananias, Misael, and Azarias: and they stood in the kings sight. † And euerie word of wisdom and vnderstanding, that the king demanded of them, he found in them more by ten fold aboue al the southsayers, & magicians, that were in al his kingdom. † And Daniel was euen to the first yeare of Cyrus the king.

## CHAP. II.

Nabuchodonosor dreameth, and forgeteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel (praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame. 46. the king adoreth him confessing his God to be the onlie true God, and aduanceth him & his felowes.

\* beanes  
pease.  
&c.

1 **I**N :: the second yeare of the kingdom of Nabuchodonosor,  
 2 Nabuchodonosor saw a dreame, and his spirit was terrified,  
 3 and his dreame was fled from him. † But the king commanded,  
 4 that the southsayrs should be called together, and the magi-  
 5 cians, and the forcerers, and the \* Chaldees: to declare vnto the  
 6 king his dreames: who when they were come, stood before  
 7 the king. † And the king sayd to them: I saw a dreame: & being  
 8 confounded in minde I know not what I saw. † And the Chal-  
 9 dees answered the king in Syriach, King for euer liue: tel the  
 10 dreame to thy seruants, and we wil declare the interpretation  
 11 therof. † And the king answering sayd to the Chaldees. The  
 12 word is departed from me: vnles you tel me the dreame, and  
 13 the coniecture therof, you shal perish, and your houses shal be  
 14 confiscate. † But if you tel the dreame, & the coniecture therof,  
 15 you shal receiue of me rewards, & gifts, and much honour: the  
 16 dreame therefore, and the interpretation therof tel you me.  
 17 † They answered the second time, & sayd: Let the king tel his  
 18 seruants the dreame, & we wil declare the interpretation ther-  
 19 of. † The king answered, & sayd: Surely I know that you re-  
 20 deme time, knowing that the word is departed from me. † If  
 21 therefore you shew me not the dreame, there is one sentence of  
 22 you, that you haue also framed a guilful interpretation, and ful  
 23 of deceite, to speake vnto me til the time passe away. Tel me  
 24 therefore the dreame, that I may know :: that you speake a true  
 25 interpretation also therof. † The Chaldees therefore answering  
 26 before the king, sayd: There is no man vpon the earth, that  
 27 can accomplish thy word, o king, yea neither anie king great  
 28 and mighty, demandeth such a word of anie southsayer, & ma-  
 29 gician, and Chaldee. † For the word that thou askest, o king, is  
 30 weightie: neither shal there be found any, that can shew it in  
 31 sight of the king, except the goddes, whose conuersation is not  
 32 with men. † Which thing being heard, the king in furie, and  
 33 in great wrath commanded that al the wisemen of Babylon  
 34 should perish. † And the sentence being gone forth, wisemen  
 35 were slaine: & Daniel and his felowes were sought for, to pe-  
 36 rish. † Then Daniel inquired concerning the law, and the sen-  
 37 tence, of Arioch the prince of the kings warfar, who was gone  
 38 forth to kil the wisemen of Babylon. † And he asked him, that  
 39 had receiued the powre of the king, for what cause so cruel a  
 40 sentence was gone forth from the face of the king. When A-  
 41 rioch therefore had shewed the matter to Daniel, † Daniel

† Nabuchodo-  
 nosor had this  
 dreame the se-  
 cond yeare af-  
 ter his great  
 conquest of  
 the Moabites,  
 Ammonites,  
 Syrians, & Æ-  
 gyptians, ma-  
 king his king-  
 dom a great  
 monarchie: so  
 it was in the  
 25 yeare of his  
 reigne: vwhen  
 Daniel was a-  
 bout the age  
 of 35. yeares.

† It is in dede  
 more easie to  
 tel by the di-  
 uels help, what  
 one hath  
 dreamed; be-  
 cause dreames  
 being past  
 might either  
 procede from  
 the diuel, or  
 by some ex-  
 ternal signes  
 be knowne  
 vnto him: but  
 to declare the  
 signification  
 which is to  
 come, and vn-  
 certaine, is a-  
 boue the di-  
 uels or mans  
 povre: who



can only con-  
iecture what  
is probable, &  
doe often erre  
therin. See the  
Annotations.  
Gen. 40.

going in desired the king, that he would geue him a time to tel  
the solution to the king. † And he went into his house, and he 17  
told the matter vnto Ananias, & Misael, & Azarias his felowes:  
† that they should aske mercie at the face of the God of hea- 18  
uen vpon this sacrament, & Daniel and his felowes might not  
perish, with the rest of the wisemen of Babylon. † Then was 19  
the mysterie reueled to Daniel by a vision in the night: and  
Daniel blessed the God of heauen, † and speaking sayd: The 20  
name of our Lord be blessed from euerlasting & for euer more:  
because wisdom and strength are his. † And he changeth 21  
times, and ages: transporteth kingdoms & establissheth them:  
geueth wisdom to the wise, and knowlege to them that vn-  
derstand discipline: † he reueleth profound, & hidden things, 22  
and knoweth the things that are done in darkenes: and light  
is with him. † To thee ô God of our fathers I confesse, and I 23  
prayse thee: because thou hast geuen me wisdom, & strength:  
and now thou hast shewed me the things that we desired of  
thee, because the kings word thou hast opened to vs. † After 24  
these things Daniel being entered in to Arioch, whom the  
king had appoynted to destroy the wisemen of Babylon, spake  
thus vnto him: Destroy not the wisemen of Babylon: bring  
me in before the presence of the king, & I wil tel the solution  
to the king. † Then Arioch in hast brought in Daniel to the 25  
king, and said to him: I haue found a man of the children of  
the transmigration of Iuda, that can tel the solution to the  
king. † The king answered, and said to Daniel, whose name 26  
was Baltassar: Thinkest thou in very dede thou canst tel me  
the dreame, that I saw, and the interpretation therof? † And 27  
Daniel answering before the king, sayd: The mysterie, that the  
king demandeth, the wisemen, the Magicians, and the south-  
sayers, and the inchanters can not declare vnto the king. † But 28  
there is a God in heauen that reueleth mysteries, who hath  
shewed vnto thee, king Nabuchodonosor, what things are  
to come in the later times. Thy dreame, and the visions of thy  
head in thy bed, are these. † :: Thou ô king beganst to thinke 29  
in thy bed, what should be hereafter: and he that reueleth my-  
steries, shewed thee what things are to come. † To me also 30  
not in the wisdom, that is in me more then in al men aliue, is  
this sacrament reueled: but that the interpretation might be  
made manifest to the king, and thou mightest know the cogi-  
tations of thy minde. † Thou ô king didst see, and behold: as 31  
it were

:: By shewing  
the kings for-  
mer cogita-  
tion before  
his dreame, he  
gaue great as-  
surance of the  
true spirite of  
prophecie,  
that the king  
might secure-  
ly beleue the  
interpretation  
of the dreame.  
:: The foure  
kingdoms of  
the Chaldees  
Persians, Gre-  
cians, and Ro-  
manes signifi-  
ed by the

- it were one great statua: that statua, great and high of stature stood ouer against thee, and the sight therof was terrible.
- 32 † The head of this statua was of the best gold, but the breast and the armes of siluer, moreouer the bellie, and the thighes of brasse: † and the legges of yron, of the feete a certaine part was of yron, and a certaine of earth. † Thou sawest so, til a stone was cut out of a mountaine without handes: and it stroke the statua on the yron, & earthen feete therof, & brake them in peeces. † Then were the yron, the clay, the brasse, the siluer, and gold broken together, and brought as it were into the dust of a summers floore, that are taken violently with the winde: and there was no place found for them: but the stone that stroke the statua, was made a great moutaine, and it filled al the earth. † This is the dreame: the interpretation also therof we wil tel before thee, ô king. † Thou art the king of kings: and the God of heauen hath geuen thee kingdom, and strength, and empire, and glorie: † and al thinges, wherein the children of men, and the beasts of the filde doe inhabite, the foules also of the heauen he hath geuen in thy hand, and vnder thy dominion he hath appoynted al thinges: thou therfore art the golden head. † And after thee shal ryse vp an other kingdom lesse then thou of siluer: and an other third kingdom of brasse, which shal rule ouer al the world.
- 40 † And the fourth kingdom shal be as it were yron. As yron breaketh into peeces, & tameth al thinges, so shal that breake, and destroy al these. † Moreouer because thou sawest part of the feete, and of the toes of the potters clay, and part of yron: the kindom shal be diuided, which notwithstanding shal rise of the ground of yron, according as thou sawest the yron mingled with the earth of clay. † And the toes in part of yron, and in part of earth: in part the kingdom shal be whole, and in part broken. † And that thou sawest the yron mingled with the earsh of clay, they shal be mingled in dede together with mans seede, but they shal not sticke fast one to an other, as yron can not be mingled with earth. † But in the dayes of those kingdoms the God of heauen wil rayse vp: a kingdom, that shal not be dissipated for euer, and his kingdom shal not be deliuered to an other people: and it shal breake in peeces, and shal consume al these kingdoms: and itself shal stand for euer.
- 45 † According as thou sawest, that the stone was cut out of the mountaine without handes, and brake the earth in peeces, and

fourre partes of this statua, consisting of diuers metals or mater, did succede in order of time: not ech one meaner, or baser then the former, as gold is best & yron & earth the worst, for the last rather excelled the former; but when this vision appeared the kingdom of the Chaldees was the greatest, and most excellent & that being destroyed the Medes & Persians became greater then: it had bene: againe the Grecians vnder Alexander became farre greater then anie before, and finally the Romane greatest of al, til Christs kingdom, his Church was spread ouer the whole world.

:: The Church of Christ is the only kingdom that can not be destroyed,



∴ He thought Daniel to be a little god; subiect to the great God.

∴ Norwithstanding this confession, shortly after he erected an idol to represent his owne greatness, and to be adored therein.

and the yron, and the brasle, and the silver, and the gold, the great God hath shewed the king what thinges are to come hereafter. & the dreame is true, & the interpretation thereof faithfull.

† Then king Nobuchodonosor fel on his face, & adored Daniel, & commanded to sacrifice to him hostes & incense. † The king therefore speaking said to Daniel: In very dede ∴ your God is the God of goddes, and Lord of kinges, and he that reueleth mysteries: because thou couldst open this \* sacrament. † Then the king aduanced Daniel on high, & he gaue him manie gifts, and great: and he made him prince ouer al the prouinces of Babylon: and chiefe of the magistrates, ouer al the wisemen of Babylon. † And Daniel requested of the king, and he appointed ouer the workes of the prouince of Babylon, Sidrach, Misach, and Abdenago: but Daniel himself was in the doores of the king.

\* myrie.

### CHAP. III.

*Nabuchodonosor setteb up a statua, commanding al vnder paine of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to doe, 14. are cast into a burning fornace, 24. wherein they walke, defended by an Angel from burning: praying, and praysing God, 51. with an hymne, 57. inuiting al creatures to praise him. 91. which the king admiring confesseth, and proclameeth, that their God is the only true God.*

∴ This huge statua of ninety foot in height and nine in bredth contained a great masse of gold. Vvhich the king made to shew his riches, to terrifie his enemies & to represent himselfe, that he might be adored therein as a god. *S. Ierom.*

**N**ABUCHODONOSOR the king made ∴ a statua of gold in height of sixtie cubites, in bredth of six cubits, and he set it in the fild of Dura of the prouince of Babylon. † Therfor Nabuchodonosor the king sent to cal to gether the nobles, the magistrates, and iudges, dukes, and tyrants, and rulers, and al the princes of the countries, that they should come together to the dedication of the statua, which Nabuchodonosor the king had erected. † Then were the nobles gathered together, the magistrates, and iudges, the dukes, and tyrants, & the great men that were placed in regiments, and al the princes of the countries, to come together to the dedication of the statua, which Nabuchodonosor the king had erected. And they stood in the sight of the statua, which Nabuchodonosor the king had set vp. † And the cryer cried mightely: To you peoples, and tribes, and tongues it is said: † In the houre that you shal heare the sound of the trumpet, & pipe, and harpe, of the doulcimer, and psalter, and symphonie, & al kind of musical instruments: falling adore ye the golden statua, which Nabuchodonosor the

- 6 the king hath set vp. † But if any man shal not adore: † prostrate, he shal the self same houre be cast into a fornace of burning  
 7 fyre. † After this therfore forthwith as al the peoples heard the sound of the trumpet, the pipe, & harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of musical instruments: al the peoples, tribes, and tongues falling adored the golden statua, which Nabuchodonosor the king had set vp.  
 8 † And forthwith in the very same time men of Chaldee coming accused the Iewes, † and sayd to Nabuchodonosor the  
 9 king: King for euer liue: † thou, ô king hast made a decree, that euerie man which shal heare the sound of the trumpet, of the pipe, and harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of musical instrumentes, prostrate himself, and adore the golden statua: † and if any man do not prostrate on the grond adore, that he be cast into a fornace of burning  
 10 fyre. † There are therfore men of Iewrie, whom thou didst appoynte ouer the workes of the countrie of babylon, Sidrach, Misach, and Abdenago: these men, ô king, haue condemned thy decree: thy goddes they worshipe not, and the  
 11 golden statua, which thou hast erected, they adore not. † Then Nabuchodonosor in furie, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought: who immediately were brought before the king. † And Nabuchodonosor the king pronouncing, sayd to them: In dede Sidrach, Misach, and Abdenago, doe not you worshipe my goddes, & the golden  
 12 statua that I haue set vp doe not you adore? † Now therfore if you be readie, in what houre soeuer you shal heare the sound of the trumpet, the pipe, the harpe, of the doulcimer, and psalter, and Symphonie, and of al kind of musical instruments, prostrate your selues, & adore the statua which I haue made: but if you adore not, the selfe same houre you shal be cast into the fornace of burning fyre: and what God is there, that shal  
 13 deliuer you out of my hand? † Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor, We must not answer thee concerning this thing. † For behold our God, whom we worshipe, can saue vs from the fornace of burning fyre, and  
 14 out of thy handes, ô king, deliuer vs. † But if he wil not, be it known to thee, ô king, that we worshipe not thy goddes, & the golden statua, which thou hast erected, we adore not.  
 15 † Then was Nabuchodonosor replenished with furie: and the looke of his face was altered vpon Sidrach, Misach, and

Practise of this idolatrie consisted in falling prostrate on the ground before the statua; some times it consisteth in offering incense to idols; and the like: Now in England personal presence at heretical service or sermon is a distinctive signe of conformitie to the protestants pretended religion; because such presence is there exacted for this purpose.

By this most modest & confident answer they professed their assured faith of Gods omnipotent powre, not knowing whether it was his diuine wil to deliuer them from the fire or no: resolving to suffer with patience what soeuer he would permitte to fall vnto them.



Abdenago, and he commanded that the fornace should be heated seuen times more, then it had bene accustomed to be heated. † And commanded the strongest men of his host, 20 to binde the feete of Sidrach, Misach, and Abdenago, and to cast them into the fornace of burning fyre. † And forthwith 21 those men being bound with their breeches, \* and head attire, and shoes, and garments were cast into the fornace of burning fyre. † For the commandment of the king did vrge, and the 22 fornace was heated exceedingly. Moreouer the flame of the fyre slew those men, that had cast in Sidrach, Misach, and Abdenago. † But these three men, that is, Sidrach Misach, 23 and Abdenago fel in the middes of the fornace of burning fire, bound together.

\* or  
cappes.

Though these parcels were not in the Hebrew, in S. Ieroms time, yet either had bene in the Hebrew or Chalde, or at least were Canonical scripture; as we haue proued in the argument of this booke.

*That vvhich folowveth I found not in the Hebrewve volumes.*

† And they walked in the middes of the flame praying God, 24 and blessing our Lord. † And Azarias standing prayed thus, 25 and opening his mouth in the middes of the fire, he sayd:  
† Blessed art thou ô Lord the God of our fathers, and laudable, 26 and glorious is thy name for euer: † because thou art iust in al 27 thinges, which thou hast done to vs, and al thy workes are true, and thy wayes right, and al thy iudgements true. † For 28 thou hast done true iudgements according to al thinges, that thou hast brought in vpon vs, and vpon the holie citie of our fathers Ierusalem: because in truth, & in iudgement thou hast brought in al these thinges for our sinnes. † For we haue 29 sinned, and done vniustly reuolting from thee: and we haue offended in al thinges; † and thy precepts we haue not heard, 30 nor obserued, nor done as thou hadst commanded vs, that it might be wel with vs. † Al thinges therfore that thou hast 31 brought in vpon vs, and al thinges that thou hast done to vs, thou hast done with true iudgement: † and thou hast deliuered 32 vs into the handes of our enemies vniust, and most wicked, and preuaricatours, & to an vniust king and most wicked aboue al the earth. † And now we can not open the mouth: we are be- 33 come a confusion, and reproch to thy seruants, & to them that worship thee. † Deliuer vs not for euer, we besech thee, for 34 thy name sake, and dissipate not thy testament: † neither take 35 thou away thy mercie from vs: for Abraham thy beloued, and Isaac thy seruant, and Israel thy holie one: † to whom 36 thou hast spoken, promising that thou wouldest multiplie their

∴ In the very same maner Moyses prayed, & pacified Gods wrath. Exo. 32.

- their seede as the starres of heauen, and as the sand that is in  
 37 the seashore. † Because ô Lord we are diminished more then  
 al nations, and are abased in al the earth this day for our sinnes.  
 38 † And there is not at this time :: prince, & duke, and prophet, :: Sedecias be-  
 nor holocaust, nor sacrifice, nor oblation, nor incense, nor ing dead, and  
 39 place of first fruits before thee, † that we may finde thy mercie: Ioachim kept  
 but in contrite minde, & spirit of humilitie let vs be receiued. in prison,  
 40 † As in holocaust of rammes, and bulles, and as in thousands there vvas  
 of fat lambes: so let our sacrifice be made in thy sight this day, none in state  
 that it may please thee: because there is no confusion to them of a king a-  
 41 that trust in thee. † And now we folow thee in al our hart, mongst the Ie-  
 42 and feare thee, and seeke thy face. † Confound vs not, but vvies: neither  
 doe with vs according to thy meekenes, and according to the vvas there at  
 43 multitude of thy mercie. † And deliuer vs in thy meruels, and this time anie  
 44 geue glorie to thy name ô Lord: † and let al be confounded prophet in al  
 that shew euils to thy seruants, let them be confunded in al thy Ievvrie: for  
 45 might, and let their strength be broken: † and let them know Daniel himself  
 that thou art the Lord, the onlie God, and glorious ouer the and Ezechiel  
 46 round world. † And the kings seruants that had cast them in, vv ere in Baby-  
 ceased not to heate the furnace, with \* Naphtha, & tow, and lon: and Iere-  
 47 pitch, and drie stickes, † and the flame mounted out aboue mie vvas ei-  
 48 the furnace nine and fourtie cubits: † and it brake forth, and ther dead or  
 burnt them whom it found by the furnace, of the Chaldees. in Ægypt.  
 49 † But the Angel of our Lord descended with Azarias, and his  
 felowes into the furnace: and he shooke the flame of the fire  
 50 out of the furnace, † and made the middes of the furnace as  
 a winde of dew blowing, and the fire touched them not at al,  
 nor payned them, nor did them anie greuance.  
 51 † Then these three as out of one mouth praysed, and glorified,  
 and blessed God in the furnace, saying:  
 52 † Blessed art thou ô Lord the God of our fathers: and laudable,  
 and glorious, and superexalted for euer: and blessed is the holie  
 name of thy glorie: and laudable, and superexalted in al ages.  
 53 † Blessed art thou in the holie temple of thy glorie: & passing  
 laudable, and passing glorious for euer.  
 54 † Blessed art thou in the throne of thy kingdom, and passing  
 laudable, and superexalted for euer.  
 55 † Blessed art thou, that beholdest the depths, and sittest vpon  
 the Cherubs: and laudable, and superexalted for euer.  
 56 † Blessed art thou in the firmament of heauen: and laudable  
 and glorious for euer.



∴ Holy Angels do incessantly prayse God, & therefore nede not to be inuited therto: sensible creatures do not properly prayse God, because they haue not vnderstanding nor wil: but the meaning of this inuitation is, to congratulate that Angels do alwayes without intermission praise God, & to exhort al men in consideration of al Gods workes spiritual & corporal, to praise him, as most worthie to be prayed by al men.

∴ Priuations of thinges haue also their decent course in the vniuersal state of creatures: Darknes prayseth God, that is, bringeth forth praise in the hartes of consideration men. *s. Aug. li. de natura boni c. 16.*

† Al ∴ workes of our Lord blesse ye our Lord, prayse and superexalt him for euer. 57  
 † Blesse our Lord ye Angels of our Lord: prayse & superexalt him for euer. 58  
 † Ye heauens blesse our Lord: prayse and superexalt him for euer. 59  
 † Al waters that are aboue the heauens, blesse ye our Lord: prayse and superexalt him for euer. 60  
 † Blesse our Lord al ye powers of our Lord: prayse and superexalt him for euer. 61  
 † Sunne and moone blesse ye our Lord: prayse and superexalt him for euer. 62  
 † Starres of heauens blesse ye our Lord: prayse and superexalt him for euer. 63  
 † Euerie shower, & dew blesse ye our Lord: prayse and superexalt him for euer. 64  
 † Al spirits of God blesse ye our Lord: prayse and superexalt him for euer. 65  
 † Fire and heate blesse ye our Lord: prayse and superexalt him for euer. 66  
 † Colde and heate blesse ye our Lord: prayse and superexalt him for euer. 67  
 † Dewes and hore frost blesse ye our Lord: prayse and superexalt him for euer. 68  
 † Frost and cold blesse ye our Lord: prayse and superexalt him for euer. 69  
 † Yse and snowes blesse ye our Lord: prayse and superexalt him for euer. 70  
 † Nightes and dayes blesse ye our Lord: prayse and superexalt him for euer. 71  
 Light and ∴ darknes blesse ye our Lord: prayse and superexalt him for euer. 72  
 † Lightenings and cloudes blesse ye our Lord: prayse and superexalt him for euer. 73  
 † Let the earth blesse our Lord: prayse and superexalt him for euer. 74  
 † Mountaines and litle hilles blesse ye our Lord: prayse and superexalt him for euer. 75  
 † Al things that spring in the earth blesse ye our Lord: prayse and superexalt him for euer. 76  
 † Blesse our Lord ye fountaines: prayse and superexalt him for euer. 77

† Seas

- 78 † Seas and riuers blesse ye our Lord: prayse and superexalt him for euer.
- 79 † Whales, and al things that moue in the waters, blesse ye our Lord: prayse and superexalt him for euer.
- 80 † Blesse our Lord al ye foules of heauen: prayse and superexalt him for euer.
- 81 † Al beasts and cattel blesse ye our Lord: prayse and superexalt him for euer.
- 82 † Sonnes of men blesse ye our Lord: prayse and superexalt him for euer.
- 83 † Let Israel blesse our Lord: prayse and superexalte him for euer.
- 64 † Priests of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 85 † Seruants of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 86 † Spirits and foules of the iust blesse ye our Lord: prayse and superexalt him for euer.
- 87 † Holie and humble of hart blesse ye our Lord: prayse and superexalt him for euer.
- 88 † Ananias, Azarias, and Misaël, blesse ye our Lord: prayse and superexalt him for euer.

Because he hath deliuered vs from hel, and saued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, and out of the middes of the fire hath he rid vs.

- 89 † Confesse ye to our Lord, because he is good: because his mercie is for euer.
- 90 † Al religious blesse ye our Lord the God of goddes: prayse and confesse ye to him, because his mercie is vnto al worldes.

The fire burned their bandes, but not their garments nor bodies: so God vseth the seruice of his creatures to geue comforte to his seruantes, and not torment. S. Greg. li. 3. c. 18. dialo. V Where he writeth the like miracle, when the Gothes would haue burned S. Benedict. : This fourth was the Angel that auerted

*S. Hieroms vvorde.* *Hitherto it is not in the Hebreu: and that which vve haue put, is translated out of the Edition of Theodoton.*

- 91 † Then Nabuchodonosor the king was astonied, and he arose hastily, & said to his nobles: Did we not cast three men: fettered into the middes of the fire? Who answering the king,
- 92 said: It is rruē ō king. † He answered, and said: Behold I see foure men loose, and walking in the middes of the fire, and there is no corruption in them, & the forme of: the fourth is
- 93 like to the sonne of God. † Then came Nabuchodonosor to the doore of the fornace of burning fire, and said: Sidrach, Misach, & Abdenago seruants of the high God, goe ye forth,



the force of  
the fire from  
them. v. 49.  
¶ 95.

and come. And forthwith Sidrach, Misach, and Abdenago went out of the middes of the fire. † And the nobles, and the 94 magistrates, and iudges, and the potentates of the king being gathered together, beheld those men, that the fire had no powre on their bodies, & not a heare of their head was singed, yea their breeches were not altered, & the sent of the fire had not passed by them. † And Nabuchodonosor breaking forth, 95 said: Blessed be the God of them, to witte, of Sidrach, Misach, and Abdenago, who hath sent his Angel, and hath deliuered his seruants that beleued in him: and they changed the kings word, & deliuered their bodies that they might not serue, and might not adore anie god, except their owne God. † By me 96 therfore this decree is made, that euerie people, tribe, and tongue, whatsoeuer shal speake blasphemie against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so saue. † Then 97 did the king: promote Sidrach, Misach, and Abdenago in the prouince of Babylon. † Nabuchodonosor the king, to al 98 peoples, nations, and tongues, that dwel in the whole earth, peace be multiplied vnto you. † The high God hath wrought 99 signes and meruelous thinges with me. It hath pleased me therfore to publish † his signes, because they are great: and 100 his meruels, because they are strong: and his kingdom an euerlasting kingdom, & his powre in generation and to genaration.

∴ They were not only restored to their former auctoritie, as pre-festes ouer the *workes. ch. 2. v. 49.* but were also more advanced, as this place insinuateth.

## CHAP. IIII.

*King Nabuchodonosor hauing an other dreame, telleth it to Daniel, demanding of him the interpretation: 16. who encoraged and warrented to speake freely, sheweth that the king shal become like a beast in forme seven yeares: 28. the same is confirmed by a voice from heauen: 30. and being fulfilled, he is at last restored to his owne forme, and state.*

∴ It semeth that Daniel inserted this particular historie as the king in his owne person and wordes reported it after his restauratiō It is also probable that the

**I** ∴ Nabuchodonosor was quiet in my house, and flourishing 1 in my palace. † I saw a dreame that made me sore afraid: 2 and my cogitations in my bed, and the visions of my head disturbed me. † And by me there was a decree set forth, that al 3 the wisemen of Babylon should be brought into my sight, and that they should shew me the solution of the dreame. † Then 4 came in the southsayers, magicians, Chaldees, and diuiners, and I told the dreame in their sight: & the solution therof they shewed me not: † til their colleague Daniel came into my sight, 5 whole name is Baltassar, according to the name of my God, who

- who hath the spirit of the holie goddes in himself: and I told  
 6 the dreame before him. † Baltassar prince of the south sayers,  
 because I know that thou hast the spirit of the holie goddes in  
 thee, and no secrete is impossible to thee: tel thou the visions  
 of my dreames, which I haue sene, and the solution of them.  
 7 † The vision of my head in my bed, I saw, and behold a tree  
 in the middes of the earth, and the height therof exceeding.  
 8 † A great tree, and strong: and the height therof touching  
 the heauen: the sight therof was euen to the endes of al the  
 9 earth. † The leaues therof most fayre, and the fruit therof  
 exceeding much: and the fooles of al thinges in it: vnder it  
 dwelt cattel, and beasts, and in the boughes therof conuerfed  
 10 the foules of heauen: and of it al flesh did eate. † I saw in the  
 vision of my head vpon my bed, & behold: a watchman, and  
 11 an holie one descended from heauen. † He cried mightely, and  
 thus he sayd: Cut ye downe the tree, & choppe of the boughes  
 therof: shake of the leaues therof, and scatter the fruits ther-  
 of: let the beasts flie that are vnder it, and the foules from the  
 12 boughes therof. † But yet leaue the spring of the rootes therof  
 in the earth, and let it be tyed with yron, and brasen band a-  
 mong the grasse, that is without, and let it be dipped with the  
 dew of heauen, and with wild beasts his portion in the grasse  
 13 of the eath. † Let his hart be changed from humane, & let  
 the hart of a wild beast be geuen him: and let seuen :: times be  
 14 changed ouer him. † In the sentence of the watchman is the  
 decree, and the word of saintes, and the petition, til the liuing  
 know, that the hiegh one ruleth in the kingdom of men; and  
 to whom soeuer it shal please him, he wil geue it, & the basest  
 15 man he wil appoint ouer it. † This dreame saw I Nabuchodo-  
 nosor the king: thou therfore ô Baltassar tel the interpretation  
 quickly: because al the wisemen of my kingdom can not de-  
 clare the solution vnto me: but thou canst, because the spirit  
 16 of holie goddes is in thee. † Then Daniel, whose name was  
 Baltassar, began secretely to thinke within himself as it were  
 for one houre: & :: his cogitations trubled him. But the king  
 answering said: Baltassar, let not the dreame and the interpre-  
 tation therof trouble thee. Baltassar answered, and said: My  
 Lord, the dreame be to them, that hate thee, and the interpre-  
 17 tation therof be thine enemies. † The tree which thou sawest  
 high and strong, whose height reacheth to the heauen, and the  
 18 sight therof into al the eath: † and the bough therof most  
 fayre,

king had this  
 dreame about  
 the 34. yeare  
 of his reigne.  
 For he reig-  
 ning in al 43.  
 yeares, liued  
 seuen yeares a-  
 mong beasts  
 into vvhich  
 state he fel one  
 yeare after  
 this dreame.  
 v. 26. and liued  
 about a yeare  
 more or lesse  
 after his re-  
 stauration.

:: Seven times  
 signifie seuen  
 yeares, be-  
 cause al ordi-  
 narie varieties  
 of times are in  
 one yeare.

:: No meruel  
 that the pro-  
 phet vvas tru-  
 bled in mind  
 being loath to  
 declare the ca-  
 lamitie which  
 should fall vn-  
 to the king,



and yet must  
nedes utter  
the truth.

And therefore  
vvith milde  
wordes, wish-  
ing the king  
might escape  
the euil, which  
vvvas decreed  
against him, he  
maketh his en-  
trance to the  
true interpre-  
tation of the  
drame.

∴ Gods threats  
being condi-  
tional that if  
sinners truly  
repent he vvill  
pardon al, or  
part of the pu-  
nishment, the  
prophet pro-  
poseth the  
most soue-  
raine remedie  
of almes dedes  
that by wor-  
kes of mercie  
this sinful  
king, or anie  
other sinner  
may procure  
the mercie of  
God. As in  
dede this king  
found mercie  
after some pu-

sayre, and the fruit therof exceeding much, and the foode of  
things in it, vnder it the beasts of the filde inhabiting, & in the  
boughes therof the soules of heauen abyding: † It is thou 19  
king, which art magnified, & become mightie: & thy greatnes  
hath growen, and is come euen to heauen, and thy power vnto  
the endes of the earth. † But in that the king saw a watchman, 20  
and an holie one descend from heauen, and say: Cut ye downe  
the tree, and dissipate it, but leaue the spring of the rootes ther-  
of in the earth, and let it be bound with yron and brasle among  
the grasle without, and let it be sprinkled with the dew of  
heauen, and let his foder be with the wild beasts, til seauen  
times be changed ouer him. † This is the interpretation of the 21  
sentence of the Higheest, which is come vpon my Lord the  
king. † They shal cast thee out from men, and with beasts and 22  
wilde beasts shal thy habitation be, and grasle thou shalt eate  
as an oxe, & with the dew of heauen thou shalt be wett: seuen  
times also shal be chaunged ouer thee, til thou know that the  
High one ruleth ouer the kingdoms of men, and geueth it to  
whomsoever he wil. † But wheras he commanded, that the 23  
spring of the rootes therof, that is, of the tree, should be left:  
thy kingdom shal remayne to thee after thou shalt haue  
known that powre is heauenly. † Wherefore o king let me 24  
counsel thee, and ∴ redeme thou thy sinnes with almes, & thine  
iniquities with the mercies of the poore: perhaps he wil for-  
geue thyne offences. † Al these thinges came vpon Nabucho- 25  
donosor the: king. † After the end of twelue moneths he wal- 26  
ked in the palace of Babylon. † And the king answered, & sayd: 27  
Is not this Babylon the great citie, which I haue built to be the  
house of the kingdom, in the strength of my powre, and in the  
glorie of my beautie? † And when the word was yet in the 28  
kings mouth, a voice came downe from heauen: To thee it is  
sayd Nabuchodonosor: Thy kingdom shal passe from thee,  
† and from men they shal cast thee out, and with beastes and 29  
wilde beasts shal thy habitation be: grasle as an oxe shalt thou  
eate, and seuen times shal be changed ouer thee til thou know  
that the Highe one ruleth in the kingdom of men, & to whom  
soever he wil, he geueth it. The self same houre was the word 30  
accomplished vpon Nabuchodonosor, and he was cast away  
from among men, & as an oxe did he eate grasle, and with the  
dew of heauen his bodie was imbrued: til his heares grew into  
the similitude of eagles, & his nailes as it were of birds. † Ther- 31  
fore

- fore after the end of the dayes, I Nabuchodonosor lifted vp mine eyes to heauen, and my sense was restored to me: and I blessed the Highest, and prayſed him that liueth for euer, and glorified him: because his powre is an euerlaſting powre, and
- 32 his kingdom in generation and generation. † And al the inhabitants of the earth with him are reputed for nothing: for he doth according to his wil, as wel in the powers of heauen, as in the inhabitants of the earth: & there is none that can resist
- 33 his hand, and ſay to him: Why didſt thou it? † In the very ſame time did my ſenſe returne to me, & I came to the honour, and beautie of my kingdom: and my figure returned to me; and my nobles, & my magiſtrates ſought for me, and I was reſtored in my kingdom: and more ample magnificence was added to
- 34 me. † " Now therfore I Nabuchodonosor praiſe, and magnifie, and glorifie the king of heauen: because al his workes are true, and his wayes iudgements, and them that walke in pride he can humble.

nishment: the prophet propheth the ſoueraigne remedie of almes dedes, that by vvorke of mercie, he might procure Gods mercie.

:: Being reſtored to his wittes he went vp right, cut his haire & nailes, & ſo appeared to himſelf as returned to his former figure or ſhape.

### ANNOTATIONS. CHAP. IIII.

13. *Let his hart be changed.* ] In vvhhat maner king Nabuchodonosor vvas changed is hard to explicate. But omitting other opinions, the moſt probable and common is, that he vvas not deſtroyed of his reaſonable ſoule, nor the forme and partes of his bodie ſubſtancially changed from the nature of a man: but he was diſtracted loſing the uſe of reaſon, and in his ovne melancholie imagination and phantaſie, thought that he was a beaſt. And therfore eaſily reſuſed the conuerſation of men, and comforted himſelf vwith beaſtes; vvent naked; his hayre growving very much, and couering al his bodie; his nayles likewiſe extreme long; he vvent on his handes together with his feete, like fourfooted beaſtes; did eate graſſe as an ore, putting his mouth to the ground, to ſhere and ſwalowe it, the ſpace of ſeven yeares. Then God reſtoring to him the uſe of reaſon, and inſpiring him vwith grace, he lifted vp his eyes to heauen (v. 31.) and in perfect ſenſe bleſſed God, the Higheſt, and prayſed him; was againe receiued, yea ſought for by his nobles and magiſtrates: ſo vvas reſtored to his kingdom, and had more magnificence then before.

Nabuchodonosor was not changed in ſubſtance; but became madde, and liued ſeven yeares like a beaſt.

34. *Now therfore I Nabuchodonosor praiſe, magnifie, and glorifie God.* ] Albeit holie Scripture doth not reporte, vvhether and how king Nabuchodonosor died, yet by this laſt thing vwritten of him, it is very like he liued not long after his great chaſtiſement: for if he had, it is probable that Daniel vwould haue vwritten more of him, & that he being ſo fully conuerſed to God, vwould haue deliuered Iozachin king of Iuda, out of priſon (vvhich his next ſucceſſor Euſmerodach did. 4. Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer ſpared him life, he being now wel affected towards them. And that he died in ſtate of ſaluation, may with great reaſon be ſuppoſed, ſeing his repentance and conuerſion to God is ſo fully expreſſed in holie Scripture, and no mention that he ſel againe. VVhich is alſo the iudgement of moſt learned vvriters. Namely of Iosephus. li. 10. *Antiq. Dorotheus in ſynopſe. S. Epiphanius, in vita Danielis. S.*

It is probable that he died ſhortly after his reſtauration.

And moſt like that he is eternally ſaued.



Ierom. epist. 7. ad Letam. S. Augustin epist. 122. ad Victoriam. & li. de predest. & gratia c. 15. VWhere he compareth Pharao with Nabuchodonosor, and their diuers ends, by Gods grace mouing the one to penance for his iniquitie, the other wilfully fighting against Gods merciful veritie. as we haue noted. Exo. 7. pag. 174.

## CHAP. V.

After Nabuchodonosor, & before Baltassar, Euilmerodach reigned in Babylon, who deliuered Ioachin king of Iuda out of prison, and vsed him with great respect in the 37. yeare of the transmigration. 4. Reg. 25. There reigned also before Baltassar other two of an other lineage, called Niglissar and Labosardach: as testifie. Euse. s. Ierom. S. Beda, and others.

**B**ALTASSAR :: the king made a great feast to his nobles a thousand: and euerie one dranke according to his age. † He commanded therfore now being drunke that the vessels of gold & siluer, should be brought, which Nabuchodonosor his father had caried away out of the temple, that was in Ierusalem, that the king, and his Nobles might drinke in them, and his wiues, and concubines. † Then were the golden and siluer vessels brought, which he had caried away out of the temple, that was in Ierusalem: and the king and his nobles dranke in them, his wiues and concubines. † They dranke wine, and prayed their goddes of gold, and of siluer, of brasse, of yron, and of wood, and of stone. † In the very same houre there appeared fingers, as it were of the hand of a man, writing ouer against the candlesticke in the vtter part of the wal of the kings palace: and the king beheld the ioyns of the hand that wrote. † Then was the kings face changed, and his cogitations troubled him: and the iunctures of his reynes were loosed, and his knees were stricken one against the other. † The king therfore cried out mightely that they should bring in the magicians, Chaldees, and southsayers. And the king speaking sayd to the wisemen of Babylon: Whosoever shal read this writing, and shal make the interpretation therof manifest vnto me, shal be clothed with purple, and shal haue a golden chayne on his necke, & shal be the third in my kingdom. † Then al the kings wisemen going in could not neither read the writing, nor declare the interpretation to the king. † Wherewith king Baltassar was much troubled, and his countenance was changed: yea and his nobles were troubled. † And the \* queene for the thing that had happened to the king, and his Nobles, entered into the house of the feast: and speaking she sayd: King for euer liue: let not thy cogitations trouble thee, neither let thy face be changed

\* the  
kings  
mothe  
v. II.

- 11 changed. † There is a man in thy kingdom, that hath the spirit of the holie goddes in him: and in the dayes of :: thy father knowlege and wisdom were found in him: for king Nabuchodonosor also thy father appoynted him prince of the magicians, inchanters, Chaldees and soughtrayers, thy father,
- 12 I say ô king: † Because more ample spirit, and prudence, and vnderstanding, & interpretation of Dreames, and shewing of secrets, and solution of thinge bound were found in him, that is, in Daniel: to whom the king gaue the name Baltassar. Now therfore let Daniel be called, and he wil tel the interpretation.
- 13 † Daniel therfore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captiuitie of Iuda, whom my father the king brought out of Iewrie? † I haue heard of thee, that thou hast the spirit of the goddes, and more ample knowlege, and vnderstanding, and wisdom are found in thee. † And now there haue come in into my sight the wise magicians, that they might read this writing, and might shew me the interpretation therof: and they could not declare me the sense of this \* word. † Moreouer I haue heard of thee, that thou canst interpret obscure thinges, and resolute thinges bound: if thefore thou be able to reade the writing, & to shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a cheyne of gold about thy necke, & shalt be the third prince in my kingdom.
- 17 † To which thinges Daniel answering, sayd before the king: Thy rewardes be they vnto thee, and the giftes of thy house geue to an other: but the writing wil I read thee, ô king, and the interpretation therof wil I shew to thee. † O king, God the most high gaue to Nabuchodonosor thy father kingdom and magnificence, glorie and honour. † And for the magnificence, which he gaue to him, al peoples, tribes, and tongues trembled, and feared him: whom he would he killed: and whom he would, he stroke: and whom he would he exalted: and whom he would, he humbled. † But when his hart was eleuated, and his spirit obstinatly set to pride, he was depozed from the throne of his kingdom, and his glorie was taken away. † And he was cast out from the sonnes of men, yea and his :: hart was set with the beasts, and with the wild asses was his habitation: grasse also he did eate as an oxe, and with the dew of heauen his bodie was embrewed: til he knew that the Higheft had powre in the kingdom of men, and whom

:: Al progenitors are commonly called the fathers of their offspring: so Nabuchodonosor is called the father of Baltassar being his grand father: as may be gathered *ler. 27. v. 7.* where is prophesied that Nabuchodonosor and his sonne, and sonnes sonne should reigne ouer manie nations.

:: His imagination that he was a beast made him forsake the companie of men, and to dwell amongst wilde beasts. *ch. 4.*

\* thing  
written.



focuer it shal please him he wil raise vp ouer it. † Thou also his 22  
 sonne Baltassar, hast not humbled thy hart, wheras thou know-  
 est al these thinges: † but against the dominatour of heauen 23  
 thou wast eluated: and the vessels of his house haue bene  
 brought before thee: and thou, and thy nobles, and thy wiues,  
 and thy concubins haue drunke wine in them: the goddes also  
 of siluer, and of gold, and of brasse, of yron, and of wood,  
 and of stone that see not, nor heare, nor feele, thou hast pray-  
 sed: moreouer the God, that hath thy breath in his hand, and  
 al thy wayes, thou hast not glorified. † Therefore from him is 24  
 the ioynt of the hand sent, which hath written this that is  
 drawen. † And this is the writing which is ordered. MANE, 25  
 THECEL, PHARES. † And this the interpretation of the 26  
 word. MANE: God hath numbred thy kingdom, and hath  
 finished it. † THECEL: thou art weighed in the balance, and 27  
 art found hauing lesse. † PHARES: thy kingdom is diui- 28  
 ded, and is geuen to the Medes, and Persians. † Then the king 29  
 commanding Daniel was clothed with purple, and a cheyne  
 of gold was put about his necke: & it was proclamed of him  
 that he had powre the third in the kingdom. † :: The same 30  
 night was Baltassar the king of Chaldee slaine. † And Darius 31  
 the Mede succeded into the kingdom, being three score and  
 two yeares old.

:: The Medes  
 being at this  
 time in the  
 siege of Baby-  
 lon, tooke  
 their oppor-  
 tunitie to af-  
 fault it this  
 night, when  
 the king and  
 most part of  
 the citie were  
 drunke.

## CHAP. VI.

*King Darius making Daniel one of the three chief rulers of his kingdom:  
 4. and intending also to aduance him higher, other princes accuse him  
 for praying to God, contrarie to the kings edict. 16. wherupon he is cast into  
 the lions denne: 21. but is conserued without anie hurt: 24. his accusers  
 are deuoured by the lions, and commandment is geuen, that al men shal  
 feare the God of Daniel.*

:: Darius (king  
 of medes now  
 also of Chal-  
 dees) other-  
 wise called A-  
 styages (ch. 13  
 v. 65.) reigned  
 but one yeare,  
 and so Cyrus  
 succeeded.

IT pleased :: Darius, and he appoynted ouer the kingdom 1  
 Gouverners an hundred twentie to be in al his kingdom.  
 † And ouer them three princes, of whom Daniel was one: 2  
 that the gouerners might render account to them, & the king  
 might susteyne no truble. † Daniel therefore passed al the 3  
 princes, and gouerners: because there was the spirit of God  
 more ample in him. † Moreouer the king thought to appoynt 4  
 him ouer al the kingdom, wherupon the princes, & the gouer-  
 ners sought to finde occasion against Daniel on the behalfe of  
 the king: and they could finde no cause, nor suspicion, because  
 he was

he was faithful, and no fault, nor suspicion was found in him.

- 5 † Those men therefore said : :: We shal not finde against this same Daniel any occasion, vnles perhaps in the law of his God.
- 6 † Then the princes, and the gouerners by surreption suggested to the king, and spake thus vnto him : King Darius, for euer
- 7 liue : † Al the princes of the kingdom, the magistrates, and gouerners, the senatours and iudges haue taken counsel, that there goe forth an imperial decree, and an edict : That euerie one, which shal aske any petition of whatsoeuer God, or man, vntil thirtie dayes, but of thee ô king, he be cast into the lake
- 8 of lions. † Now therefore ô king confirme the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for anie man to
- 9 transgresse it. † Moreouer king Darius put forth the edict, and
- 10 decreed it. † Which when Daniel had perceiued, that is to say, the law determined, he went into his house : and :: the windows being opened in his vpper chamber, three times in a day toward Ierusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to doe before.
- 11 † Those men therefore searching curiously, found Daniel
- 12 praying, and beseching his God. † And coming they spake to the king vpon the edict : O king, hast thou not decreed, that euerie man which should aske any of the goddes, & men vntil thirtie dayes, but thyself ô king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is
- 13 not lawful to transgresse. † Then they answering sayd before the king: Daniel of the children of the captiuitie of Iuda, hath not cared for thy law, and for the edict, that thou madest:
- 14 but three times in a day he prayeth with his prayer. † Which word when the king had heard, he was strooken very sad: and for Daniel he set his hart to deliuer him, and euen vntil sunne
- 15 set he laboured to deliuer him. † But those men perceiuing the king said to him: know thou ô king, that the law of Medes and Persians is, that euerie decree, which the king hath determined, is not lawful to be changed. † Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou
- 17 doest worshippe alwayes, he wil deliuer thee. † And there was a stone brought, and layd vpon the mouth of the lake : which the king sealed with his ring, and with the ring of his nobles,

:: An old and continual malignant practise, to cal religion treason. And for that purpose to procure lawes or statutes to be enacted.

:: It is not probable that Daniel opened the windows of purpose, that he might be senn to pray: for so he should haue vndiscreetly contemned the king, and prouoked the infidels to persecute him;

but hauing accustomed to open the windows of his vpper chamber, which gaue prospect towards Ierusalem, according to Salomons prayer.

3. Reg. 8. v. 47. & 48. he obserued the same custome still: and was not senn publicly of manie, but his enemies searching curiously (v. 11.) found him praying, & accused him of breaking the kings that Edict.



that nothing should be done against Daniel. † And the king 18  
 went into his house, and slept vnslipped, and meates were not  
 brought before him, moreouer also sleepe departed from him.  
 † Then the king rising in the very first breake of day, went in 19  
 hast to the lake of the lions: † and approching to the lake, cried 20  
 on Daniel with a weeping voice, and spake vnto him: Daniel  
 seruant of the liuing God, thy God whom thou seruest al-  
 wayes, hath he bene able thinkest thou, to deliuer thee from  
 the lions? † And Daniel answering the king said: King for euer 21  
 liue. † :: My God hath sent his Angel, and hath shut vp the 22  
 mouthes of the lions, and they haue not hurt me: because be-  
 fore him iustice hath bene found in me: yea and before thee, ô  
 king, I haue done no offence. † Then was the king exceeding 23  
 glad vpon him, & he commanded Daniel to be brought out of  
 the lake: and Daniel was brought out of the lake, and no hurt  
 was found in him, because he beleued his God. † And by the 24  
 kings comandment, those men were brought that had accused  
 Daniel: and :: they were cast into the lake of the lions, them-  
 selues, and their children, and their wiues: and they came not  
 to the pauement of the lake, til the lions caught them, & brake  
 al their bones in peeces. † Then Darius the king wrote to al 25  
 peoples, tribes, and tongues dwelling in the whole earth:  
 PEACE be multiplied vnto you. † By me a decree is made, that 26  
 in al myne empire, and my kingdom they dread and feare the  
 God of Daniel. for he is the liuing and eternal God for euer:  
 and his kingdom shal not be dissipated, & his power euen for  
 euer. † He is the deliuerer, and sauour, doing signe, & meruels 27  
 in heauen, and in earth: who hath deliuered Daniel out of the  
 lake of the lions. † Moreouer Daniel continued vnto the king- 28  
 dom of Darius, and the kingdom of Cyrus the Persian.

## CHAP. VII.

*Daniel seeth foure windes fighting, and foure terrible beastes rising from  
 the sea: 9. God sitting in a throne, and serued by innumerable Angels.  
 11. The greatest beast is slaine, and the powre of the rest diminished.  
 13. The Sonne of man receiueth eternal powre of God. 15. The prophet  
 much terrified, is instructed that the foure beastes signifie foure kingdoms.  
 19. The great st shal preuaile for a while, 26. but shortly perish.*

**I**N a the first yeare of Baltassar the king of Babylon, Daniel 1  
 saw a dreame: & the vision of his head in his bed: and wri-  
 ting the dreame, he comprehended it in a short speech: and in  
 summe

∴ To this mira-  
 cle wrought  
 by the powre  
 of God in de-  
 fence, and for  
 the merites of  
 this holie pro-  
 phet, S. Paul  
 alludeth. Heb.  
 11. v. 33.  
 ∴ The law of  
 like-punish-  
 ment is so a-  
 greable to the  
 law of nature,  
 that this Pa-  
 gane king pun-  
 ished Daniels  
 accusers, when  
 it appeared to  
 him, that Da-  
 niel had not  
 committed  
 treason, but  
 only vsed his  
 religion and  
 deuotion.

The 2. part.  
 Prophetical  
 visions of  
 Christ and of  
 Antichrist,

∴ In order of  
 time these  
 two visions,  
 vv're before  
 the histories

- 2 summe comprising it, he said : † I saw in my vision by night, and behold *b* the foure windes of heauen fought in the great  
 3 sea. † And *c* foure great beasts came vp, out of the sea diuerse  
 4 one from an other. † The first as it were *d* a lyonesse, & she had the wings of an eagle: I beheld til her wings were plucked of, and she was lifted vp from the earth, & she stood vpon the fete  
 5 as a man, & the hart of a man was geuen to her. † And behold an other beast like *e* a beare stood a side: and there were three rewes in the mouth therof, and in the teeth therof, & thus they  
 6 said to it: Arise, eate very much flesh. † After this I beheld, and loe an other as it were *f* a leopard, and it had winges as of a bird, foure vpon it, & there were foure heades in the beast, and  
 7 powre was geuen to it. † After this I beheld in the vision of the night, and loe *g* a fourth beast terrible and meruelous, and strong exceedingly, it had great yron teeth, eating and breaking, and treading the rest with her fete: and it was vnlike to the other beasts, which I had sene before it, and it had tenne  
 8 hornes. † I considered the hornes, and behold an other *h* litle horne sprang out of the middes of them: and three of the first hornes were plucked of at the presence therof, and loe eyes as it were the eyes of a man were in this horne, & a mouth speaking great wordes. † I beheld til thrones were set, and *i* the ancient of dayes sate: his vesture white as snow, and the heares of his head as cleane wool: his throne flames of fire: his wheelles  
 9 fire kindled. † A fire & swiift streame came forth from his face  
 10 & thousandes of thousands ministred to him, & *l* tenne thousand hundred thousands assisted him: iudgement sate, and  
 11 the bookes were opened. † I beheld because of the voice of the great wordes, which that horne spake: and I saw that the beast was slaine, and the bodie therof was perished, and was  
 12 committed to the fyre to be burnt. † The power of the other beasts also was taken away: and times of life were appointed  
 13 them vntil time, and time. † I beheld therefore in the vision of the night, and loe with the cloudes of heauen there came in, as it were *m* the sonne of man, and he came euen to the  
 14 ancient of dayes: and in his sight they offered him. † And he gaue him powre, and honour, and kingdom: and al peoples, tribes, & tongues shal serue him: his powre, an eternal power, that shal not be taken away: and his kingdom, that shal not be  
 15 corrupted. † My spirit trembled, I Daniel was made sore afayd  
 16 at these thinges, and the visions of my head trubled me. † I

written in the two precedent chapters.  
*b* Foure winds may signifie the great tumultes which happen in the beginning of monarchies by vvarres and bloudshed of much people.  
*c* Foure beastes do signifie the foure Monarchies of the Chaldees, Medes and Persians, the Grecians, and the Romanes: as was also signified before in nabuchodonosors dreame.  
*ch. 2.*  
*d* A lionesses crueltie, and the pride of an eagle do resemble the Chaldees monarchie.  
*e* A beare of rude shape, & vveake sight, content vvith litle and base meate, represented the Medes & Persians.  
*f* The leopard vvith vvings and foure heades, signified the speedie victories of the Grecians vnder Alexander in foure quarters of the



world; after his death diuided into foure kingdoms. *g* By the fourth beast without name is vnderstood the incomparable povre of the Romanes; governing first by kinglie auctoritie; afterwards by Consuls; then ioyning to them Tribunes; sometimes Dictators; finally Imperial. *b* The little horne becoming so great and strong, as to overcome al the other, significth Antichrist, whose outrageous furie shal continue vntill a short time. *v. 25.* *i* God the Father is called the *Ancient of dayes*, not as though one Person of the Blessed Trinitie were more ancient then another: for euerie Person is eternal; and al are one eternal God. But in order of proceeding, one from another, the Father is the beginning: of vvhom the Sonne is begotten; and from vvhom, as also from the Sonne, the Holie Ghost proceedeth. *k* By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: vvhich doe exceede al corporal creatures in number, as the celestiall spheres exceede terrestriall bodies in greannes, *l* And the highest Hierarchie (*vvhich are Asistants*) do farre exceede the other Hierarchies in multitude. *S. Dionys. c. 14. Hierar. celest. s. Tho p. 1. q. 112. a. 4. m* Our Sauour Christ is here clearly prophecied: by vvhose povre Antichrist shal be utterly destroyed.

came to one of the assistants, and I asked the truth of him concerning al these things, who told me the interpretation of the wordes, and taught me: *†* These foure great beasts, are foure kingdoms, which shal rise vp out of the earth. *†* And they shal take the kingdom of the holie God most high: & they shal obteine the kingdom euen to world, & world of worldes. *†* After this I would diligently lerne of the fourth beast, which was very vnlike from al, and exceeding terrible: his teeth and clawes of yron: he did eate, and breake in peeces, & the rest he stamped with his feete: *†* and of the tenne hornes that he had on his head: and of the other, that had growen vp, before which the three hornes fel: and of that horne, that had eyes, and the mouth speaking great wordes, and was greater then the rest. *†* I beheld, and loe that horne made warre agaynst the saints, and preuailed ouer them, *†* til the ancient of dayes came, & gaue iudgement to the saintes on High, and the time came, and the saintes obeyned the kingdom. *†* And thus he sayd: The fourth beast shal be the fourth kingdom in the earth, which shal be greater then al the kingdoms, and shal deuoure the whole earth, and shal conculcate, and breake it in peeces. *†* Moreouer the tenne hornes of that same kingdom, shal be tenne kinges: and another shal rise vp after them, and he shal be mightier then the former, and he shal bring downe three kinges. *†* And he shal speake wordes agaynst the Highest one, and shal destroy the saintes of the Highest: and he shal thinke that he can change times, & lawes, and they shal be deliuered into his hand euen *n* to a time, & times, & half a time. *†* And iudgement shal sitte, that might may be taken away, and be broken, and perish euen to the end. *†* And kingdom, and power, and the greatnes of the kingdom, that is vnder al the heauen, be geuen to the people of the saintes of the Highest: whose kingdom is an euerlasting kingdom, and al kinges shal serue him, and shal obey him. *†* Hitherto the end of the word. I Daniel was much troubled with my cogitations, and my face was changed in me: but the word I kept in my hart.

ancient then another: for euerie Person is eternal; and al are one eternal God. But in order of proceeding, one from another, the Father is the beginning: of vvhom the Sonne is begotten; and from vvhom, as also from the Sonne, the Holie Ghost proceedeth. *k* By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: vvhich doe exceede al corporal creatures in number, as the celestiall spheres exceede terrestriall bodies in greannes, *l* And the highest Hierarchie (*vvhich are Asistants*) do farre exceede the other Hierarchies in multitude. *S. Dionys. c. 14. Hierar. celest. s. Tho p. 1. q. 112. a. 4. m* Our Sauour Christ is here clearly prophecied: by vvhose povre Antichrist shal be utterly destroyed.

## CHAP. VIII.

*Daniel seeth a ramme with two hornes ouercomen by a goate with one horne:*

8. *Which shal also be broken, and foure lesse rise in place therof: one of them prophaneeth the temple in Ierusalem, and taketh away the daylie sacrifice. 15. And Gabriel the Archangel expoundeth the vision.*

- 1 **I**N :: the third yeare of the reigne of Baltassar the king, a  
 2 **I** vision appeared to me. † I Daniel a saw in my vision, after  
 that which I had sene in the beginning, when I was in Susis  
 the castel, which is in the prouince of Elam: and I saw in  
 3 the vision, that I was ouer the \* gate Vlai. † & I lifted vp mine  
 eyes, and saw: and behold one b ramme stood before the mar-  
 rice, hauing highe hornes, & one higher then an other & gro-  
 4 wing vnder. † Afterward I saw the ramme pushing with the  
 hornes against the West, & against the North, and against the  
 South: and al beasts could not resist him, nor be deliuered out  
 of his hand: and he did according to his wil, & was magnified.  
 5 † And I vnderstood: and behold c a buckgoate came from  
 the West vpon the face of the whole earth, & he touched not  
 the ground. Moreouer the buckgoate had a notable horne  
 6 betwen his eyes: † And he came euen to that ramme with the  
 hornes, which I had sene standing before the gate, & he ranne  
 7 towards him in the violence of his strength. † And when he  
 had approached nere the ramme, he was wood against him, and  
 stroke the ramme: and he d brake his two hornes, and the  
 ramme could not resist him: and when he had cast him on the  
 ground, he trode him, and no man could deliuer the ramme  
 8 out of his hand. † And the buckgoate became exceding  
 great: and when he was growne, the great horne e was bro-  
 ken, and there rose vp f foure hornes vnder it by the foure  
 9 windes of heauen. † And out of one of them came forth  
 g one litle horne: and it was made great against the South,  
 10 and against the East, and against the strength. † And it was  
 magnified euen vnto the strength of heauen: and it threw  
 downe of the strength, and of the starres, and trode them.  
 11 † And it was magnified euen vnto the prince of the strength:  
 and from him it tooke the continual sacrifice, and threw  
 12 downe the place of his sanctification. † And strength was  
 geuen against the continual sacrifice because of sinnes: and  
 truth shal be throwen prostrate on the ground, and he shal  
 13 doe, and shal prosper. † And I heard h one of the saints spea-

a He insinua-  
 tet that this  
 vision vvas in  
 explication of  
 some part of  
 the former,  
 vvvhich he had  
 two yeares  
 before. ch. 7.  
 where foure  
 monarchies  
 are mentioned  
 so here is fore-  
 told the great  
 conflict be-  
 tven the Per-  
 sians & Greci-  
 ans, about 220.  
 yeares after.  
 b The ramme  
 represēted the  
 king of Persi-  
 ans & Medes.  
 c The goat sig-  
 nified Ale xan-  
 der the great:  
 d breaking the  
 two hornes,  
 that is conque-  
 ring the two  
 nations of Per-  
 sians & Medes.  
 e King Alexan-  
 der died when  
 he vvas very  
 yong & strong  
 not fully 33.  
 yeares of age.  
 f Foure of his  
 folowers pos-  
 sessed euerie  
 one a king-



dome of his Monarchie. g Antiochus Epiphanes persecuting the people of God, destroyed the sacrifice, polluted the temple setting vp the image of Iupiter Olimpius.

b One Angel demanded of an other to know a thing to come.

i 2300. eueninges and morninges, that is, 2300. dayes, vvvhich make fix years and vvel nere foure mone-thes, the whole time from the beginning of Antiochus persecution vnto his death: for he began to persecute in the year 143. 1 Mac 1. v 21. & he died. an. 149. 1. Mac. 6. v 16. vvithin which time an. 148 the temple was purged 1. Mac. 4. v 52. & Ezechiel is very often called by the name of sonne of man, here

king, & one sainte sayd to an other, I know not to whom that spake: I low long the vision, and the continual sacrifice, and the sinne of the desolation that is made: and the sanctuarie, and the strength shal be conculcate? † And he sayd to him: 14 Vnto i the euening & morning, two thousand three hundred: & the sanctuarie shal be clenfed. † And it came to passe when 15 I Daniel saw the vision, and sought the vnderstanding: behold there stood in my sight as it were the forme of a man. † And 16 I heard the voice of a man betwen the bankes of Vlai: and he cried, and sayd: Gabriel make this man vnderstand the vision. † And he came and stood nere where I stood: and when 17 he was come, trembling I fel on my face, & he sayd to me: Vnderstand k sonne of man, that in the time of the end the vision shal be accomplished. † And when he spake to me I fel flat 18 on the ground: and he touched me, and sette me vp in my standing, † and sayd to me: I wil shew thee what things are to 19 come in the last of the malediction: because the time hath his end. † The ramme, which thou sawest haue hornes, is the king 20 of the Medes and Persians. † Moreouer the buckgoate, is the 21 king of the Græcians, and the great horne, that was betwen his eyes, the same is the first king. † But wheras that being bro- 22 ken, there rose vp foure for it: foure kinges shal rise vp of his nation, but not in his strength. † And after their reigne, when 23 iniquities shal be increased, l there shal arise a king impudent of face, and vnderstanding \* propositions. † And his strength 24 shal be made strong, but not in his owne strength: and more then can be beleued, shal he waste al thinges, and shal prosper, and doe. And he shal kil the strong, and the people of the saints † according to his wil, and craft shal be directed in his 25 hand: and he shal magnifie his hart, and in the abundance of al thinges he shal murder very manie: & agaynst the prince of 26 princes shal he arise, & without hand he shal be destroyed. † & the vision of the euening and the morning, which hath bene sayd, is true: thou therfore seale the vision, because it shal be 27 m after manie dayes. † And I Daniel languished, and was sicke for certaine dayes: and when I was risen vp, I did the kings workes, and was astonied at the vision, and there was none that could interpret it.

also Daniel is so called by an Angel, as vvell to distinguish Angelical and humane nature, as in honour of mankind, vvvhich Christ would assume: & therefore calleth himself by the very same title in the Gospel. l Historically Antiochus; mystically Antichrist, as ch. 12. & Mat. 24. m So much as perteyned to the prophanation of the temple was fulfilled about 300. yeares after this propheticie: as the same is also a figure of Antichrist, it shal happen towards the end of this world.

## CHAP. IX.

*Daniel confessing that they are iustly afflicted for thier sinnes, 15. prayeth for speedie mercie. 20. An Angel signifieth to him, that within seuentie wekes of yeares, Christ wil come; 26. and be slayne; his people the Iewes denying him, whom he wil therefore reiect.*

- 1 **I**N the first yeare of Darius the sonne *a* of Assuerus of the  
 2 seede of the Medes, who reigned ouer the kingdom of the  
 3 Chaldees: † *b* the first yeare of his kingdom, I Daniel vnder-  
 4 stood in bookes the number of the yeares, wherof the word  
 5 of our Lord was made to Ieremie the prophete, that *c* seuentie  
 6 yeares should be accomplished of the desolation of Ierusalem.  
 7 † And I sette my face to our Lord my God to pray and besech  
 8 in fastinges, sackcloth, and ashes. † And I prayed our Lord  
 9 my God, and I confessed, and said: I besech thee ô Lord God  
 10 great and terrible, which keepest couenant, & mercie to them  
 11 that loue thee, and keepe thy commandements. † We haue  
 12 sinned, we haue done iniquitie, we haue dealt impiously, and  
 13 haue reuolted: & we haue declined from thy commandments,  
 14 and iudgements. † We haue not obeyed thy seruants the pro-  
 15 phets, that haue spoken in thy name to our kinges, to our  
 16 princes, to our fathers, and to al the people of the land. † To  
 17 thee ô Lord, iustice: but to vs confusion of face, as is to day to  
 18 the man of Iuda, and to the inhabiteurs of Ierusalem, and to al  
 19 Israel, to them that are nere, and to them that are farre of in al  
 20 the landes, to which thou hast cast them out, for their iniquities  
 21 in which they haue sinned against thee. † O Lord, to vs con-  
 22 fusion of face, to our princes, & to our fathers that haue sinned.  
 23 † But to thee Lord our God mercie and propiciation, because  
 24 we haue reuolted from thee: † and haue not heard the voice  
 25 of the Lord our God, to walke in his law, which he gaue vs by  
 26 his seruants the prophetes. † And al Israel haue transgressed  
 27 thy law, and haue declined from hearing thy voice, and the  
 28 malediction hath distilled vpon vs, & the detestation, which is  
 29 written in the booke of Moyse the seruant of God, because  
 30 we haue sinned to him. † And he hath established his wordes,  
 31 which he spake vpon vs, and vpon our princes, that iudged vs,  
 32 that he would bring in vpon vs a great euil, such as neuer was  
 33 vnder al the heauen, according to that which hath bene done  
 34 in Iersalem. † As it is written in the law of Moyse, al this  
 35 euil is come vpon vs: and we besought not thy face ô Lord

D d d d d 2

our

*a* Assuerus, or  
*achasuerus*, not  
 a proper name  
 signifieth a  
 great prince,  
 or head of  
 people.

*b* Darius had  
 reigned in Per-  
 sia before this  
 time, but this  
 was the first  
 yeare of his  
 reigne ouer  
 the Chaldees,  
 & also the last,  
 neither did he  
 reigne a full  
 yeare: for Cy-  
 rus reigned  
 some part of  
 the seuentith  
 yeare of the  
 Iewes capti-  
 uitie in Baby-  
 lon: in vvhich  
 also Baltassar  
 was slaine. Ier.

25. v. 12. & Ier.  
 29. v. 10. 2 Par.  
 36. v. 22.

*c* Daniel seing  
 the seuentith  
 yeare of cap-  
 tiuities was  
 comen, in  
 vvhich God  
 promised to  
 deliuer his  
 people. Ier. 29.  
 v. 10. prayed  
 vvvith great  
 zeale, & confi-  
 dence for  
 their release.

Iere. 29.  
 v. 10.

Deut 17.  
 v. 14.



our God, that we might returne from our iniquities, & might  
thinke on thy truth. † And our Lord hath watched vpon the 14

*d* This singular  
deuotion with  
austere works  
of penance &  
zele of his  
countrie me-  
rited this com-  
mendable title  
to be called, *the  
man of desires.*

*e* And vvhether  
as the prayed  
particularly  
for the release  
of the leues  
from captiui-  
tie of Babylon  
a farre greater  
thing is pro-  
mised and re-  
ueled to him,  
that within se-  
uentie weekes  
of yeares (that  
is 490. yeares)  
the Messias  
Christ will  
come and re-  
deme man-  
kinde from  
captiuitie of  
sinne and the  
diuel.

*f* These foure  
things (v. 24.)  
Forguenes  
of sinnes; In-  
fusion of iu-  
stice; Fulfilling  
of prophecies;  
& Anointed  
Holie of ho-  
lies agree only  
to Christ.

*g* Hebdomas or  
Septenarius sig-  
nifying seuen,  
vnderstood of

malice, and hath brought it vpon vs: iust is the Lord our God  
in al his workes, which he hath done: for we haue not heard  
his voice. † And now o Lord our God, which broughtest forth 15  
thy people out of the Land of Ægypt in a strong hand, & madst  
thee a name according to this day: we haue sinned, we haue  
done iniquitie. † O Lord according to al thy iustice, but let thy 16  
wrath be turned away I besech thee, and thy furie from thy  
citie Ierusalem, & from thy holie mount. For by reason of our  
sinnes, and the iniquities of our fathers, Ierusalem, and thy  
people are a reproch to al round about vs. † Now therefore 17  
heare o our God the petition of thy seruant, & his prayers: and  
shew thy face vpon thy sanctuarie, which is desert, for thyne  
owne sake. † Incline my God thine eare, & heare: open thine 18  
eyes, and see our desolation, & the citie vpon which thy name  
is inuocated: for neither in our iustifications doe we prostrate  
prayers before thy face, but in thy manie commiserations.  
† Heare o Lord, be pacified o Lord: attend & doe, delay not for 19  
thyne owne sake my God: because thy name is inuocated vpon  
thy citie, & vpon thy people. † And when I yet spake, & prayed, 20  
and confessed my sinnes, and the sinnes of my people of Israel,  
and did prostrate my prayers in the sight of my God, for the  
holie mount of my God: † as I was yet speaking in prayer, loe 21  
the man Gabriel, whom I had sene in the vision from the be-  
ginning, quickly flying touched me in the time of the euening  
sacrifice. † And he taught me, and spake to me, & sayd: Da- 22  
niel now am I come forth to teach thee, and that thou mightst  
vnderstand. † From the beginning of thy prayers the word 23  
came forth: and I am come to shew it to thee, because thou  
art *d* a man of desires: and doe thou marke the word, and vn-  
derstand the vision. † *e* Seuentie weekes are abridged vpon 24  
thy people, & vpon thy holie citie, *f* that preuarication may be  
consummate, and sinne take an end, & iniquitie be abolished;  
and euerlasting iustice be brought; & vision be accomplished,  
and prophecie; & the Holie one of holies be anointed. † Know 25  
therefore, & marke: From the going forth of the word, that Ie-  
rusalem be built againe, vnto Christ the prince, there shal be se-  
uen *g* weekes, & sixtie two weekes, & the streete shal be built  
again, & the walles in \* straitnes of the times. † And after sixty  
two weekes Christ shal be slaine: and it shal not be his people,  
that

truble  
some  
times

that shal denie him. And the city, & the sanctuary shal the people dissipate with the prince to come: & the end thereof waste, & after the end of the battell the appoynted desolation. † And he wil confirme the covenant to manie, one weeke: and in the halfe of the weeke shal the hoste & the sacrifice fayle: and there shal be in the temple the abomination of desolation: & euen to the consummation, and to the end shal the desolation endure.

## CHAP. X.

*After fasting & other voluntarie afflictions, 4. Daniel seeing a man in a strange forme, and much terrified therewith, 8. is comforted. 13. The Angels of Persians, and Grecians resist his prayer, 20. S. Michael assisting the Iewes.*

1 **I**N the third yeare of Cyrus king of the Persians, a word was reueled to Daniel surnamed Baltassar, and a true word, and great strength: & he vnderstood the word: for there is neede  
2 of vnderstanding in vision. † In those dayes I Daniel mourned the dayes of three weekes, † desiderable bread I did not  
3 eate, and flesh and wine entered not into my mouth, yea neither with ointment was I annoynted: til the dayes of three  
4 weekes were accomplished. † And in the foure & twentieth day of the first moneth I was by the great riuer, which is Tigris.  
5 † And I lifted vp mine eyes, & I saw: and beholde a man clothed with linnen clothes, & his reynes girded with the finest  
6 gold: † and his bodie as it were the chrysolithus, and his face as the forme of lightning, and his eyes as a burning lampe: and his armes, & the partes that are downward euen to the feete, as it were the forme of glistering brasse: and the voice of his  
7 word as the voice of a multitude. † And I Daniel alone saw the vision: moreover the men that were with me, saw it not, but exceeding terrour fel vpon them, and they fled away, and  
8 hidde themselues. † And I being left alone saw this great vision: and there remayned no strength in me, yea and my shape of countenance was changed in me, and I withered, neither  
9 had any strength. † And I heard the voice of his wordes: and hearing I lay astonished vpon my face, and my visage cleaued  
10 to the ground. † And behold a hand touched me, and lifted me vp vpon my knees, and vpon the ioynts of any handes.  
11 † And he said to me: Daniel b thou man of desires, vnderstand the wordes, that I speake to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me,

a Pharaο had a vision in slepe, Gen. 41. Baltassar vvakng, saw a hand writing in the vval, Dan. 5. but neither of them vnderstood their visions, & therefore vvere not prophets. Ioseph vnderstood the former, & Daniel this other, and so they vvere prophets. For as this text teacheth, vnderstanding is required that a vision be propheticall. s. Tho. 2. 2. q 175 a 2 & 4. b The Angel repeteth this honorable new title to encourage him being fore frightened.



*c* The Angel guardian of Persia. *s. Ierom, S. Theodores. S. Gregorie.*

*d.* This Angel for his office sake, not yet knowing gods vvil in this particular, prayed that the Iewes might remain among the Persians for their edification and spiri- tual good.

*e* Daniels pro- per Angel ioy- ned his pray- ers with him for the deli- uerie of the Iewes from captiuitie.

*f* S. Michael the guardian Angel of the whole Church also prayed for the same purpose.

I stood trembling. † And he said to me: Feare not Daniel: be- 12  
cause since the first day that thou didst set thy hart to vnderstand  
to afflict thy self in the sight of thy God, thy \* wordes haue  
bene heard: and I am come for thy wordes. † But *c* the prince 13  
of the kingdom of the Persians *d* resisted me one and twentie  
dayes: and behold Michael one of the chiefe princes came  
to ayde me, and I taried there by the king of the Persians.  
† But I am come to teach thee what thinges shal come to thy 14  
people in the later dayes, because as yet the vision vnto dayes.  
† And when he spake to me in these maner of wordes, I cast 15  
downe my countenance to the ground, and held my peace.  
† And behold as it were the similitude of the sonne of man 16  
touched my lippes, and opening my mouth I spake, and sayd  
to him, that stood before me: My Lord, in thy vision my ioynts  
are dissolued, and no strength hath remaind in me. † And 17  
how can the seruant of my Lord speake with my Lord? for  
no strength is remainyng in me, yea & my breath is stopped.  
† Agayne therfore there touched me as it were the vision of a 18  
man, and strengthened me, † and he sayd: Feare not o man of 19  
desires, Peace be to thee: take courege & be strong. And when  
he spake with me, I receiued strength, and sayd: Speake my  
Lord, because thou hast strengthened me. † And he sayd: Doest 20  
thou know wherfore I am come to thee? and now I wil re-  
turne, that I *e* may fight agaynst the prince of the Persians.  
when I therfore went forth, there appeared the prince of the  
Greekes coming. † But yet I wil tel thee that which is ex- 21  
pressed in the scripture of truth: and none is my helper in  
al these, but Michael *f* your prince.

*prayers.*

## CHAP. XI.

*The Angel declareth what shal happen to the Iewes vnder the kinges of Persia, and by occasion of warres between Egypt and Syria.*

*a* The Angel prosecuting his speech to the prophet sheweth that he had prayed for the king of Persians, from the first time after the ouerthrow of

**A**ND I from the first yeare of Darius the Mede *a* stood 1  
that he might be strengthened, and made strong. † And 2  
now I wil declare the truth vnto thee. Behold \* three kinges  
as yet shal stand in Persia, and \* the fourth shal be enriched  
with exceeding riches aboue al: & when he is growne mightie  
in his riches, he shal rayse vp al against the kingdom of Greece.  
† But there shal rise \* a strong king, and shal rule with much 3  
power: and he shal doe what shal please him. † And when 4  
he \* shal stand, his kingdom shal be broken, and it shal be di-  
uided

\* Cam-  
byfes. 1.  
Smerdes  
magus.  
Darius  
Histaspis,  
\* Xerxes.  
Alexan-  
der.  
come to  
his height.

uided into the foure windes of heauen: but not vnto his posteritie, nor according to his mightines wherewith he ruled. For his kingdom shal be rent euen vnto foreners, besyde these.

- 5 † And *c* the king \* of the South shal be made strong, & there shal *d* of his princes preuaile aboute him, and he shal rule in dominion: for his dominion shal be much. † And after the end of
- 6 yeaeres they shal be confederated: and the daughter of the king of the South shal come to *e* the king \* of the North to make amitie, and shal not obtayne the strength of the arme, neither shal his sede stand: and she shal be deliuered, and they that brought her, her yongmen and they that strengthened her
- 7 in the times. † And there shal stand of the bud of her rootes a plant: and he shal come with an armie, and shal enter the prouince of the king of the North: and he shal abuse them,
- 8 and shal obtayne. † Moreouer also their goddes, and sculptsils, the precious vessels also of gold, and siluer, he shal carie away captiue into Ægypt: he shal preuaile against the king of the
- 9 North. † And the king of the South shal enter into the kingdom, and shal returne to his owne land. † And *g* his sonnes
- 10 shal be prouoked, and they shal gather a multitude of very manie hostes: and he shal come hastning, and ouerflowing: and he shal returne and be stirred vp, and he shal ioyne battel with
- 11 his force. † And the king of the South being prouoked shal goe forth, and shal fight against the king of the North, & shal prepare an exceding great multitude, and a multitude shal be
- 12 geuen into his handes. † And he shal take a multitude, and his hart shal be exalted, and he shal ouerthrow manie thousands:
- 13 *b* but he shal not preuaile. † For the king of the North shal returne, and shal prepare a multitude much greater then before: & in the end of times, & yeaeres, he shal come hastning
- 14 with a great host, and riches exceding much. † And in those times manie shal rise vp against the king of the South: the children also of the preuaticatours of thy people shal be extolled
- 15 to fulfil the vision, and they shal fal. † And the king of the North shal come, and shal cast vp a mount, and shal take the best fensed cities: & the armes of the South shal not susteyne, and his chossen shal rise vp to resist, & there shal be no strength.
- 16 † And he shal doe coming vpon him according to his pleasure, and there shal be none to stand agaynst his face: and he shal
- 17 stand in a noble land, & it shal be consumed in his hand. † And he shal sette his face to come to possesse al his kingdom, & he shal

babylon, seing him wel affected towards the Iewes, as was also the next king Cyrus, vwho in dede released them.

*b* Scarfely touching other successors of Alexander, the holie scripture here prophecieth of the kinges of Ægypt on the fourth side of Iurie, & Syrians on the North: by whose warres the Iewes were most molested.

*c* Euerie prophetic (saith S. Iren. li. 4. c. 43.) before it be fulfilled is an enigma, a riddle; or obscure proposition. But when it is past may more easily sometimes certainly be interpreted.

So by histories of things now past he gathereth very probably that by this king of the South was vnderstood Ptolemeus sonne of Lagus king of Ægypt.

shal

king of  
Ægypt.

king of  
Syria.

I/4. 19.  
7. 19.



d His sonne  
 called Ptolomeus Philadelphus excelled his father in povvre and magnificence.  
 e This king of the North seemeth to be Antiochus Theos king of Syria.  
 f Ptolomeus Euergetes king of Ægypt invaded and spoyled Syria.  
 g Seleucus Ceraunus, and Antiochus magnus ionnes of Seleucus callinicus shal raise new warres against Ptolomeus Philopator king of Ægypt, but the elder brother being slaine in the way, Antiochus shal prosecute the warre.  
 h He shal invade and kill manie, but not preuaile.  
 i Manie Iewes deceived by Onias fleeing into Ægypt shal erect a temple and sacrifice, falsely auouching that they fulfil the prophetic of Isaie, *ch. 19.*  
 shal doe right thinges with him: and heshal geue vnto him a daughter of wemen, to ouerthrow it: and she shal not stand neither shal she be his. † And he shal turne his face to the islands, & shal take manie: and he shal make the prince of his reproche to cease, and his reproch shal be returned vpon him.  
 † And he shal turne his face to the empire of his owne land, and he shal stumble, and fall, & shal not be found. † And there shal stand in his place one most vile, & vnworthy of kingly honour: & in few dayes he shal be destroyed, not in furie nor in battel.  
 † And there shal stand in his place one despised, and kingly honour shal not be geuen him: and he shal come secretly, and shal obteyne the kingdom by fraude. † And the armes of him that fighteth shal be expugned from before his face, and shal be broken: moreouer also the prince / of the league. † And after the amities, he shal worke deceite with him: and he shal goe vp, and shal ouercome with few people. † And he shal enter abundant and plentiful cities: & he shal doe thinges that his fathers neuer did, & his fathers fathers: their robberies, and pray, & riches he shal dissipate, and shal deuise deuises against the best fenced: and this vntil a time. † And his strength & his hart shal be stirred vp against the king of the South in a great armie: and the king of the South shal be prouoked to battel with manie aydes, and exceding strong: & they shal not stand because they shal take counsels against him. † And they that eate bread with him, shal destroy him, and his armie shal be oppressed: & there shal fall slaine very manie. † The hart also of the two kinges shal be to euil, and at one table they shal speake lies, and they shal not prosper: because as yet the end vnto an other time. † And he shal returne into his land with much riches: and his hart against the holie testament, and he shal prosper and shal returne into his owne land. † At the time appointed he shal returne, and he shal come to the South, and the later end shal not be like to the former. † And there shal come vpon him galleis, and the Romanes, and he shal be strooken, and shal returne, and shal frette against the testament of the sanctuarie, and he shal speede: and shal returne, and shal deuise against them, that haue forsaken the testament of the sanctuarie. † And of him shal stand in armes, and shal pollute the sanctuarie of strength, and shal rake away the continual sacrifice: and they shal geue abomination into desolation. † And the impious against the testament shal dissemble  
 fraudu-

fraudulently: but *m* the people that knoweth their God, shall  
 33 obtrayne, and shall doe. † And the learned in the people shall  
 teach very manie: and they shall fall by sword, and by flame,  
 34 and by captiuitie, and by spoyle of dayes. † And when they are  
 fallen, they shall be releued with a litle ayde: and very manie  
 35 shall be ioyned to them faynedly. † And of the learned there  
 shall fall, that they may be tried, and may be chosen, and made  
 white euen to the time prefixed: because yet there shall be an  
 36 other time. † And the king shall doe according to his wil, and  
 shall be eleuated, & magnified against euerie god: and against  
 the God of goddes he shall speake magnifical thinges, & shall  
 be directed, til the wrath be accomplished. for the determina-  
 37 tion is made. † And the God of his fathers he shall not account  
 of: and he shall be in the concupiscences of women, neither  
 shall he care for anie of the goddes: because he shall ryse vp  
 38 against al thinges. † But god *n* Maozim he shall worshipec in  
 his place: and the God whom his fathers knewe not, he shall  
 worshipec with gold, and siluer, and precious stone, and pre-  
 39 cious thinges. † And he shall doe it to fensc Maôzim with a  
 strange god, whom he acknowledged, and he shall multiplie  
 glorie, and shall geue them powre in manie, and shall diuide  
 40 the land gratis. † And in the time prefixed shall the king of the  
 South make battel against him, & as a tempest shall the king of  
 the North come against him in charers, and in horsemen, and  
 in a great nauie, and he shall enter the landes, and shall destroy,  
 41 and passe through. † And he shall enter into the glorious land,  
 and manie shall fall: but these onlie shall be saued out of his  
 hand, Edom, and Moab, and the beginning of the children of  
 42 Ammon. † And he shall lay his hand vpon the landes: and the  
 43 Land of Ægypt shall not escape. † And he shall rule ouer the  
 treasures of gold, and of siluer, and in al the precious thinges  
 of Ægypt: through Lybia also, and Æthyopia he shall passe.  
 44 † And a bruite shall trouble him from the East, and from the  
 North: and he shall come in a great multitude to destroy and  
 45 kil very manie. † And he shall pitche his tabernacle *o* Apadno  
 betwen the seas, vpon a mount glorious and holie: and he shall  
 come euen to the toppe therof, and no man shall helpe him.

*p*owre or strength, either Iupiter the Grecians great god, or their owne strenght, vherin  
 Antiochus, and Antichrist shall trust. • His royal tabernacle or palace, betwen the dead sea  
 and the mediteranian.

According to the historic al expositers vnderstand this of Antiochus, Epiphanes, who liued and died basely: but mystically of Antichrist, very potent & glorious in this world, yet shall haue base beginning and an ignominious end.

*l* This title Prince of the league or couenaant, perterueth directly to Antichrist: who wil ioynce himself vwith the Iewes pretending to obserue the law of Moyse and so they vvil receiue him as their Messias. Ioan. 5. v. 43. S. Irenæus li. 5. c. 25. S. Ierom. & alij.

*m* Euen in the hottest persecution of Antiochus, Nero or Antichrist somethal constantly confessed true religion.

*n* The God of



*The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. the shorines also of his reigne is clearly prophesied.*

a S. Michael the guardian Angel and protector of the Iewves in the old testament.

ch. 10. v. 13. & 21. & now of the Church of

Christ vv. I defend the same against Antichrist inuisibly as the Ecclesiastical pastors

shall do visibly. b Al shall rise in bodie but al shall not be changed into better. 1. Cor. 15. v. 51.

c A glorious Aureole or accidental reward (besides the essential beatitude) shall be given to those that duly performe the office of pastors; in teaching others: as there is an other like to Martyrs, and an other to Virgins.

d Daniels prophesie is shut and sealed, not to be interpreted by humane witte, but by

**B**V T in that time shall rise vp a Michael the great prince, 1  
who standeth for the children of thy people: and a time  
shall come such as hath not beene from the time since nations  
began euen vntil that time. And in that time shall thy  
people be saued, euerie one that shall be found written in the  
booke. † And manie of those, that sleepe in the dust of the 2  
earth, shall awake: b some vnto life euerlasting, & others vnto  
reproch to see it alwayes. † But they that be learned \* shall 3  
shine as the brightnes of the firmament: and they that instruct  
many to iustice, c as starres vnto perpetual eternities. † But thou 4  
Daniel d shut vp the wordes, and seale the booke, euen to the  
time appointed: verie manie shall passe ouer, and there shall be  
manifest knowlege. † And I Daniel saw, and behold there 5  
stood as it were two others: one on this side vpon the banke  
of the riuer, and an other on that side, on the other banke of  
the riuer. † And I sayd to the man, that was clothed with linen 6  
garments, that stood vpon the waters of the riuer: How long  
the end of these meruels? † And I heard the man, that was clo- 7  
thed with the linen garments, that stood vpon the waters of  
the riuer, when he had lifted vp his right hand, & his left hand  
vnto heauen, and had sworne by him that liueth for euer, that  
" vnto e a time, & times, & the halfe of a time. And when the  
dispersion of the hand of the holie people shall be accom- 8  
plished, al these things shall be accomplished. † And I heard, &  
vnderstood not. And I sayd: My Lord, what shall be after these 9  
things? † And he said: Goe Daniel, because the wordes are shut  
vp, and sealed vntil the prefixed time. † Manie shall be chosen, 10  
and made white, & shall be tried as fyre: and the impious shall  
doe impiouesly, neither shall al the impious vnderstand, but  
the learned shall vnderstand. † And from the time f when the 11  
continual sacrifice shall be taken away, and the abomination  
to desolation shall be set vp, a thousand two hundred ninetie  
dayes. † Blessed is he that expecteth, and cometh vnto dayes 12  
g a thousand three hundred thirtie five. † But thou b goe, vn- 13  
til the time prefixed: and thou shalt rest, and stand in thy lotte  
vnto the end of the dayes.

\* in the  
law of  
God.

Mat. 2.

the sp. rite of God, wherewith the Church is illuminated, taught, gouerned, moued, & viuified: S. Iero. in Gal. e A time ordinarily signifieth one ycare, as ch. 4. v. 13 so here is signified the space

space of three yeares and a halfe, as. ch. 7. and *Apoc. 12. v. 14. &c. f* From the taking away of the daylie sacrifice, and placing of abomination ( to witte the practise of heresie ) to desolation, that is, abolishing so much as is possible, the holie Sacrifice of Masse, to the end of that persecution shal be 1290. dayes. *g* VVhy 45. dayes are added to the former number. is merue- lous obscure: neither may we presume amongst diuers expositions, to censure vvhich semeth most probable. *b* But we are content to goe away vvith Daniel, ( v. 9. and 13. ) vvithout fur- ther searching the profound sense of so hiegh mysteries.

## ANNOTATIONS. CHAP. XII.

*7. Vnto a time and times, and half a time.* Our Sauour saying ( *Matt. 24. v. 22* ) Antichrists that the dayes ( of Antichrists great persecution ) shal be shortened: and *Apoc. 17. v. 10.* the great persecutor that is to come, mustarie a shortetime, it is necessarie shal not be to say, that the time of the same persecutor here signified to Daniel, as also be- long. *S. Iren. li. 5. cont. heres. 8. Ierom. 5. Theod. in hun lo. 5. Aug. 4. 20. c. 23. ciuit. S. Prim. S. Beda. &c.* *fore ch. 7. v. 25. & repeted Apoc 12 v. 14.* by these termes of a time, & times, and half a time, can not possibly importe any long time, And therefore the ancient Fathers vniformely vnderstand by a time, one yeare, by times two yeares, and so by half a time, half a yeare. V which is somewhat more clere in other termes, in this ch. v. 11. by a thousand two hundred ninetie dayes; & v. 12. a thousand three hundred thirtie dayes, & *Apoc. 11. v. 3.* Two witness shal prophecie ( against Antichrist ) a thousand two hundred sixtie dayes: *Apoc 12. v. 6.* The Church shal be fedde in the wilderness, the same number of dayes 1260. But most clerly *Apoc. 11. v. 2 & Apoc. 13. v. 5.* this great persecution shal indure 42. monethes, that is, three yeares & a half. Ancient fa- thers vnder- stand this terme to be three yeares and a halfe. Agreeably to other scrip- tures.

*Hitherto we read Daniel in the Hebrew volume. That vvhich foloweth euen to the end of the booke, is translated out of Theo- dotions Edition.*

## CHAP. XIII.

*Two old iudges ouercomen with carnal concupiscence, tempt chaste Susanna: 22. who constantly resisting, 27. is by them falsly accused, 41. & condemned of adultrie. 45. Daniel conuinceih them of false testimonie, 60. and they are punished with death.*

*1* **A**Nd there was a man dwelling in Babylon, and this name  
*2* **I**oakim: † & he tooke a wife named Susanna, the daugh-  
*3* **ter** of Helcias exceding sayre, and fearing God. † For her pa-  
*4* **rents** being iust, instructed their daughter according to the  
*5* **law** of Moyse. † And Ioakim was very rich, and he had an  
*6* **orchard** nere vnto his house: and to him the Iewes resorted  
*7* **together**, because he was the more honorable of al. † And  
*8* **there** were b two ancients appointed iudges in that yeare, of  
*whom* our Lord spake: That iniquities came out of Babylon  
*9* **from** the seniouir iudges, that semed to rule the people. † These  
*10* **frequented** the house of Ioakim, and al that had iudgements  
*11* **came** to them. † And when the people returned at noone,  
*12* **Susanna** went in, and walked in her husbands orchard.  
*13* † and the ancients saw her dayly going in, and walking: and  
*14* they Susanna.



6 In the trans-  
migration  
vvhich vvas  
made in the  
third yeare of  
Ioakim king  
of Iuda, the le-  
wes were bet-  
ter entreated,  
and had their  
ovvne iudicial  
tribunal, & o-  
ther privile-  
gies, vntill the  
captiuitie,  
vvhich happe-  
ned about 19  
yeares after, in  
the eleuenth  
yeare of Sede-  
cias. At which  
time they  
were brought  
into much  
more bon-  
dage.

they were inflamed to the concupiscence of her : † and they 9  
subuerted their sense, and declined their eyes that they would  
not see heauen, nor remember iust iudgements. † They were 10  
both therfore wounded with the loue of her, neither did they  
she w their griefe one to the other : † for they were ashamed 11  
to shew one an other their concupiscence, being desirous to  
lie with her: † and they watched euerie day carefully to see 12  
her. And one sayd to the other : † Let vs goe home, because it 13  
is the houre of dinner. And going forth they departed one  
from an other. † And when they were returned, they came 14  
into one place : and asking of each other the cause, they con-  
fessed their concupiscence : and then in commune they ap-  
poynted a time, when they might fynd her alone. † And it 15  
came to passe, when they obserued a fitte day, she went in on  
a time as yesterday and the day before, with two maydes onlie,  
& would be washed in the orchard : for it was an hote season.  
† And there was none there, but the two ancients hid, & be- 16  
holding her. † She therfore sayd to the maydes: Fetch me oile, 17  
and washing balles, and shut the doores of the orchard, that I  
may be washed. † And they did as she had commanded : and 18  
they shut the doores of the orchard, and went out by a backe  
doore to fetch the thing that she had commanded. and they  
knew not that the ancients were hid within. † But when the 19  
maydes were gone forth, the two ancients arose, and ranne to  
her, and sayd : † Loe the doores of the orchard be shut, and no 20  
bodie seeth vs, and we are in the concupiscence of thee :  
wherfore consent to vs, and lie with vs. † and if thou wilt not, 21  
we wil geue testimonie against thee, that there was a yong  
man with thee, and for this cause thou didst send out thy may-  
des from thee. † Susanna sighed, and sayd: Perplexities are to 22  
me on euerie side: for if I shal doe this, it is death to me : and if  
I doe it not, I shal not escape your handes. † But it is better for 23  
me without the act to fall into your handes, then to sinne in  
the sight of our Lord. † And Susanna cried out with a lowd 24  
voice: but the ancients also cried out against her. † And one 25  
ranne to the doore of the orchard, and opened it. † when the 26  
seruants therfore of the house had heard the crie in the or-  
chard, they rushed in by the backe doore, to see what it was.  
† And after the ancients spake, the seruants were ashamed ex- 27  
cedingly : because neuer had there bene such a word sayd of  
Susanna. And the morow came. † And when the people was 28  
come

come to Ioakim her husband, the two ancients also came full of vniust cogitation against Susanna, to put her to death.

- 29 † And they sayd e before the people: Send to Susanna daughter of Helcias the wife of Ioakim. And forthwith they sent.  
 30 † And she came with her parents, and children, and al her kinne. † Moreouer Susanna was exceeding delicate, and beautiful of face. † But those wicked men commanded that she should be vncouered (for she was couered) that so at least  
 33 they might be satisfied with her beaurie. † Her frendes therefore wept, & al that had knowne her. † But the two ancients  
 34 rysing vp in the middes of the people, layd their handes vpon her head. † Who weeping looked vp to heauen, for her hart had  
 36 confidence in our Lord. † And the ancients sayd: When we walked alone in the orchard, this woman came in with two  
 37 maydes, & shut the doores of the orchard: and she sent away  
 38 the maydes from her. † And a yongman that was hid came to her, and lay with her. † But we being in a corner of the orchard, seeing the iniquitie, ranne to them, and saw them lie  
 39 together. † And him in deed we could not take, because he was stronger then we, and opening the doores he lept out:  
 40 † but her when we apprehended, we asked what yongman it was, and she would not tel vs, of this thing we are witnesses. † The multitude beleued them as the ancients and the  
 41 iudges of the people, and d they condemned her to death.  
 42 But Susanna cried out with a lowd voice, and sayd: Eternal God, which art the knower of hidden things before they  
 43 come to passe, † thou knowest that they haue borne false witnes against me: and loe I dye, wheras I haue done none of  
 44 these thinges, which these men haue maliciousely forged against me. † And our Lord heard her voice. † and when she  
 45 was led to death, our Lord e rayسد vp the holie spirit of a  
 46 yong boy, whose name was Daniel: † and he cried out with a lowd voice: f I am cleane from the bloud of this woman.  
 47 † And al the people turning to him, sayd: What is this word,  
 48 that thou hast spoken? † Who when he stood in the middes of them, sayd: So foolish ye children of Israel, not iudgeing,  
 49 nor discerning that which is the truth, haue you condemned the daughter of Israel? † Returne ye to iudgement, because  
 50 they haue spoken false testimonie against her. † The people therefore returned with speede, and the ancients sayd to him: Come, and sitte in the middes of vs, and tel vs: because God

c For more colour of iust proceeding, these wicked men gaue their false testimonie, & sentence before the people.

d The people gaue their opinions that she deserued death, but the false Iudges gaue sentence. For so the forme of the law required, which they pretended to fulfill. *Leu. 20. Deut. 22.*

e Daniel by the gift of prophetic saw & declared that she was innocent.

f VVheras therefore the people had consented to her death, he denied his consent, & vnder-tooke to conuince the false witnesses: as he did. *v. 54. & 58.*



hath geuen thee the honour of old age. † And Daniel sayd to 51  
 the people: Separate them far one from an other, and I wil  
 disconer them. † When they were therefore diuided one from 52  
 the other, he called one of them, and said to him: O thou  
 inueterated of euil dayes, now are thy sinnes come, which  
 thou didst committe before: iudging vniust iudgements, op- 53  
 pressing innocents, and dismissing offenders, our Lord saying:  
 The innocent and the iust thou shalt not kil. † Now then if 54  
 thou sawest her, tel vnder what tree thou sawest them tal-  
 king together. Who sayd: Vnder a schine tree. † And Daniel 55  
 sayd: Wel hast thou lyed agaynst thine owne head: for behold  
 the Angel of God taking the sentence of him, shal cut thee in  
 the middes. † And remouing him away, he commanded that 56  
 the other should come, and he sayd to him: Seeds of Chanain,  
 and not of Iuda, beautie hath deceiued thee, and concupif-  
 cence hath subuerted thy hart: † so did you to the daughters 57  
 of Israel, and they fearing spake to you: but the daughter of  
 Iuda did not abide your iniquitie. † Now therefore tel me, vn- 58  
 der what tree thou tookest them speaking one to an other.  
 Who said: Vnder a prine tree. † And Daniel said to him: Wel hast 59  
 thou also lyed against thine owne head: for the Angel of our  
 Lord tarieth, hauing a sword, that he may cut thee in the mid-  
 des, and kil you. † Therefore al the assemblie cried out with a 60  
 lowd voice, and they blessed God, which saueth them that  
 hope in him. † And they rose vp against the two elders, ( for 61  
 Daniel had conuinced them by their owne mouth to haue ge-  
 uen false testimonie ) and they did to them as they had dealt  
 naughtely against their neighbour, † to doe according to the 62  
 law of Moyses: & they killed them, and innocent blood was  
 saved in that day. † But Helcias, and his wyfe praysed God, for 63  
 their daughter Susanna, with Ioakim her husband, and al her  
 kinne, because there was no vn honest thing found in her.  
 † And g Daniel became great in the sight of the people. 64  
 from that day, & thence forward. † h And king Astyages was 65  
 layd to his fathers, & Cyrus the Persian receiued his kingdom.

## CHAP. XIII.

*Daniel detecteth the fraud of Bels priests: who pretend that Bel eateth much  
 meate: 21. for which they are slaine, and the idol destroyed. 22. Likewise  
 he destroyeth a dragon, which the Babylonians held for a god. 27. He is  
 cast into the lake of seven lions. 32. whither Habacuc miraculously brin-  
 geth him meate: 39. the lions hurt him not: & his accusers are denoured.*

## CHAP.

g By this first  
 propheticall  
 act, Daniel be-  
 gane vworthe-  
 ly to be esteem-  
 ed.

h This last  
 verse, of Astya-  
 ges other wise  
 called Darius,  
 and of Cyrus  
 succeeding  
 him, pertaineth  
 to the  
 ninth chap-  
 ter. And here  
 mention is  
 made of them  
 to signifie that  
 Daniel begin-  
 ning to prop-  
 hecie in his  
 childhood,  
 continued e-  
 uen to old age.  
 For betwene  
 this historie of  
 Susanna & the  
 death of Da-  
 rius were a-  
 bout ninie  
 yeares.

Iere. 22.

v. 3.

Exo. 23.

v. 7.

Deut. 19.

v. 19.

- 1 **A**ND Daniel was *a* the kings ghest, and honoured about  
 2 al his freindes. † There was also an idol among the Baby-  
 3 lonians named Bel: and there were bestowed on him euerie  
 4 day of floure twelue \* arctabaes, and fourtiesheepe, and of  
 5 wine six great pottes. † The king also did worshipec him, and  
 6 went euery day to adore him: But *b* Daniel adored his God.  
 7 & the king sayd to him: Why dost thou not adore Bel. † Who  
 8 answering, sayd to him: Because I worshipec. not idols made  
 9 with hand, but the liuing God, that created heauen, and earth,  
 10 and hath powre ouer al flesh. † And the king sayd to him: Doeth not Bel seme vnto thee to be a liuing God? Seest thou  
 11 not how much he eateth and drinketh euerie day? † And  
 12 Daniel smiling sayd: Be not deceiued o king: For this same is  
 13 within of clay, and without of brasce, neither hath he eaten at  
 14 any time. † And the king being w<sup>r</sup>ath called his priests, & sayd  
 15 to them: Vnlesse you tel me, who it is that eateth these expen-  
 16 ses, you shal dye. † But if you shew, that Bel eateth these things  
 17 Daniel shal dye, because he hath blasphemed against Bel. And  
 18 Daniel sayd to the king: Be it done according to thy woord.  
 19 † And the priests of Bel were seuentie, beside their wiues, and  
 20 litle ones, & children. And the king came with Daniel into the  
 21 temple of Bel. † And the priestes of Bel sayd: Behold we goe  
 22 forth: & thou o king set the meates, & mingle the wine, & shut  
 23 the doore, & seale it with thy ring: † and when thou shalt come  
 24 in the morning, vnles thou finde al eaten of Bel, dying we wil  
 25 dye, or Daniel that hath lyed against vs. † And they contemned,  
 26 because they had made vnder the table a secrete entrance, & by  
 27 it they came in alwayes, and deuoured those things. † It  
 28 came to passe therfore after they were gone out, the king set  
 29 the meates before Bel: & Daniel commanded his seruants, and  
 30 they brought ashes, and he sifted them ouer al the temple be-  
 31 fore the king: and going forth they shut the doore, and sealing  
 32 it with the kings ring, they departed. † But the priestes went  
 33 in by night, according to their custome, and their wiues, and  
 34 their children: and they did eate, and drinke al. † And the king  
 35 arose in the first breake of day, and Daniel with him. † And  
 36 the king sayd: Are the seales safe, Daniel? Who answered: Safe  
 37 o king. † And forthwith when he had opened the doore, the  
 38 king looking on the table, cried out with a lowd voice: Great  
 39 art thou o Bel, and there is not any deceite with thee. † And  
 40 Daniel laughed: and he held the king that he should not goe  
 41 in: and

*a* It semeth most probable that this king was Euilmerodach, who fauoured the Iewes, & deliuered Iechonias (otherwise called Ioa-  
 achin) out of prison. 4. Reg. 25. v. 17.

*b* VVhich supposed, Daniel was now about the age of 55. yeares. For being carried into Babylon at the age of tenne yeares, was there 8. yeares before Ioa-  
 chin, who was there 37. yeares before he was deliuered from prison, vvich make in al, 55.

Gen. 10.  
 7. 10.  
 \* am-  
 phora.



Not only the  
Babylonians as  
is manifest in  
manie places,  
but also the  
Romanes and  
most nations  
worshipped  
Bel for a great  
god: But it is  
more wonder-  
ful that both  
the Chaldees  
and the Ro-  
mans other-  
wise most wise  
worshipped a  
serpent, or  
dragon, a beast  
naturally most  
hating men, &  
most abhor-  
red by al men,  
The cause of  
this blindness  
can be no o-  
ther but Gods  
iust punish-  
ment suffering  
them for their  
abominable  
pride, and o-  
ther sinnes to  
fal into so fo-  
tish conceites  
as to thinke,  
that serpentes  
could either  
greatly bene-  
fite them, or  
by such vvor-  
shippe be ap-  
peased, and  
cease from an-  
noying them,  
As Valerius  
vvriteth, *li. i. c.*  
8. S. Augustin  
also *li. 14. c. 11.*  
*ciuit.* & manie  
others testifie  
the same.

in: and he sayd: Behold the pauement, marke whose steppes  
these are. † And the king sayd: I see the steppes of men, & we- 19  
men, and of infantes. And the king was angrie. † Then appre- 20  
hended he the priests, & their wiues, & their children: and they  
shewed him secrete litle doores by which they came in, & con-  
sumed the thinges that were on the table. † The king therfore 21  
slewe them, & he deliuered Bel into the powre of Daniel: who  
ouerthrewe him, & his temple. † And there was a great dra- 22  
gon in that place, & the Babylonians worshipped him. † And 23  
the king sayd to Daniel: Loe now thou canst not say, that this  
same is not a liuing god: adore him therfore. † And Daniel sayd: 24  
The Lord my God I doe adore: because he is the liuing God:  
† but thou ô king geue me licence, and I wil kil the Dragon 25  
without sword and clubbe. And the king sayd: I geue thee li-  
cence. † Daniel therfore tooke pitch, & fatte, and heares, and 26  
sod them together: & he made lumpes, and gaue into the Dra-  
gons mouth, & the Dragon burst in sunder. And he sayd: Loe  
whom you worshipped. † Which when the Babylonians had 27  
heard, they were wrath exceedingly: and being gathered toge-  
ther against the king, they said: The king is become a Iewe. Bel  
he hath destroyed, the Dragon he hath killed, & he hath slaine  
the priests. † And they sayd when they were come to the king: 28  
Deliuer vs Daniel, otherwife we wil kil thee, & thy house. † The 29  
king therfore saw that they pressed vpon him vehemently: and  
compelled by necessity he deliuered Daniel to them. † Who cast 30  
him into the lake of lions, and he was there six dayes. † More- 31  
ouer in the lake were seuen lions, & there were geuen to them  
two bodies euerie day, & two sheepe: and they were not geuen  
vnto them, that they might deuoure Daniel. † And there was 32  
d Habacuc a prophere in Iewrie, & he had boyled broth, & had  
broken bread in a bowle: and he went into the field, to carie it  
to the reapers. † And the Angel of our Lord sayd to Habacuc: 33  
Carie the dinner which thou hast, into Babylon to Daniel, who  
is in the lake of lions. † And Habacuc sayd: Lord, Babylon I 34  
haue not sene, and the lake I know not. † And the Angel of 35  
our Lord tooke him by the toppe of his head, and caried him  
by the heare of his head, & put him into Babylon ouer the lake  
in the force of his spirit. † And Habacuc cried, saying: Daniel, 36  
take the diuner that God hath sent to thee. † And Daniel sayd: 37  
Thou hast remembered me ô God, and hast not forsaken them  
that loue thee. † And Daniel rising vp did eate. Moreover the 38  
Angel

- Angel of our Lord restored Habacuc forthwith in his place.
- 39 † The king therfore came the seuenth day to lament Daniel: and he came to the lake, and looked in, and behold Daniel
- 40 sitting in the middes of the lions. † And the king cried out with a lowd voice, saying: Great art thou ô Lord the God of
- 41 Daniel. And he drew him out of the lake of lions. † But those that had bene the cause of his perdition, he cast into the lake,
- 42 and they were deuoured in a moment before him. † Then the king sayd: Let al inhabitants in the whole earth feare the God of Daniel: because he is the Sauour, doing signes, & meruels in the earth: who hath deliuered Daniel out of the lions denne.

lesse prophetes, he prophecied before the captiuitie: yea before the Chaldees became a Monarchie. As appeareth. *Hab. i. 7. 6.*

## THE ARGVMENT OF THE TWELVE LESSE PROPHECIES.

**V**H Y Ifai, Ieremie, Ezechiel, and Daniel are called the foure greater Prophets, and these twelue the lesse: there semeth no other certaine and proper reason, but because they writte more largely, and these more brisely. For otherwise without essentiall difference, al the sixtene, as also Baruch ( whose booke is inserted with Ieremies ) and Moyses, Samuel, the Royal Psalmist David, Nathan, Elias, Elizeus, Esdras, Nehemias, and manie others, some writing booke, some not, were absolutly true Prophetes of God, indued with the holie spirite of prophecie; had the like reuelations, with the same assurance of truth, in great part of the same Mysteries, as wel perteyning to the old Testament, as to the New. And so these twelue, contracted into the straitnes of one volume (sayth S. Ierom) *multū aliud, quam sonant in litera, prefigurant*. Prefigure a farre other thing, then they sound in the letter. Signifying, as he elswhere explicateth, that they do foreshew manie important thinges, not only perteyning to the Iewes, and some other peoples of these former times, but also of al nations to be conuerted to Christ. They were not al at one time: but Osee, Toel, Amos, Abdias, Ionas, and Micheas, prophecied before the captiuitie of the tenne Tribes. Nahum, Habacuc, and Sophonias, after that captiuitie, and before the captiuitie of the two Tribes. And the other three Aggæus, Zacharias, and Malachie, after the relaxation from captiuitie. Neither did they al prophecie in the same places: nor concerning the same people; and so haue their particular arguments, as we shal briefly note of euerie one, as they folow in order.



Here we may note for instruction of the vulgar reader, that the Prophetes commonly vse one of these names, when they direct their speech of the

Special names  
signifying the  
kingdom of  
two tribes.

kingdom of two Tribes.

Iuda,  
Beniamin,  
Ierusalem, or  
The house of Dauid.

Because Iuda was the chiefe, and most worthie tribe. Beniamin the other only tribe (besides Leui) that ioyned with Iuda. Ierusalem the Metropolitan and Royal citie, where both the Temple, and Kings palace were situated. The House of Dauid is the familie, whereof succeeded al the kings of that kingdom, so long as it stood; and of which some remayned in more estimation then anie other euen to Christ.

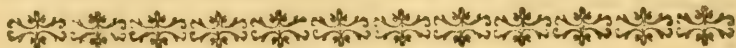
Likewise they vse some of these other names, when they speake of the

Others signi-  
fying the  
tenne tribes.

kingdom of tenne Tribes.

Ephraim,  
Ioseph,  
Samarita,  
Iezrahel,  
Bethel, or  
Bethauen.

For that their first king Ieroboam was of the tribe of Ephraim, and so descended from Ioseph; samaria, and Iezrahel were the chifest cities of that kingdom; Bethel was one of the places (Dan the other) where Ieroboam set vp the two calves. VVhich place was otherwise, & more truly called Bethauen, the house of the idol, or of vanitie, or iniquitie. The names also of Israel and Iacob, were more commonly vsed for the tenne tribes, who being more in number vsurped, and appropriated to themselves the names of their general Progenitor, and Patriarch. Yet sometimes these names importe al the twelue tribes, including also Leui. And sometimes, especially after the captiuitie of the tenne tribes, these names signifie the two tribes only: which more imitated Iacobs steppes and vertues, then the tenne.



## THE PROPHECIE OF OSEE.

Osee of the  
tribe of Issa-  
char prophes-  
cieth the cap-  
tiuitie of both  
kingdoms.

O SEE borne in Belomoth (as writeth S. Epiphanius) of the tribe of Issachar, prophesied in the reigne of Ozias (otherwise called Azarias) Ioathan, Achaz, Ezechias, *kinges of Iuda, and of Ieroboam the sonne of Ioas king of Israel; and of the residue of the kinges of Israel, euen to their captiuitie, which happened in the sixth yeare of Ezechias king of Iuda.* This Prophet taking by Gods commandment a fornicatrice to wife, and hauing children that became also fornicators by these figures, and by a widow long expecting an other husband, and the like parables, and other preaching, admonisheth both the kingdomes of Israel and Iuda, that for their obstinacie in sinnes, they shal fall, first the one and afterwarde the other, into miserable captiuitie. Exhorteth them to repentance; foresheweth their release; & the coming of Christ our Redemer, with abundance of grace, and benefites to al nations.

de vita  
& inte-  
ritu pro  
phetar.  
4 Reg.  
17.  
S. Iero.  
Ep. ad  
Paulin.

Their relaxa-  
tion.  
And coming  
of Christ.

## CHAP. I.

*In signification of the peoples idolatrie, the prophet marieth a fornicatrix:*

4. *by his childrens names foresheweth their great, and long captiuitie:*

11. *And afterwards their redemption together with al nations.*



HE word of our Lord, that was made to Osee the sonne of Beerī, in the dayes of Ozias, Ioathan, Achaz, Ezechias kings of Iuda, and in the dayes <sup>a</sup> of Ieroboam the sonne of Ioas king of Israel.

2 † The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife <sup>b</sup> of fornications, and

\* make children <sup>c</sup> of fornications: because the land fornicating

3 shal fornicate from the Lord. † And he went, and tooke Gomer the daughter of Debelaim: and she conceiued, and

4 bare him a sonne. † And our Lord sayd to him: Cal his name Iezrahel: because yet a litle while, & I wil visite the bloud <sup>d</sup> of Iezrahel vpon the house of Iehu, and I wil make the kingdom

5 of the house of Israel to cease. † And in that day I wil breake

6 the bow of Israel in the valley of Iezrahel. † And she conceiued yet agayne, and bare a daughter, & he sayd to him: Cal her name, Without mercie: because I wil adde no more to haue mercie on the house of Israel, but with obliuion I wil forget

7 them. † And I wil haue mercie on the house of Iuda, and wil saue them in the Lord their God: & I wil not saue them in bow

8 and sword, and in battel, and in horses, & in horsemen. † And she weyned her that was, Without mercie. And she concei-

9 ued, and bare a sonne. † And he sayd: Cal his name, Not my people: because you not my people, and I wil not be yours.

10 † And the number of the children of Israel shal be as the sand of the sea, that is without measure, and shal not be numbered.

And it shal be in place where it shal be sayd to them: Not my people you: it shal be sayd to them: <sup>e</sup> Children of the liuing

11 God. † And the children of Iuda, and the children of Israel shal be gathered together: and they shal set to themselues, <sup>f</sup> one head, and shal ascend out of the earth: because great is the day of Iezrahel.

<sup>a</sup> This Ieroboam king of Israel died 26.

years before Ozias: whereby appeareth that Osee prop-

hecied before Isaie: vvhobegane nerer the end of Ozias

reigne. Isa. 6.

<sup>b</sup> Take a woman that hath bene a forni-

catrix:

<sup>c</sup> and begette children,

vvhich vvil also be forni-

cators.

<sup>d</sup> The issue of Iehu now reig-

ning, solicited the 10 tribes

called Iezrahel to idolatrie,

vvhich God here sayth he

vvil reuenge.

<sup>e</sup> Amongst manie sinners,

some are the elected chil-

dren of God, vvhom he vvil

cal to grace & repentance.

<sup>f</sup> Al the faith-ful haue one

head our Sauiour Christ.

begette.

4. Reg.  
19.

## CHAP. II.

*He admonisheth the two tribes of their sinnes, threatning their captiuitie in Babylon. 1. Sheweth the abundance of grace in the Church of Christ, and multitude of nations to be conuerted.*



**a** Ye people of Iuda did daine not to cal the tenne tribes & the Gentiles your bretheren and sisters. For God wil make them also his people. as appeareth in the Gospel, more of the tenne tribes then of the other kingdome beleued in Christ: and afterwards more of the Gentiles, then of the Iewes. **b** God vvil not vvithdraw his punishments til the sinners be penitent.

**c** Gods mercie preuenteth by his grace offered to sinners that they may couert to him if they vvil.

**S**AY *a* ye to your bretheren: My people: & to your sister, She **i** that hath obteyned mercie. † Iudge your mother, iudge **2** ye: because she not my wife, and I not her husband. Let her take away her fornications from her face, and her adulteries from the middes of her breasts. † Lest perhaps I strippe her naked, and set her according to the day of her natiuitie: and I wil lay her as a wilderness, and wil set her as a land vnpassible, and wil kil her with drought. † And **b** I wil not haue mercie on **4** her children: because they are the children of fornications. † because their mother hath fornicated, she is confounded that conceived them: because she sayd: I wil goe after my louers, that geue me my breads, and my waters, my wool, & my flaxe, mine oile, and my drinke. † For this behold I wil hedge thy **6** way with thornes, and I wil hedge it with a wal, and she shal not finde her pathes. † And she shal folow her louers, & shal **7** not ouertake them: and she shal seeke them, and shal not find, and she shal say: I wil goe, and wil returne to my former husband: because it was wel with me then, more then now. † And **8** she did not know that I gaue her corne, and wine, and oile, and multiplied siluer vnto her, & gold, which they haue made to Baal. † Therefore wil I returne, and wil take my corne in **9** his time, and my wine in his time, and I wil deliuer my wool, and my flaxe, which couered her ignominie. † And now I **10** wil reuele her follie in the eyes of her louers: and there shal not a man deliuer her out of my hand: † and I wil make al her **11** ioy to cease, her solemnitie, her newmoone, her sabbath, & al her festiual times. † And I wil destroy her vine, & her figtree: of **12** which she said: These are my rewardes, which my louers haue geuen me: and I wil lay her as a Forrest, & the beast of the filde shal eate her. † And I wil visite vpon her the dayes of Baalim, to **13** whom she burnt incense, & was adorned with her earlet, and with her tabler, and went after her louers, & forgot me, sayth our Lord. † **c** For this, loe I wil allure her, & wil leade her into **14** the wilderness: & I wil speake to her hart. † And I wil geue her **15** dressers of vines out of the same place, and the vale of Achor to open hope: and she shal sing there according to the dayes of her youth, and according to the dayes of her ascending out of the Land of Ægypt. † And it shal be in that day, saith our **16** Lord: She shal cal me: My husband, and she shal cal me no more, Baalim. † And I wil take away the names of Baalim out **17** of her mouth, and she shal no more remember their name.

† And

- 18 † And I wil make with them a league in that day, with the beast of the filde, and with the foule of the heauen, and with that, which creepeth on the earth: and bow, and sword, and battel I wil destroy out of the earth: and I wil make them sleepe confidently. † And I wil despouse thee to me for euer: and I wil despouse thee to me in iustice, and iudgement, and in mercie, and in commiserations. † And I wil despouse thee to me in faith: and thou shalt know that I am the Lord. † And it shall be in that day: I wil heare, sayth our Lord, I wil heare the heauens, and they shall heare the earth. † And the earth shall heare wheate, and wine, and oile: and these shall heare Iezrahel.
- 19 † And I wil sow her vnto me into the earth, and I wil haue mercie on her, that was Without mercie. † And I wil say to Not my people: My people art thou: and it shall say: Thou art my God.
- d The Apostles S. Paul. Rom. 9. v. 25. and S. Peter. ep. 1. c. 2. v. 10. expound this place of the conuersion of Gentiles to Christ.

## CHAP. III.

*The prophet is commanded againe to loue an aduoutrisse: 3. whom he maketh long to expect her husband: to signifie Gods loue to the Synagogue: 4. and the Iewes state in the new testament. 5. who at last shall be conueried to Christ.*

- 1 **A**Nd our Lord sayd to me: Yet againe goe, loue a woman beloued of her frend, and an aduoutrisse: a as our Lord loueth the children of Israel, and they haue respect to strange goddesses, and loue the kernels of grapes. † And I \* digged her vnto me for b fiftene peeces of siluer, and for a core of barley, and for halfe a core of barley. † And I sayd to her: Thou shalt expect me manie dayes: thou shalt not fornicate, & thou shalt be no mans: but I also wil expect thee. † Because manie dayes shall the children of Israel sit without king, & without prince, and without sacrifice, and without altar, and without ephod, and without c theraphim. † And after this the children of Israel shall returne, & shall seeke the Lord their God, and Dauid their king: and they shall dread at the Lord, and at his goodnes in the last dayes.
- a Notwithstanding sinners forsake God, yet he offereth them new grace, neuer hating the persons but their sinnes.
- b The Iewes not beleeuing in Christ, but expecting his coming, and in the meane time abstay-

ning from seruice of idols, receiue of God temporal poore meanes to liue, not 30. peeces of siluer, & three cores of wheat, that is, beleeuing in the B. Trinitie, & keeping the tenne commandments, they might possesse life euerlasting, but halfe so much, neither wheate but barley, til nere the end of the world: vhen they shall be conueried to Christ. c Theraphim signifying images good or bad, being here ioyned with king, prince, sacrifice, altar, & ephod, must needs signifie lawfull images, such as were religiously vsed in the temple of God. 3. Reg. 7. 7. 36.



*Diners great sinnes of both kingdomes, 3. are the cause of great punishments threatned, 15. yet the sinnes of Iuda are lesse excusable, because they haue more meanes to serue God.*

**a** Children of Israel importe the vvhole people of the tenne, & two tribes, so he speaketh to al til. v. 15.

**b** Knowledge of God includeth the keeping of his commandments For he that saith; he knoweth God, and kepeth not his commandments, is a lyer. I. Ioan. 2. 7. 4.

**c** Function of priests vvhich is properly sacrifice, being taken away, al spiritual offices decay ther-vvith.

**d** The hostes offered for sinnes.

**e** Certaine sinnes more then others do obscure mans vnderstanding, but spiritual fornication blinder the hart aboue al other vices.

**H**E ARE the word of our Lord ye a children of Israel, be-  
 cause there is iudgement to our Lord with the inhabi-  
 tants of the land : for there is no truth, and there is no mercie,  
 and there is **b** no knowlege of God in the land. † Cursing, and **a**  
 lying, and manslaughter, and theft, and aduoutrie haue ouer-  
 flowed, and bloud hath touched bloud. † For this shal the land **3**  
 moorne, and euerie one shal be weakened that dwelleth in it,  
 in the beast of the filde, and in the foule of the heauen : yea  
 and the fishes of the sea shal be gathered together. † But yet **4**  
 let not euerie man iudge : and let not a man be rebuked : for  
 thy people are as those, that gaynesay the priest. † And thou **5**  
 shalt fal to day, and the prophete also shal fal with thee : in the  
 night I made thy mother hold her peace. † My people haue **6**  
 held their peace, because they had not knowlege : because  
 thou hast repelled knowlege, I wil repel thee, **c** that thou doe  
 not the function of priesthood vnto me : and thou hast for-  
 gotten the law of thy God, I also wil forget thy children. † Ac- **7**  
 cording to the multitude of them so haue they sinned to me :  
 their glorie I wil change into ignominie. † They shal eate **d** the **8**  
 sinnes of my people, and at their iniquitie shal lift vp their  
 soules. † And as the people, so shal the priest be : & I wil visite **9**  
 their wayes vpon them, and their cogitations I wil render to  
 them. † And they shal eate and shal not be filled : they haue **10**  
 fornicated, and haue not ceased : because they haue forsaken  
 our Lord in not obseruing. † Fornication, and wine, and **11**  
 drunkenes take away the hart. † My people hath asked in **12**  
 their wood, and their staffe hath declared vnto them : for **e** the  
 spirit of fornications hath deceiued them, and they haue for-  
 nicated from their God. † Vpon the heads of mountaines they **13**  
 did sacrifice, and vpon litle hilles they burnt incense : vnder  
 the oke, and the poplartree, and the terebinth, because the  
 shadow therof was good : therfore shal your daughters for-  
 nicate, and your spouses shal be aduoutresses. † I wil not visite **14**  
 vpon your daughters when they shal fornicate, and vpon your  
 spouses when they shal commit aduoutrie : because they them  
 selues conuerst with harlots, and with the effeminate they did  
 sacrifice,

sacrifice, and the people not vnderstanding shal be beaten.

- 15 † If thou fornicate *f* ô Israel, at the least let not Iuda offend :  
and enter ye not into Galgal, and goe not vp into Bethauen,  
16 neither sweare ye : Our Lord liueth. † Because Israel hath de-  
clined as a wanton cow : now wil our Lord feede them, as a  
17 lambe in latitude. † Ephraim is partaker of idols, let him a-  
18 lone. † Their banker is separated, with fornication they haue  
fornicated : the protectours therof loued to bring ignominie.  
19 † The spirit hath bound him in his winges, and they shal be  
confounded at their sacrifices.

## CHAP. V.

*The prophet reprehendeth the priestes, and princes of both kingdomes, for drawing the people to idolatrie. 8. denouncing captiuitie for the same.*

- 1 **H**EARE ye this : ô priestes, and attend ye house of Israel,  
and you the kings house harken : because there is iudge-  
ment for you, because you are become a snare to speculation,  
2 and a nette spred vpon Thabor. † And victims you haue decli-  
3 ned into the depth : and I the teacher of them al. † I know  
Ephraim, and Israel is not hid from me : because now hath  
4 Ephraim fornicated, Israel is contaminated. † They wil not  
geue their cogitations to returne to their God : because the  
spirit of fornications is in the middes of them, and they haue  
5 not knowen the Lord. † And the arrogancie of Israel shal an-  
swere in his face : and Israel, and Ephraim shal fal in their ini-  
6 quitie, Iudas also shal fal with them. † In their flockes, and in  
their heardes they shal goe to seeke the Lord, and shal not  
7 finde : he is taken away from them. † They haue preuarica-  
ted against the Lord, because they haue begotten strange chil-  
dren : now shal a moneth deuoure them with their partes.  
8 † : Sound with the trumpet in Gabaa, and with the shaulme in  
Rama : howle ye in Bethauen, behind thy backe ô Benjamin  
9 † Ephraim shal be in desolation in the day of correction : in  
10 the tribes of Israel I haue shewed faith. † The princes of Iuda  
are become as they that take the bound : I wil power out my  
11 wrath as water vpon them. † Ephraim is suffering calumnie,  
broken in iudgement : because he began to goe after filthines.  
12 † And I as it were a mothe to Ephraim : and as the rotte to the  
13 house of Iuda. † And Ephraim saw his sicknes, and Iuda his  
band : and Ephraim went to Assur, and sent to the king reuen-  
ger : and he shal not be able to heale you, neither shal he be

*f* It was a grea-  
ter sinne in  
the kingdom  
of Iuda to  
commit idola-  
trie, vvhether  
they had the  
publique true  
seruice of God  
in the temple,  
then in Israel  
vvhether Iero-  
boam had set  
vp calves, and  
forbid the  
people from  
going to Ieru-  
salem.

: There were  
no true priestes  
in the tenne  
tribes (3. Reg.  
12.) but he cal-  
leth them by  
the title which  
they vsurped  
falsly preten-  
ding to do the  
offices of  
right Priestes:

: The capti-  
uitie is here  
described not  
only in bare  
vvordes but as  
in fact it shal  
happen vvith  
tumultes of  
vvare soun-  
ding of trum-  
pets, crying,  
howling &c.

able



able to loose the band from you. † Because I as it were a lionesse to Ephraim, and as a lions whelp to the house of Iuda: I, I wil take, and goe: I wil take away, and there is none that can deliuer. † Going I wil returne to my place: vntil you sayle and seeke my face.

## CHAP. VI.

*By afflictions the people wil returne to God, and hope in Christ to come. 4. both the king domes sinning ( 6. and thincking to be spared for their sacrifices, neglecting workes of mercie) 7. shal be punished. 11. but at last deliuered from captiuitie.*

**I**N their tribulation early they wil rise vp to me: Come, and let vs returne to our Lord. † Because he hath wounded, and wil heale vs: he wil strike, and wil cure vs. † He wil reuiue vs after two dayes: in the third day he wil raise vs vp, and we shal liue in his sight. We shal know, and we shal folow, that we may know our Lord. As the morning light, is his coming forth prepared, and he wil come to vs as a shower timely, and late to the earth. † What shal I do to thee Ephraim? what shal I doe to thee Iuda? your mercie as a morning clowd, and as the dew passing away in the morning. † For this haue I hewed in prophets, I haue killed them in the wordes of my mouth: and thy iudgements shal come forth as the light. † Because I would mercie, & not sacrifice: and the knowlege of God more then holocausts. † But they as Adam haue transgressed the couenant, there haue they preuicaried against me. † Galaad a citie of them that worke idol, supplanted with bloud. † And as it were the iawes of men that are robbers, partaker with the priests, of them that in the way kil those that passe out of Sichem: because they haue wrought wickednes. † In the house of Israel I saw an horrible thing: there the fornications of Ephraim: Israel is contaminated. † Yea and thou Iuda put thee an haruest, when I shal conuert the captiuitie of my people.

## CHAP. VII.

*Since Ieroboam made schisme in religion that kindom hath fallen into manie distresses: 10. and not repenting shal indure more.*

**V**HEN I would heale Israel, the iniquitie of Ephraim was reueled, and the malice of Samaria, because they haue wrought lying, and the theefe hath entered in spoyling, the

a God vwho  
punisheth, is  
alwayes ready  
to heale  
sinners, if they  
vvil repent.  
b S. Paul (1. Cor.  
15. v. 4 ) not  
only teaching  
Christs Resur-  
rection, but  
also expresly  
saying the third  
day, according  
to the Scriptures  
semeth to vnder-  
stand this  
place, vvhether  
& in no other  
place, the day  
is so cerly expressed.

Mat. 9.  
v 13.

a God punishing  
all the  
Iewes by di-  
uiding their

- 2 the robber without. † And lest perhaps they may say in their hartes, that I haue remembred al their malice: now haue their owne inuentions compassed them, they haue bene done before me. † In their malice they haue reioyced the king: and in their lies the princes. † Al they committing aduourtrie, as it were an ouen heated of the baker: the citie was quiet a little from the comission of leauen, til the whole was leuened. † The day of our king, *b* the princes begane to rage by reason of wine: he stretched out his hand with the scorers. † Because they haue applied their hart as an ouen, when he lay in wayte for them: he slept al the night baking them, in the morning himself heated as a fire of flame. † Al were heated as an ouen, and haue deuoured their iudges: al their kinges are fallen: there is none amongst them that crieth vnto me. † Ephraim him self was *c* mingled in the peoples: Ephraim is become as harth-baken-bread, *d* that is not turned. † Strangers haue eaten his strength, and he knew not: yea hore heares also were powred out on him, and he was ignorant. † And the pride of Israel *e* shal be humbled in his face: neither did they returne to the Lord their God, & they haue not sought him in al these. † And Ephraim is become as a doue seduced, not hauing an hart: they inuocated Ægypt, they went to the Assyrians. † And when they shal goe forth, I wil spred my nette vpon them: as a foule of the heauen wil I plucke them downe, I wil beate them according to the hearing of their assemblie. † Wo to them, because they haue reuolted from me: they shal be wasted because they haue preuaricated against me: & I redemed them and they haue spoken lies against me. † And they haue not cried to me in their hart, but they howled in their chambers: vpon wheate and wine they chewed the cudde, they are reuolted from me. † And I haue taught them, and strengthened their armes: and against me they haue thought malice. † They returned, that they might be without yoke: they became as a deceitful bow: their princes shal fal by the sword, for the furie of their tongue. This is their scorning in the Land of Ægypt.

## CHAP. VIII.

*The Chaldees shal destroy the temple. 3. But the tenne tribes shal first be carried into captiuitie, 6. for worshiping the image of a calf.*

- 1 **I**N thy throte let there be a trumpet as an eagle vpon the house of the Lord: for that they haue transgressed my covenant,

kingdom into two (3 Reg. 12.) would haue cured them: but Ieroboam king of the tenne tribes drevv al his people into grosser sinnes then before: by making a schisme & setting vp idols to be adored for God. *b* Al the chief men of the tenne tribes consented to the schisme & idolatrie of their new king Ieroboam. *c* Became like to pagane idolaters: *d* and impenitent. *e* For al these sinnes they shal be seuerely punished.

:: The temple also in Ierusalem (though



not so fowne) shal be destroyed.  
 :: But first the tenne tribes of Israel for their general idolatrie shal be carried into captiuitie by the Assyrians v. 9.  
 & 4. Reg. 17.

couenant, and haue preuaricated my law. † Me they shal in- 2  
 uocate: My God, we :: Israel haue knowen thee. † Israel hath 3  
 cast away the good thing, the enemy shal persecute him.  
 † They haue reigned, and not of me: they haue bene princes, 4  
 and I knew not: their siluer, and their gold they made idols to  
 themselues, that they might perish. † Thy calfe is cast of ô Sa- 5  
 maria, my furie is w<sup>r</sup>ath against them. How long can they not  
 be clenfed? † Because it self also is of Israel: the workman 6  
 made it, and it is not God: because the calfe of Samaria shal be  
 as spiders webbes. † Because they shal sow winde, and reape 7  
 a whirlewind: there is no standing stalke in it, the bud shal not  
 yeld meale: and if it doe yeld, strangers shal eate it. † Israel is 8  
 deuoured: Now is he become in nations as an vncleane vessel.  
 † Because they went vp to Assur, a wilde asse solitarie to him- 9  
 self: Ephraim haue geuen gifts to louers. † Yea and when they 10  
 shal hyre the nations with reward, now wil I gather them to-  
 gether: and they shal rest a while from the burden of the king,  
 and the princes. † Because Ephraim hath multiplied altars to 11  
 sinne: altars are made to him vnto sinne. † I wil write to him 12  
 my manifold lawes, which haue bene accounted as strange.  
 † They shal offer hostes, they shal immolate flesh, and shal 13  
 eate, and the Lord wil not receiue them: now wil he remember  
 their iniquitie, and wil visite their sinnes: they shal returne into  
 Ægypt. † And Israel hath forgotten his maker, and hath built 14  
 temples: and :: Iudas hath multiplied fensed cities: and I wil  
 cast fire on his cities, and it shal deuoure the houses therof.

4. The two tribes seing the miseries of the other tenne, vvil not prevent the like by penance, but thinke to escape by fortifying their cities.

## CHAP. IX.

*The tenne tribes shal suffer famine: 12. be deprived of their children: 15  
 and made captiue.*

:: Manie of the kingdom of Israel by reason of famine and other distresses, vvil flee into Ægypt, as both this place, and the same wordes. ch. 8. v. 13. do foreshew.  
 s. Ierom. & Theodoret. v. 6.

**B**E not glad Israel, reioyce not as the peoples: because thou 1  
 hast fornicated from thy God, thou hast loued reward a- 2  
 boue al the flores of wheate. † The flore and the wine-  
 presse shal not feede them, and the wine shal lie to them. 3  
 † They shal not dwell in the land of our Lord: :: Ephraim is  
 returned into Ægypt, and among the Assyrians he hath eaten 4  
 the thing polluted. † They shal not offer wine to our Lord,  
 and they shal not please him: their sacrifices as the bread of 5  
 mourners: al that shal eate it, shal be contaminated: because  
 their bread for their soule, shal not enter into the house of  
 our Lord. † what wil you doe in the solemne day, in the day  
 of the

- 6 of the fesiuitie of our Lord? † For behold they are gone forth from destruction: Egypt shal gather them together, Memphis shal burie them: their siluer to be desyred the nettle shal inherite, the burre in their tabernacles. † The dayes of visitation are come, the dayes are come of retributions: know :: ô Israel :: Israel did foolishly prophete, the mad spiritual man, for the multitude foolishly propheticke al prosperitie to them selues, :: not inspired by God, but replenished wvith furie of madnes.
- 8 of thine iniquitie, the multitude also madnes. † The watchman of Ephraim with my God: the prophete is made a snare of ruine vpon al his wayes, madnes in the house of his God. ::
- 9 † They haue sinned deeply, as in the dayes of Gabaa: he wil remember their iniquitie, and wil visite their sinne. † As grapes in the desert I found Israel: as the first fruites of the figtree in the toppes therof I saw their fathers: but they haue entered into Beelphegor, and are alienated into confusion, and are become abominable, as those thinges, which they loued.
- 10 † Ephraim as a bird hath flown away, their glorie from birth, and from the wombe, and from conception. † But if they shal nourish vp their children, I wil make them without children among men: yea & wo to them, when I shal depart from them.
- 11 † Ephraim, as I saw, :: was Tyre founded in beautie: and Ephraim shal lead out his children to the murderer. † Geue them ô Lord, what wilt thou geue to them? Geue them a wombe vvas as proud and insolent as Tyre. I/sai. 23, Ezech. 26, 27, & 28.
- 12 without children, and drie breasts. † Al their wicked in Galgal, because there I hated them: for the malice of their inentions I wil cast them forth out of my house: I wil not adde to loue them, al their princes reuolters. † Ephraim is strooken, their roote is dried vp, they shal yeld no fruite. But and if they shal haue issue, I wil kil the best beloued thinges of their wombe.
- 13 † My God wil cast them away, because they heare him not: and they shal be vagabunds in the nations.

## CHAP. X.

*After manie benefites, and aduancement, much affliction shal fal vpon the tenne tribes, for their ingratitude towards God.*

- 1 **I**SRAEL a vine a thicke of branches, the fruite is made equal to it: according to the multitude of his fruite he hath multiplied altars, according to the plentie of his land he hath abounded in idols. † Their hart is diuided, now they shal perish: he shal breake their idols, he shal destroy their altars. † Because they wil now say: We haue no king: for we feare not our Lord: and what shal a king do to vs? † You speake wordes of vnprofitable
- :: By how much more & greater benefites Israel receiued of God: so much vvore they more vngrateful.



∴ The house  
of one of their  
calues which  
Ieroboam set  
vp for their  
God, other-  
wise called.  
Bethel.

∴ From the  
time that the  
tribe of Dan,  
adored an idol  
vvhich they  
tooke from  
Micheas (*Iud.*  
*18. v. 14.* which  
the other Isra-  
elites reuen-  
ged not) they  
haue very of-  
ten either  
committed or  
suffered idola-  
trie, vvhich  
they ought to  
haue hindered  
and therefore  
shal at last be  
punished.

vision, and you shal make a couenant: & iudgement shal spring  
as bitternes vpon the furrowes of the filde. † The kine of: Be-  
thauen haue the inhabitants of Samaria worshipped: Because  
his people mourned vpon him, & his temple wardens reioyced  
vpon him in his glorie, because it departed from him. † For he  
also was caried vnto Assur, a gift to the king Reuenger: confu-  
sion shal take Ephraim, & Israel shal be confunded in his owne  
wil. † Samaria hath made her king to passe as froth vpon the  
face of water. † And the excelses of the idol the sinne of Israel  
shal be destroyed: the burre and the thistle shal grow vp ouer  
their altars: and they shal say to the mountaines: Couer vs; and  
to the litle hilles: Fal vpon vs. † From the Dayes ∴ of Gabaa, Is-  
rael hath sinned, there they stood: the battel in Gabaa vpon  
the children of iniquitie shal not apprehend them. † Accor-  
ding to my desire I wil chastise them: and the peoples shal be  
gathered together vpon them, when they shal be chastised  
for their two iniquities. † Ephraim an heifer taught to loue  
threshing, and I haue passed ouer the beautie of her necke: I  
wil ascend vpon Ephraim, Iudas shal plough, Iacob shal  
breake the furrowes to him self. † Sow to your selues in iustice,  
and reape in the mouth of mercie, fallow ground: but the  
time to seeke our Lord, when he shal come that shal teach you  
iustice. † you haue ploughed impietic, you haue reaped ini-  
quitie, you haue eaten the fruite of lying: because thou hast  
trusted in thy wayes, in the multitude of thy strong ones. † A  
tumult shal arise in thy people: & al thy munitions shal be de-  
stroyed as Salmana was destroyed by his house that tooke ven-  
geance on Baal in the day of battel, the mother being dashed in  
peece vpon the children. † So hath Bethel done to you, be-  
cause of the malice of your iniquities.

#### CHAP. XI.

*The kingdom of Israel is further admonished, and threatned, 10. of which  
tribes manie shal beleue in Christ.*

∴ Literally this  
is spoken of  
the people of  
Israel called  
Gods sonne  
(*Exo. 4 v. 23.*)  
vvhom he de-  
liuered out of

AS the morning passed, hath the king of Israel passed away. ∴  
Because Israel was a child, and I loued him: and a out of  
Ægypt I called my sonne. † They called them, so they de-  
parted from their face: they immolated to Baalim, & sacrificed  
to idols. † And I as it were the nurse of Ephraim, caried them  
in myne armes: and they knew not that I cured them. † In  
the cordes b of Adam I wil draw them, in the bands of charitie:  
and

*Isa. 2.  
Apoc. 6.*

*Iere. 4.*

*Iudic. 1*

*Mat. 2.*

and I will be to them as lifting vp the yoke vpon their cheekes :  
 5 and I declined to him that he might eate. † He shal not returne  
 into the Land of Ægypt, and Assur he his king : because they  
 6 would not conuert. † The sword hath begune in his cities, and  
 7 it shal consume his elect, and shal eate their heades. † And my  
 people shal hang vpon my returne : but a yoke shal be put  
 8 vpon them together, which shal not be taken away. † how  
 shal I geue thee Ephraim, protect thee Israel ? how shal I geue  
 thee as Adama, lay thee as Seboim ? My hart is turned within,  
 9 my repentance is disturbed together. † I wil not doe the furie  
 of my wrath : I wil not returne to destroy Ephraim : because  
 I am *c* God, and not *d* man : in the middes of thee the Holie  
 10 one, and I wil not enter into the citie. † They shal walke after  
 our Lord, as a lion wil he roare : because he wil roare, and the  
 11 children of the sea shal feare. † And they shal flie away as a  
 bird out of Ægypt, and as a doue out of the Land of the Assy-  
 rians : and I wil place them in their houses, saith our Lord.  
 12 † Ephraim hath compassed me in denying, and the house of  
 Israel in deceite : but Iudas a witnesse is descended with God,  
 and with the sainctes, faithful.  
 and freewil by his loue and charitie : not as beastes are dravven by feare & force. *c* Gods pro-  
 petic is to haue mercie and to pardon. *d* Man is prone to reuenge and punish.

## CHAP. XII.

*The people by their sinnes procure their owne miseries, 3. not regarding  
 Jacobs vertues.*

1 **E**PHRAIM :: feedeth the winde, and foloweth the heate :  
 al the day he multiplieth lying and waste : and he hath  
 made a league with the Assyrians, and he caried oyle into Æ-  
 2 gypt. † The iudgement therfore of our Lord with Iuda, and  
 visitation vpon Iacob : according to his wayes, and according  
 3 to his inuentions he wil render to him. † In the wombe he  
 supplanted his brother : and in his strength he was directed  
 4 with the Angel. † And he preuailed against the Angel, and  
 was strengthened : and he wept, and besought him : in Bethel  
 5 he found him, an there he spake with vs. † And our Lord the  
 6 God of hostes, the Lord is his memorial. † And thou shalt  
 conuert to thy God : keepe mercie and iudgement, and hope  
 7 in thy God alwayes. † Chanaan in his hand a deceitful balance,  
 8 he hath loued calummie. † And Ephraim sayd : But yet I am  
 made rich, I haue found an idol to my self : al my labours shal  
 9 not finde me the iniquitie, which I haue sinned. † And I the  
 :: To make  
 shev of tur-  
 ning to God,  
 and to trust  
 more in men is  
 as vayne as to  
 thinke to fede  
 or to gouerne  
 the vvinde.



Lord thy God out of the Land of Ægypt, I wil yet make thee sitte in tabernacles, as in the dayes of festiuitie. † And I haue 10  
spoken vpon the prophets, and I haue multiplied vision, and in the hand of the prophets I haue bene resembled. † If an idol 11  
in Galaad, then in vaine were they in Galgal immolating with oxen: for their altars also as heapes vpon the furrowes of the filde. † :: Jacob fled into the countrie of Syria, and Israel serued 12  
for a wife, and for a wife he kept her. † But by a prophete our Lord brought Israel out of Ægypt: and by a prophete he was 13  
preserued. † Ephraim hath prouoked me to wrath in his bitternes, and his blood shal come vpon him, and his reproch his Lord wil restore to him. 14

Gen. 28.

Exo. 14.

## CHAP. XIII.

*For their obstinacie in idolatrie, 7. greatest plagues are threatned: 10. from which none shal be able to deliuer them. 14. But at last Christ coming wil redeme al by his death.*

¶ When Iero boam first set vp the calues to be adored the people had horroure therof yet consented thereto. b and shortly after some added the idol of Baal. 3 Reg. 16. c and of other idols: as this place testifieth d Euils that happen are al of mans owne procurement by his sinnes: vvhich of God is no way the auctor or cause: e vvhich of his part doth al for the helpe of man: for vvhether be punish or pardon, al is to

**E**PHRAIM a speaking, horroure inuaded Israel: and he 1  
sinned b in Baal, and died. † And now they haue added to 2  
sinne: and they haue made to themselves c a molten of their siluer as it were the similitude of idols, the whole is the worke of craftesmen: to these they say: Immolate men adoring calues. † Therefore they shal be as a morning cloude, and as a 3  
morning dew passing away, as dust caught with a whirlewind out of the floore, and as smoke out of the chimnie. † But I 4  
the Lord thy God out of the Land of Ægypt: and God beside me thou shalt not know, and there is no Sauour beside me. † I knew thee in the desert, in the land of wildernes. † According to their piktures they were filled, and were made ful: 5 6  
they haue lifted vp their hart, and haue forgotten me. † And 7  
I wil be vnto them as a lionesse, as a leopard in the way of the Assyrians. † I wil meete them as a beare her yong being violently taken away, and I wil breake in sunder the inner partes of their liuer: and wil consume them there as a lion, the beast of the filde shal reare them. † d Perdition is thine o Israel: 9  
e onlie in me thy helpe. † Where is thy king? Now especially 10  
let him saue thee in al thy cities: & thy iudges, of whom thou saydst: Geue me kinges, and princes. † I wil geue thee a king 11  
in my furie, and wil take him away in mine indignation. † The 12  
iniquitie of Ephraim is bound together, his sinne is hidden. † The sorowes of a woman in trauel shal come to him, he a 13  
sonne

Isa. 43.

1. Reg. 1

1. Cor. 15.

Heb. 2.

Ezek. 19.

sonne not wise: for now he shal not stand the confrac<sup>ti</sup>on of  
 14 the children. † *f* Out of the hand of death I wil deliuer them,  
 15 from death I wil redeme them: I wil be thy death ô death, thy  
 birte wil I be ô hel, consolation is hidden from mine eyes. † Be-  
 cause he shal diuide between bretheren: our Lord wil bring  
 a burning winde rising from the desert: and it shal drie vp his  
 vaines, and shal make his fountaine desolate, and he shal spoyle  
 the treasure of euerie vessel that is to be desired.

saue men: so  
 God is onlie  
 cause of helpe  
 and of al good  
 but not of euil  
 as it is eucl he  
 is in dede the  
 cause of pun-  
 nishment,  
 which is cal-

led *malumpena*, the euil of paine. *Amos. 3. v. 6.* but this for amendment during this life, and of iu-  
 stice aftet death. *f* This can not be vnderstood of temporal death, from vvhich God vvil not  
 deliuer men, nor of violent death, from vvhich he vvould not deliuer those that vv<sup>ere</sup> slaine by  
 he Assyrians, but necessarily of eternal death, from vvhich the iust shal be deliuered.

## CHAP. XIII.

The prophet forewarning the people of their future afflictions, 2. exhor-  
 teth them to repentance, and confession of their sinnes: 5. foreshewing  
 that God wil geue much grace to the penitent. 10. Al which mysteries  
 only the godlie wise shal vnderstand.

4 Such impre-  
 cations in ho-  
 lie scriptures  
 are sometimes  
 only predi-  
 ctions, as *Psal. 68.*  
*v. 23.* & so here  
 is prophecied  
 what shal hap-  
 pen to the Is-  
 raelites in As-  
 syria. *S. Ierom.*  
 sometimes are  
 the zelous de-  
 sires of Sain-  
 ctes confor-  
 mable to Gods  
 iustice, as *Psal.*  
*149. v. 6. 7. 8. 9.*  
*b* VVhen the  
 Israelites shal  
 conuert to  
 God, as some  
 did vvhen  
 Christ came,  
 and manie wil  
 nere the end  
 of the vvorld,  
 then Christ  
 wil heale the:  
*c* No humane  
 vvitte is able  
 to vnderstand

Isa. 2.  
Zach. 1.

1 L E T Samaria *a* perish, because she hath stirred vp her God  
 to bitternes: let them perish by the sword, let their litle  
 ones be dashed, and let the wemen with child be cut in sunder.  
 2 † Conuert ô Israel to our Lord thy God: because thou art fal-  
 3 len in thine iniquitie. † Take wordes with you, and conuert  
 to our Lord, and say to him: Take away al iniquitie, and re-  
 4 ceive good: and we wil render the calues of our lippes. † Assur  
 shal not saue vs, we wil not mount vpon horse: neither wil  
 we say any more: Our goddes the worke of our handes: be-  
 5 cause thou wilt haue mercie on that pupil, which is in thee. † I  
 wil heale their confrac<sup>ti</sup>ons, I wil loue them voluntarily:  
 6 because my furie is auerted from them. † I wil be as dew, Is-  
 rael shal spring as the lillie, and his roote shal breake forth  
 7 as that of Libanus. † His boughes shal goe, and his glorie shal  
 8 be as the oliuetree: and his smel as of Libanus. † They shal be  
 conuerted that sitte ynder his shadow: they shal liue with  
 wheate, and they shal spring as a vine: his memorial as the  
 9 wine of Libanus. † Ephraim what haue I to doe any more with  
 idols? I wil heare, and I wil direct him as a verdant firretree:  
 10 out of me thy fruit is found. † *c* Who is wise, and shal vn-  
 derstand these thinges? of vnderstanding, and shal know these  
 thinges? because the wayes of our Lord be right, and the iust  
 shal walke in them: but preuaricatours shal fal in them.

this (and other prophetes) yet the iust shal know so much as is necessarie. *S. Ierom. in proem.*  
*S. Aug. li. 18. c. 28. ciuit.*



# THE PROPHECIE OF IOEL.

Ioel prophesied the same time vwith Osee.

Especially to the two tribes.

The contents.

**I**OEL the sonne of Phatuel borne in Bethoron, of the tribe of Issachar; prophesied the same time, or part thereof, with Osee, according to S. Ieromes rule, approued by most expositers, that when anie of these twelue Prophetes expresseth not what time he writte, the same time is understood which the precedent prophet noteith. He prophesied to the kingdom of Iuda, as appeareth by expresse mention of Sacrifice, Priestes, house of God, Jerusalem, and Sion; but describeth also the whole land of twelue tribes, consumed by the Eruke, Locust, Bruke, and Blast. And after the euerfion of the former people, the coming of the Holie Ghost vpon the seruants of God men and wemen: the 120. faithful gathered in the chamber in Sion. Finally foreshewing the general Iudgement, and future eternal world.

S. Epiph.  
de vita  
Patriar.

S. Iero.  
Epist. ad  
Paulin.

## CHAP. I.

*The Chaldees shal miserably waste the kingdom of Iuda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spirituallly, and temporally.*



:: Prophecies pertaine not only to those that then liue, when they are vttered, but also to al posteritie, euen to the end of the vworld, that it may appeare vwhat is fulfilled, and vwhat yet resteth to come in due time.

:: VWhen Ierusalem was taken and the

**T**HE word of our Lord, that was made to Ioel the sonne of Phatuel. † Heare this ye ancients, and 2  
harken with your eares al ye inhabitants of the land: if this hath bene done in your dayes, or in the dayes of your fathers? † Vpon this :: tel you to your children, and your children to their children, and their childred to an other generation. † " The residue of the eruke hath the locust eaten, & the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. † Awake you that be drunke, and weepe, and howle al ye, that drinke wine in sweetnes: because it is perished from your mouth. † For a nation is ascended vpon my land, strong & innumerable: 6  
his teeth as the teeth of a lion: and his cheekteeth as of a lions whelp. † He hath layd my vineyard into a desert, and hath pilled of the barke of my figtree: stripping he hath spoiled it, and cast it forth: the boughes therof are made white. † Mourne as a virgin girded with sackcloth vpon the husband of her youth. † :: Sacrifice and libation is perished out of the house of our Lord: the priests our Lords ministers mourned. † The region is destroyed, the ground hath mourned: because the

- the wheate is wasted, the wine is confounded, the oyle hath languished. † The husbandmen are confounded, the dressers of vines haue howled vpon the wheate, and the barley, because the haruest of the filde is perished. † The vineyard is confounded, and the figtree hath languished: the pomegranet, & the palmetree, and the appletree, and al the trees of the filde are withered: because ioy is confounded from the children of men. † Gird yourselues, and mourne ye priests, howle ye ministers of the altar: goe in, lie in sackcloth ye ministers of my God: because sacrifice & libation is perished out of the house of your God. † :: Sanctifie ye a fast, cal an assemblie, gather together the ancients, al the inhabitants of the land into the house of your God: and crie ye to our Lord: † A a a, for the day: because the day of our Lord is at hand, and as destruction from the mightie it shal come. † Why, are not the victuals perished before your eyes, ioy and exultation out of the house of our God? † The beastes are rotted in their dung, the barnes are destroyed, the storehouses are dissipated: because the wheate is confounded. † Why groned the beast, why lowed the flockes of the heard? because there is no pasture for them: yea and the flockes of the cattel are perished. † To thee ô Lord wil I crie: because fire hath eaten the beautiful thinges of the desert, and the flame hath burnt al the trees of the region. † Yea and the beastes of the filde, as a garden bed thirsting for a shower, haue looked vp to thee, because the fountaines of waters are dried vp, & fire hath deuoured the beautiful thinges of the desert.

Temple destroyed by the Babylonians, the sacrifice necessarily ceased according to this and other prophecies.

:: Fasting, praying and other good vvorkes of manie assembling together, are an especial meanes to appeare Gods vvraath, prouoked by former sinces.

## ANNOTATIONS. CHAP. I.

4. *The residue of the crue, locust, brue, blast.* ] *Bruc* a vvorme that destroyeth herbes and fructes, *Locusta*, a fleeing beast vvith long hinder legges, destroying corne, and fruite; *Bruchus*, an other fleeing litle beast, that deuoureth not only fruite, but also the leaues of trees; and *Rubigo*, the blast, or burning myst, that consumeth the eares of corne euen to dust; do metaphorically signifie the Chaldees, and other souldiars of sundrie nations, in the armie of Nabuchodonosor, inuading & wasting the kingdom of Iuda. And that at foure several times euer worse & worse. First vvhen Nabuchodonosor beseeing Ierusalé subdued king Ioakim and his kingdom, taking hostages for assurance of subiection (amongst vvhich vvere Daniel, and the other three children) and caried avay part of the holic vessel of the Temple. 4. Reg 24 v. 1. The second, vvhen eight yeares after Nabuchodonosor returned, and killed king Ioakim for rebelling, and caried his sonne king Ioachin (othervvise called Iechonias) into Babylon, vvith his mother, and Ieremie the Prophet, also manie other principal persons, and much riches (*ibidem*. v. 10.) The third vvhen eleuen yeares after he tooke and spoyled

The captiuitie described by the harme of the most noyesome thinges. Ierusalem foure times spoyled by the Babylonians.

1.

2.

3.

H h h h h

Ierusalem



Ierusalem, destroyed the Temple, killed al king Sedecias sonnes in his sight, then put out his eyes, and caried him blinde into Babylon, with much more people and spoyle. 4. Reg 25. Fourthly when shortly after he sent Nabuzardan general of his armie, and caried avway more men and vvealth, leauing only the basest people to til the land. *ibidem* 7. 8. Al vvhich sheweth clerly the fulfilling of this Prophecie according to the historical letter. In like sorte vve might explicate the rest of this, and other prophetes, but it is not our purpose to be so large. Much lesse to prosecute the Mystical sense vvhich is manifold, as appeareth in the vvorke of the ancient Fathers. VVherof see F. Francis Ribera.

## CHAP. II.

*The Chaldees wil assault & afflict the Iewes with great violence. 12. After humble repentance in captiuitie, 18. Gods benignitie wil comforte them. 23. with abundance of spiritual grace by Christ: 28. sending also the Holie Ghost. 30. And terrible signes before the day of Iudgement.*

**a** Prophets do often speake in such phraſe as if they admonished the people vvhath to doe, vvhether in dede they foreshevv what they wil do in their distresses:

**b** In the time when God wil suffer affliction to fall vpon them for their sinnes.

**S**OUND ye **a** with the trumpet in Sion, howle in my holie 1  
mount, let al the inhabitants of the land be troubled: Be-  
cause **b** the day of our Lord cometh, † because the day of 2  
darkenes, and of mist is neere, the day of clowde, and whirle-  
wind: as the morning spred vpon the montaines much people  
& strong: the like to it hath not bene from the beginning, and  
after it shal not be euen vnto the yeares of generation & gene-  
ration. † Before the face therof a deuouring fyre, and after it a 3  
burning flame: the land before it as it were a garden of pleasure,  
and after it the wildernes of a desert, neither is there that can  
escape it. † As the appearance of hortes, their appearance. & as 4  
horsemen so shal they runne. † As the sound of chariots vpon 5  
the toppes of mountaines shal they leape, as the sound of a  
flame of fire deuouring stubble, as a strong people prepared to  
batrel. † At his presence the people shal be vexed: al visages 6  
shal be made like a pottle. † They shal runne as valients: as men 7  
of warre they shal scale the wal: the men shal march in their  
wayes, & shal not decline from their pathes. † None shal presse 8  
his brother; they shal walke euerie one in his owne pathe: yea  
& through the windowes they shal fall, & shal \* not demolish. 9  
† They shal enter the city: they shal runne on the wal, they shal  
climbe the houses, by the windowes they shal enter as a theefe. 10  
† At his presence the earth hath trembled, the heauens are mo-  
ued: the sunne and moone are darkened, and the starres haue  
withdrawne their shining. † And our Lord hath geuen his 11  
voice before the face of his host: because his camps are exce-  
ding manie, because strong & doing his word: for great is the  
day of our Lord, & terrible exceedingly: and who shal susteyne  
it? † Now therefore sayth our Lord: **c** Conuert to me in al your 12

hart,

\* take no  
harme.

Isa. 13.  
Ezek. 32.  
Mat. 24.  
Iere. 30.  
Amos. 5.  
Sopho. 1.

**c** For better  
mouing the  
hart to true

psal. 85.

- 13 hart, *d* in fasting, and in weeping, and in mourning. † And  
 14 rent your hartes, and not your garments, and turne to the Lord  
 your God : because he is benigne and merciful, patient and of  
 much mercie, & readie to be gracious vpon the malice. † Who  
 knoweth if he wil conuert, and forgue, and leaue after him  
 benediction, sacrifice and libament to the Lord your God ?  
 15 † Sound ye with the trumpet in Sion, sanctifie a fast, cal an  
 16 assemblie, † gather together the people, sanctifie the Church,  
 assemble the ancients, gather together the litle ones, and them  
 that sucke the breastes : let the bridegrome goe forth of his  
 17 chamber, and the bride out of her bride chamber. † Betwen  
 the porch and the altar the priests our Lords ministers shal  
 weepe, and shal say : Spare o Lord, spare thy people : and geue  
 not thine inheritance into reproch, that the nations haue do-  
 minion ouer them. Why say they in the peoples : Where is  
 18 their God ? † Our Lord hath bene *e* zealous to his land, and  
 19 hath spared his people. † And our Lord answered, and sayd  
 to his people : Behold *f* I wil send you corne, and wine, and  
 oyle, and you shal be replenished with them : and I wil geue  
 20 you no more to be a reproch in the Gentils. † And him that is  
 from the North, I wil make far from you : and I wil expel him  
 into a land vnpassable, & desert, his face against the east sea, and  
 his extreme part to the last sea : & his stinke shal ascend, & his  
 21 rottennes shal ascend, because he hath done proudly. † Feare not  
 o land, reioyce & be glad : because our Lord hath magnified to  
 22 doe. † Feare not ye beastes of the region : because the beautiful  
 thinges of the desert are sprung, because the tree hath brought  
 his fruite, the figtree, and the vine haue geuen their vigour.  
 23 † And ye children of Sion reioyce, and be ioyful in the Lord  
 your God : because he hath geuen you a doctour of iustice, and  
 he wil make the early and the late showre to descend to you  
 24 as in the beginning. † And the floores shal be filled with  
 wheate, and the presses shal ouerflow with wine, and oyle.  
 25 † And I wil render you the yeares, which the locust, the bruke,  
 and the blast, and the eruke hath eaten : my great strength,  
 26 which I haue sent vpon you. † And you shal eate eating, and  
 shal be filled : and you shal praise the name of the Lord your  
 God, that hath done meruels with you, and my people shal not  
 27 be confounded for euer. † And you shal know that I am in  
 the middes of Israel : & I the Lord your God, and there is none  
 besides : and my people shal not be confounded for euer.

repentance:  
 d God requi-  
 reth these ex-  
 ternal workes  
 of penance.  
 And wherethe  
 same are wan-  
 ting, at least in  
 vvil, it is a ma-  
 nifest signe  
 that the hart  
 is not truly pe-  
 nitent. S. Ierom.

*e* Zele is an in-  
 dignation ri-  
 sing of loue:  
 vwhen one  
 seethanie per-  
 son, or thing,  
 vvwhich he lo-  
 ueth contem-  
 ned, or vvrong-  
 ged, So God  
 hath zeale for  
 his people ;  
 when they are  
 vniuistly affli-  
 cted, more of  
 the malice of  
 their afflicters  
 then for ius-  
 tice. Yet God  
 suffereth often  
 times his peo-  
 ple to be puni-  
 shed for their  
 ful correction  
 and for their  
 more merite.  
*f* So that  
 vvwhich God  
 here promi-  
 seth by his  
 prophet, tou-  
 ching his pro-  
 tection and



deliuerie of  
his people, was  
not fulfilled til  
after the se-  
uentie yeares  
of their cap-  
tiuitie, nor  
then fully, but  
is verified in  
those that be-  
leue in Christ.  
And especially  
after this life,  
vvhhen his glo-  
rious Sainctis  
shal liue in eternal ioy. g That this is a plaine prophecie of the mission of the Holie Ghost  
performed on VVhtsunday, the fiftith day after Christs Resurrection, and the tenth after his  
Ascension, S. Peter teacheth, *Act. 2.*

† And it shal be after this: g I wil powre out my spirit vpon al 28  
flesh: and your sonnes, & your daughters shal prophecie: your  
ancients shal dreame dreames, and your yong men shal see vi-  
sions. † Yea and vpon my seruants, and handmayds in those 29  
dayes I wil powre out my spirit. † And I wil geue wonders in 30  
heauen, and in earth, bloud, and fire, and vapour of smoke.  
† The sunne shal be turned into darkenes, and the moone 31  
into bloud: before the great and horrible day of the Lord doth  
come. † And it shal be, euerie one that shal inuocate the name 32  
of the Lord, shal be saued: because in mount Sion, and in Ie-  
rusalem shal be saluation, as our Lord hath sayd, and in the re-  
sidew whom our Lord shal cal.

*I/2. 44.  
Act. 2.*

*Rom. 10.*

### CHAP. III.

*After the conuersion of the Iewes to Christ, 2. shortly foloweth the general  
Iudgement. 3. where euerie one according to their desertes, shal receiue  
(expressed here in parabolical speech) 7. & 19. the wicked euermlasting  
paine: 18. & 20. and the blessed eternal ioy.*

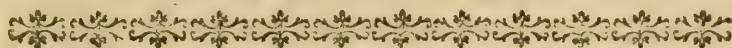
¶ S Ierom and  
most other ex-  
positors vnder  
stand this chap-  
ter of the ge-  
neral iudge-  
ment, though  
some expound  
it of the relax-  
ation of the  
Iewes from  
captiuitie, and  
of the punish-  
ment of their  
enimies.  
b And so Iosa-  
phat is literal-  
ly vnderstood  
the place on  
the east side  
of Ierusalem  
between the  
Temple and  
mount Oliuet  
whence our  
Saviour ascen-

**B**ECAUSE loe a in those dayes, and in that time when I 1  
shal conuert the captiuitie of Iuda, and Ierusalem. † I wil 2  
gather together al Nations, & wil lead them into the valley of  
b Iosaphat: and I wil plead with them there vpon my people,  
and myne inheritance Israel, whom they haue dispersed in the  
nations, and haue diuided my land. † And vpon my people 3  
they haue cast lot: and boy they haue geuen to be a strumpet,  
and wench they haue sould for wine that they might drinke.  
† But what is to me and to you ô Tyre, and Sidon, and al the 4  
border of the Palesthines? what, wil you render me reuenge?  
and if you doe reuenge against me, I wil soone render you  
quickly recompence vpon your head. † For my siluer, and my 5  
gold you haue taken: and my desirable thinges, and most  
beautiful you haue caried into your temples. † And the chil- 6  
dren of Ierusalem you haue sold to the children of the Greekes  
that you might make them far of from their coasts. † Behold 7  
I wil rayse them vp out of the place, wherein you haue sold  
them: and I wil turne your retribution vpon your owne head.  
† And I wil sel your sonnes, & your daughters into the handes 8  
of the children of Iuda, and they shal sel them to the Sabæans,  
a nation far of, because our Lord hath spoken. † Proclaime ye 9  
this

- this in the Gentils: sanctifie battel, rayse vp the strong: let  
 10 them come, let al the men of warre come vp. † Cut your  
 ploughes into swordes, and your spades into speares. Let the  
 11 weake say: That I am strong. † Breake out, and come al ye  
 nations from round about, and be gathered together: there  
 12 wil our Lord make al thy strong ones to be slaine. † Let them  
 arise, and let the Gentils ascend into the valley of Iosaphat:  
 13 because there I wil sit, to iudge al nations round about. † Put  
 in the siches, because the haruest is ripe: come, and descend,  
 because the presse is ful, the presses runne ouer: because their  
 14 malice is multiplied. † *c* Peoples peoples in the valley of *d* con-  
 cision, because the day of our Lord is nigh in the valley of con-  
 15 cision. † The sunne and the moone are darkened, and the  
 16 starres haue withdrawen their shining. † And our Lord wil  
 roare out of Sion, and out of Ierusalem he wil geue his voice:  
 and the heauens, & the earth shal be moued, and our Lord the  
 hope of his people, and the strength of the children of Israel.  
 17 † And you shal know that I am the Lord your God dwelling  
 in Sion my holy mount: and Ierusalem shal be holie, & stran-  
 18 gers shal passe through it no more. † And it shal be in that day:  
 the mountaines shal distill sweetnes, and the hilles shal flow  
 with milke: and through al the riuers of Iuda shal runne wa-  
 ters: & a fountaine shal issue out of the house of the Lord, and  
 19 shal water the torrent of thornes. † Ægypt shal be into deso-  
 lation, & Idumea into a desert of perdition, for that they haue  
 done vniustly against the children of Iuda, and haue shed in-  
 20 nocent blood in their land. † And Iewrie shal be inhabited for  
 21 euer, and Ierusalem vnto generation and generation. † And I  
 wil clense their blood, which I had not clensed: and the Lord  
 wil dwel in Sion.

ded into hea-  
 uen. Neither  
 is there anie  
 reason why  
 the Iudge-  
 ment should  
 rather be in  
 an other place  
 seeing this is  
 expressed by  
 name, signify-  
 ing: *The Iudge-  
 ment of our  
 Lord.*

*c* This dupli-  
 cation of the  
 vvord *peoples*  
 importeth an  
 innumerable  
 multitude in  
 that valley of  
*concession* (also  
 repeated) to  
 signifie, that  
 there al Gods  
 enemies shal  
 be vterly dam-  
 ned to eternal  
 destruction, as  
 it vvere cut in  
 pceces, as fuel  
 to the fire of  
 hel *Psal. 128.*  
*v. 4. Our iust  
 Lord vvil cut  
 the neckes of sin-  
 ners.*



## THE PROPHECIE OF AMOS.

**A**MOS a heardefman of Thecua in the tribe of Zabulon, was  
 inaued with the spirite of prophecie about the same time with  
 Osee, and Ioel, in the reigne of OZias king of Iuda, and of Ieroboam sonne  
 of Ioas king of Israel; in Metaphores, and other obscure speeches agreeable to  
 his pastoral education, but profound in sense, prophecietieth especially a-  
 gainst the kingdom of Israel, and diuers Gentiles; partly also against  
 Iuda, foreshewing their afflictions for their sinnes: but at last the vocation  
 of al Nations to Christ, with abundance of spiritual graces in his Church.

Amos prophe-  
 cied the same  
 time vvith O-  
 see, and Ioel.

Especially.  
 Against the  
 tenne tribes.



*In the reigne of Iozias in Iuda, and of Ieroboam in Israel, this prophet Amos, 3. threatneth Damascus, 6. Gaza, 8. Azotus, and other Philistians. 9. Tyre, 11. Idumea, 13. and Ammon, for their obstinacie in sinne, abusing his long patience.*



As David was called from keeping shepe, made a king, & a Prophet: so Amos being a shepheard or hearde man was also made a Prophet.

*b Iosephus. li. 9. c. 1. Antiq. sayeth this earthquake happened when king Ozias presumed to offer incense, but it must nedes be vnderstood of a former, in the dayes of Ieroboam, v. l. who died in the 38. yeare of Ozias 2 Par. 26. at least 14. yeares before his deposition: for he reigned in al. 52.*

*c Three signifie the multitude of their sinnes: for three is the first number that is called manie or may be called al. d and foure signifie excesse in multitude, so*

HE wordes of Amos, who was among a the 1  
pastours of Thecua: Which he saw vpon Israel in  
the dayes of Ozias the king of Iuda, and in the  
dayes of Iereboam the sonne of Ioas the king of  
Israel two yeares before *b* the earthquake. † And he sayd: Our 2  
Lord wil roare out of Sion, and out of Ierusalem he wil geue  
his voice: & the beautiful places of the pastours haue mourned  
and the toppe of Carmel is withered. † Thus sayth our Lord: 3  
Vpon *c* three wickednesses of Damascus, and *d* vpon foure  
I wil not conuert it: because they haue threshed Galaad with  
yron waynes. † And I wil send fyre into the house of Azael, 4  
and it shal deuoure the houses of Benadad. † And I wil breake 5  
the barre of Damascus: and I wil destroy the inhabitant out  
of the idol, and him that holdeth the scepter out of the house  
of pleasure: and the people of Syria shal be transported to  
Cyrene, saith our Lord. † Thus saith our Lord: Vpon three wic- 6  
kednesses of Gaza, & vpon foure I wil not conuert it, because  
they haue transported a perfect captiuitie, to shut it vp in  
Idumea. † And I wil send fyre on the wal of Gaza, and it shal 7  
deuoure the houses therof. † And I wil destroy the inhabitant 8  
out of Azotus, and him that holdeth the scepter out of Asca-  
lon: and I wil turne my hand vpon Accaron, and the rest of the  
Philisthims shal perish, sayth our Lord God. † Thus saith our 9  
Lord: Vpon the three wickednesses of Tyre, and vpon foure I  
wil not conuert it: because they haue shut vpa perfect captiuite  
in Idumea, and haue not remembred the league of bretheren.  
† And I wil send fyre vpon the wal of Tyre, it shal deuoure 10  
the houses therof. † Thus sayth our Lord: Vpon three wicked- 11  
nesses of Edom, and vpon foure I wil not conuert him: be-  
cause he hath persecuted his brother with the sword, and hath  
violated his mercie, and hath held his furie longer, and hath  
kept his indignation euen to the end. † I wil send fyre into 12  
Theman: and it shal deuoure the houses of Bosra. † Thus sayth 13  
our Lord: Vpon three wickednesses of the children of Am-  
mon, and vpon foure I wil not conuert him: because he hath  
cut in

*Isel. 3.  
Zach. 1.*

- cut in sunder the women with childe of Galaad to dilate his that, albeit  
 14 limite. † And I wil kindle a fyre in the wal of Rabba: & it shal God doth for-  
 deuoure the houses therof with howling in the day of battel, geue a multi-  
 and with a whirlewind in the day of commotion. † And tude of finnes,  
 \* Melchom shal goe into captiuitie, himself, and his princes yet at last for  
 together, sayth our Lord. to great ex-  
 cess he haste-  
 neth their pu-  
 nishment.

## CHAP. II.

*God also breatheth Moab, 4. Iuda, 6. and Israel, 9. that for ingratitude,  
 12. and other finnes, they shal be brought into captiuitie.*

- 1 **T**HVS sayth our Lord: Vpon three wickednesses of Moab and vpon a foure I wil not conuert him: because he hath  
 2 burnt the bones of Idumea euen to ashes. † And I wil send  
 fyre into Moab, and it shal deuoure the houses of Carioth:  
 and Moab shal dye in the sound, in the noyse of the trumpet:  
 3 † and I wil destroy the iudge out of the middes of him, and al  
 4 his princes I wil kil with him, saith our Lord. † Thus saith our  
 Lord: Vpon three wickednesses *b* of Iuda, & vpon foure I wil  
 not conuert him: because he hath cast away the law of our  
 Lord, and not kept his commandments: for their idols haue  
 5 deceiued them, after which their fathers went. † And I wil  
 send fire into Iuda, and it shal deuoure the houses of Ierusa-  
 6 lem. † Thus saith our Lord: Vpon three wickednesses of Is-  
 rael, and vpon *c* foure I wil not conuert him: because he hath  
 7 sold the iust for siluer, and the poore for shoes. † Which bruiſe  
 the heades of the poore vpon the dust of the earth, and decline  
 the way of the humble: and *d* the sonne and his father haue  
 gone to \* a young woman, that they might violare my holie  
 8 name. † And vpon garments layd to pledge they did lye beside  
 euerie altar: & the wine of the condemned they dranke in the  
 9 house of their God. † But I did cast out the Amorrhites before  
 their face: whose height the height of Cedars, & he strong as  
 an oke: and I destroyed his fruite from aboue, & his rootes be-  
 10 neath. † It is I that made you come vp out of the Land of Æ-  
 gypt, & I ledde you in the desert fourtie yeares, that you might  
 11 possesse the Land of the Amorrhites. † And I rayſed vp of your  
 sonnes to be prophets & of your yongmen Nazareites, is it not  
 12 so ô children of Israel, saith our Lord: † And you dranke wine  
 to the Nazareites: and the prophets you commanded, saying:  
 13 Prophecie not. † Behold I wil screeke vnder you, as a wayne  
 14 screeke loden with hay. † And flight shal perish from the  
 swift,

*a* Besides o-  
 ther finnes of  
 the Moabites,  
 their crueltie,  
 in drawing  
 the bones of  
 the king of I-  
 dumea out of  
 the graue, as S.  
 Ierom testi-  
 fieth by tradi-  
 tions; and their  
 king immola-  
 ting his owne  
 sonne, 4. Reg.  
 3. exceeded the  
 rest, and ther-  
 fore were at  
 last more se-  
 uerely punish-  
 ed.

*b* The most  
 heynous sinne  
 in Iuda, vvas  
 that hauing  
 the law to in-  
 struct them,  
 they contem-  
 ned, and trans-  
 gressed it.

*c* Israel much  
 more contem-  
 ned the same  
 layv of God,  
 & committed  
 the finnes of  
 al nations.

*d* Sonnes com-  
 mitted incest

The  
 d of  
 e Am-  
 omies.

puel-  
 m.

Am. 21.  
 vent. 2.



vwith their fathers vviues; & the fathers vwith their daughters in law, vwhich most detestable finnes must nedes be seuerly punished.

swift, and the valient shal not obteyne his strength, and the strong shal not saue his life. † And he that holdeth the bow 15 shal not stand, and the swift of his feete shal not be saued, and the rider of the horse shal not saue his life. † and the stoute 16 of hart among the valients shal flee naked in that day, sayth our Lord.

## CHAP. III.

*For their manifold finnes, al the twelue tribes shal be sore plagued. 11. and made captiues.*

*a* By Israel is here vnderstood the whole people *al the kindred* or ofspring of Iacob, deliuered from Ægypt.

*b* As two men do not vel traue together except they agree: so man can not walke vwith God, vnles he agree with God, keeping his commandments.

*c* A euil of paine that is, punishment for sinne is by Gods permission, and ordinance, either to bring sinners to repentance, or (if they dye in mortal sinne) the beginning of eternal punishment.

**H**EARE the word, that our Lord hath spoken vpon you, 1  
ye children of Israel: vpon al *a* the kindred that I brought 2  
forth out of the Land of Ægypt, saying: † Onlie you haue I 2  
known of al the kindreds of the earth: therfore wil I visite 3  
vpon you al your iniquities. † *b* Why shal two walke together, 3  
vnles they be agreed? † Wil the lion roare in the forrest, vnles 4  
he haue a praye? wil the lions whelp? geue voice out of his 4  
denne, vnles he hath caught somewhat? † wil the bird fal into 5  
the snare of the earth, without the fowler? Shal the snare be 5  
taken away from the earth, before it hath taken somewhat? 6  
† Shal the trumpet sound in the citie, and wil not the people be 6  
afraid? Shal there be *c* euil in the citie, which our Lord hath 7  
not done? † Because our Lord God wil not doe a word, vnles 7  
he haue reueled his secret to his seruants the prophets. † The 8  
lion shal roare, who wil not feare? Our Lord God hath spoken, 8  
who shal not prophecie? † Make it heard in the houses of 9  
Azotus, and in the houses of the Land of Ægypt: and say: Gather 9  
ye together vpon the mountaines of Samaria, and see the 10  
manie madneses in the middes therof, and them that suffer 10  
calumnies in the inner parts therof. † And they haue not 11  
knowne to doe right, sayth our Lord, treasuring vp iniquitie, 11  
and robberies in their houses. † Therefore thus sayth our Lord 11  
God: The land shal be in tribulation, & compassed about: and 12  
thy strength shal be plucked away from thee, and thy houses 12  
shal be spoyled. † Thus sayth our Lord: As if a pastour should 12  
get out of the lions mouth two legges, or the tippe of the eare: 13  
so shal the children of Israel, that dwel in Samaria, be deliue- 13  
red, in the plague of the bed, and in the couche of Damascus. 14  
† Heare ye, and contest in the house of Iacob, sayth our Lord 13  
the God of hosts: † That in the day when I shal begin to visite 14  
the preuarcations of Israel, I wil visite vpon him, and vpon  
the

the altars of Bethel : and *d* the hornes of the altar shal be cut  
 35 of, and shal fall to the ground. † And I wil strike the winter  
 house with the summer house : and the houses of yuorie shal  
 perish, and manie houses shal be dissipated, sayth our Lord.

*d* The sayrest  
 and strongest  
 thinges that  
 vicked men  
 haue shal at  
 last be destroy-  
 ed.

## CHAP. IIII.

*The tenne tribes are particularly charged for oppressing the poore, 2. there-  
 fore threated with calamities: 6. blamed for their obstinacie: 12. neuer-  
 theles al are admonished to expect Christ.*

1 **H**EARE this word ye :: fatte kine, which are in the  
 mountaines of Samaria : which doe calummie to the  
 needie, and breake the poore: which say to your lords : Bring,  
 2 and we wil drinke . † Our Lord God hath sworne by his  
 holie, that doe the dayes shal come vpon you, and they shal lift  
 you vp on poles, and your remnant in pottes boyling hotte.  
 3 † And by the breaches you shal goe out one against an other,  
 4 & you shal be cast forth into \*Armon, saith our Lord. † Come  
 ye to Bethel, and doe impiously : to Galgal, and multiplie  
 preuarication : and offer in the morning your victimes, three  
 5 dayes your tithes. † And sacrifice ye prayse of the leauened :  
 and cal voluntarie oblations, and proclaime it: for so would  
 6 you o children of Israel, sayth our Lord God. † Wherupon I  
 also :: haue geuen you dulnes of the teeth in al your cities, and  
 lacke of bread in al your places: and you haue nor returned to  
 7 me, sayth our Lord. † I also haue stayed the rayne from you,  
 when there remayned yet three monethes vnto haruest : and I  
 rayned vpon one citie, and vpon an other citie I rayned not:  
 one part was rayned vpon ; and the part wherupon I rayned  
 8 not, withered. † And two and three cities came to one citie  
 to drinke water, & were not filled: & you returned not to me,  
 9 saith our Lord. † I stroke you with a burning winde, & with  
 blasting, the multitude of your gardens, and al your vineyards:  
 your oliue groues, & figgroues the eruke hath eaten : and you  
 10 returned not to me, sayth our Lord. † I sent death vpon you  
 in the way of Ægypt, I stroke your yongmen with the sword,  
 euen to the captiuitie of your horses : and I made the putrefac-  
 tion of your campe to come vp into your nosterels : and you  
 11 returned not to me, sayth our Lord. † I subuerted you, as God  
 subuerted Sodom and Gomorth, and you were made as a fyre-  
 brand hastily caught from the burning : and you returned not  
 12 to me, sayth our Lord. † Wherfore these thinges wil I doe to

:: Rich hard-  
 hearted people,  
 vwho being  
 vvelthie haue  
 no compassion  
 of the poore.

:: After manie  
 admonitions  
 geuen in vaine  
 God suffereth  
 the idolaters  
 to do al the  
 vickednes  
 they list.

:: Al these affli-  
 ctions God  
 sent to the  
 children of Is-  
 rael for their  
 good, but they  
 murmured &  
 vvere stil ob-  
 stinate.



∴ A ſeer long  
captiuitie  
Chriſt wil of-  
fer himſelf to  
the lewes, and  
ſuch as receiue  
h.m, he wil  
ſaue.

thee Iſrael: but after I ſhal doe theſe thinges to thee, ∴ be  
prepared to meete thy God o Iſrael. † Becauſe loe he that for- 13  
meth the mountaines and createth the wind, and declareth his  
word to man, maketh the morning miſt, and walketh vpon the  
high places of the earth: our Lord the God of hoſt is his name.

CHAP. V.

*Notwithſtanding great miſeries threatned againſt the tenne tribes: 4. yet if  
they wil repent they ſhal eſcape: 7. otherwiſe they ſhal fal into captiuitie:  
14. and therefore they are admoniſhed to returne to God: 16. but being  
obſtinate, 21. no ſacrifice can appeaſe Gods wrath.*

∴ VVhen the  
people neither  
fele nor feare  
euil, God for-  
ſeing their ca-  
lamities, la-  
menteth the  
ſame in their  
behalf, thereby  
admoniſhing  
them to know  
their ovyne  
danger, and by  
repentance to  
preuent it.

**H**E ARE ye this word, that I liſt vpon you: ∴ a lamentation. 1  
The houſe of Iſrael is fallen, and it ſhal not adde to riſe  
again. † The virgine of Iſrael is caſt forth vpon her land, 2  
there is none to rayſe her vp. † Becauſe thus ſayth our Lord 3  
God: The citie, out of which came forth a thouſand, there ſhal  
be left in it an hundred; and out of which there came an hun-  
dred, there ſhal be left in it tenne, in the houſe of Iſrael.  
† Becauſe thus ſayth our Lord to the houſe of Iſrael: Seeke ye 4  
me, and you ſhal liue. † And ſecke not Bethel, and into Galgal 5  
enter not, and into Berſabee you ſhal not paſſe: becauſe Gal-  
gal ſhal be led captiue, and Bethel ſhal be vnprofitable. † Seke 6  
ye our Lord: and liue: leſt perhaps the houſe of Ioseph be  
burnt as fyre, and it ſhal deuoure, and there ſhal be none to  
quench Bethel. † You that turne iudgement into wormewod, 7  
and leaue of iuſtice in the land. † Him that maketh Arcturus, 8  
and Orion, and that turneth darknes into morning, and that  
changeth day into night: that calleth the waters of the ſea, and  
powreth them out vpon the face of the earth: The Lord is his  
name. † He that ſeeketh deſtruction vpon the ſtrong, and 9  
bringeth depopulation vpon the mightie. † They haue hated 10  
him that rebuketh in the gate: and him that ſpeaketh perfectly  
they haue abhorred. † Therefore becauſe you ſpoiled the 11  
poore, and tooke the choſen praye from him: you ſhal build  
houſes with ſquare ſtone, and ſhal not dwel in them: you ſhal  
plant moſt amiable vineyards, and ſhal not drinke the wine of  
them. † Becauſe I haue knowne manie your wickedneſſes, 12  
and younſtrong ſinnes: enemies of the iuſt, taking bribe, and  
oppreſſing the poore in the gate. † Therefore ſhal the wiſe at 13  
that time hold his peace, becauſe it is an euil time. † Seeke ye 14  
good, and not euil, that you may liue: and our Lord the God of  
hoſts

Soph. 1

- Rom. 12.* 15 hostis wil be with you, as you haue sayd. † Hate ye euil, and loue  
*Psal. 96.* good, and establish iudgement in the gate : :: if perhaps our  
 Lord the God of hostis may haue mercie on the remnant of  
 16 Ioseph. † Therefore thus sayth our Lord the God of hostis the  
 Dominatour, in al streates lamentation: and in al places that are  
 without, shal be sayd wo wo: and they shal cal the husband-  
 man to mourning, and to lamentation them that know to  
 17 lament. † And in al vineyardes there shal be lamentation: be-  
 cause I wil passe through in the middes of thee, sayth our Lord.  
 18 † Wo vnto them that desyre the day of our Lord: to what pur-  
 pose the same vnto you? This day of our Lord, darkenes, and  
*Isa. 13.* not light. † As if a man should flee from the face of a lion, & a  
*Ier. 30.* beare should mete him: & enter into the house, & leane with  
*Isa. 1.* 19 his hand vpon the wal, and a serpent should bite him. † Why, is  
*Soph. 1.* not the day of our Lord darkenes, and not light: and mist, and  
 20 no shining therein? † I haue hated, and haue reiected your  
*Isa. 1.* 21 festiuities: and I wil not take the odour of your assemblies.  
*Ier. 6.* 22 † And if you shal offer vnto me holocausts, and your gifts, I  
*Mat. 2.* wil not receiue them: and the vowes of your fat things I wil  
 23 not respect. † Take away from me the tumult of thy songes:  
 24 and the canticles of thy harpe I wil not heare. † And iudge-  
 ment shal be reueled as water, and iustice, as a mightie torrent.  
*Act. 7.* 25 † Why, :: did you offer hostes and sacrifice to me in the desert  
*Psal. 94.* 26 fourtie yeares, o house of Israel? † And you caried a taber-  
 nacle for your Moloch, and the image of your idols, the starre  
 27 of your God, which you made to your selues. † And I wil  
 make you remoue beyond Damascus, saith our Lord, the God  
 of hostes is his name.

## CHAP. VI.

For the auarice, and luxurie of both kingdomes, 7. they shal be caried into captiuitie.

- Iac. 5.* 1 **W**O to you that are rich :: in Sion, and haue con-  
 fidence in the mountaine of Samaria: ye great men,  
 heads of the peoples, going stately into the house of Israel.  
 2 † Passe ye into Chalane, and see, & goe ye thence into Emath  
 the great: and descend into Geth of the Palestines, and to al  
 the best kingdoms of these: if their border be larger then  
 3 your border. † You that are seperated vnto the euil day: and  
 4 approach to the throne of iniquitie. † You that sleepe in beds  
 of iuorie, and play the wantons in your couches: that eate the  
 lambe out of the flocke, and calues out of the middes of the  
 heard.

*Isa. 1.* If men seele  
 good & not euil.  
 God wil assist  
 them, as in the  
 former verie,  
 and in innu-  
 merable holie  
 scriptures: but  
 it is here sayd:  
 perhaps God wil  
 haue mercie by  
 reason of the  
 difficultie of  
 mans part who  
 conuerteth  
 not alwayes  
 perfectly, as he  
 hath freevil  
 to do by Gods  
 grace assisting  
 him.  
 :: In the first  
 yeare of the  
 40. and begin-  
 ning of the se-  
 cond they of-  
 fered sacrific-  
 ces to God.  
*Leuit. 8 & 9.*  
*Num. 7.* But not  
 after vvarde.  
*S. Aug q 47. in*  
*Exod.*

It is a fowle  
 & odious fault  
 vwhen rich  
 men neglect  
 the poore, but  
 most detesta-  
 ble vwhen the  
 rich in Sion, wel  
 thie clergie  
 men, haue not  
 compassion  
 on them that  
 vvant, either  
 spiritual or  
 temporal  
 helpe.



∴ VVheras Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour: now his progenie by pride and delicacie become hateful to God in respect of theſe finnes, & are therefore afflicted, and miſerably ſtaine, and caſied captiues. ∴ To turne the vvorkes of iudgement and iuſtice, into finnes, vvhiſh are bitter and vngratſul, is as contrarie to order, as it is contrarie to the courſe of nature, that horſes ſhould runne vpon craggierockes or wild buſſes be brought to draw the plough.

heard. † You that ſing to the voice of the pſalter: as David ſ they haue thought themſelues to haue the instruments of ſong. † That drinke wine in phials, and are annoynted with the beſt oymment: and they ſuffered nothing vpon the contrition of Ioleph. † Wherfore now they ſhal goe in the head of them, that goe in tranſmigration: and the faction of the wantons ſhal be taken away. † The Lord God hath ſworne by his ſoule, ſaith our Lord the God of hoſtes: I deteſt the pride ∴ of Iacob, and I hate his houſes, and I wil deliuer vp the citie with the inhabitants therof. † And if there ſhal be left tenne men in one houſe, they alſo ſhal dye. † And his kiſman ſhal take him vp, and ſhal burne him, that he may carie the bones out of the houſe: and he ſhal ſay to him, that is in the inner parts of the houſe: Is there yet with thee? † And he ſhal anſwer: There is an end. And he ſhal ſay to him: Hold thy peace, & remember not the name of our Lord. † Becauſe loe our Lord hath commanded, and he wil ſtrike the greater houſe with ruins, and the leſſer houſe with cleſts. † Why ∴ can horſes runne vpon rockes, or can there be ploughing with buſſes? becauſe you haue turned iudgement into bitterneſs, and the fruite of iuſtice into wormewood? † Which reioyce in thinges of naught: which ſay: Why haue not we taken vnto vs hornes in our owne ſtrength? † For behold I wil rayſe vp from you o houſe of Iſrael, ſaith our Lord the God of hoſtes, a nation: and they ſhal deſtroy you from the entrance of Emath, euen to the torrent of the deſert.

Iere. 31.

## CHAP. VII.

*In three viſions manie miſeries are reueled, which ſhal come vpon both the kingdomes. 10. A falſe prieſt of Bethel accuſing the prophet of ſedition, and endeauouring to chaſe him away, 14. is by him forewarned of miſeries to his familie, and death to himſelf.*

**T**H Eſe thinges hath our Lord God ſhewed to me: and loe the former *a* of the locuſt in the beginning of thinges that ſpring of the later rayne, and behold the later rayne after the kings mowing. † And it came to paſſe: after it had finiſhed to eate the graſſe of the land, I ſayd: O Lord God be propitious I beſeech thee: who ſhal rayſe vp Iacob, becauſe he is a litle one? † Our Lord hath had pittie vpon this: *b* It ſhal not be, ſayth our Lord. † Theſe thinges hath our Lord God called iudgement vnto *c* fyre, and it deuoured the great depth and

*a* Locuſtes ſvvarming in multitude ſignified the Affirian ſouldiars inuading the tenne tribes, as is recorded 4. Reg. 18.  
*b* Salmanaſar king of Affirians hauing

5 and it did eate a part together. † And I sayd : Lord God be quiet I beseech thee : who shal rayse vp Iacob, because he is a  
 6 litle one? † Our Lord had pitie vpon this: Yeathis also shal not be, sayth our Lord God. † These thinges hath our Lord shewed to me : and loe our Lord standing vpon a wal plastered, and in  
 8 his hand *d* a masons truel. † And our Lord sayd to me : : What seeft thou Amos? And I sayd : A masons truel. And our Lord sayd : Behold I wil lay downe the truel in the middes of my  
 9 people Israel: I wil adde no more to plaster it ouer. † And the excelses of the idol shal be throwen downe, and the sanctifications of Israel shal be made desolate: and I wil rise vpon the  
 10 house of Ieroboam with the sword. † And Amasias the priest of Bethel sent to Ieroboam the king of Israel, saying: Amos *e* hath rebelled against thee in the middes of the house of Is-  
 11 rael: the land wil not be able to susteyne al his wordes. † For thus saith Amos: *f* Ieroboam shal dye by the sword, and Israel  
 12 shal depart captiue out of their land. † And Amasias sayd to Amos: Thou that seeft, goe, flee into the land of Iuda: & eate  
 13 bread there, and thou shalt prophecie there. † And in Bethel thou shalt adde no more to prophecie: because it is the sancti-  
 14 fication of the king, and it is the house of the kingdom. † And Amos answered, and sayd to Amasias: I am not a prophete \*,  
 15 and I am not the sonne of a prophet: but an herdsman am I *l* plucking sycomores. † And our Lord rooke me when I fol-  
 16 lowed the flocke, and our Lord sayd to me: Goe, prophecie to my people Israel. † And now heare the word of our Lord:  
 17 Thou sayest: Thou shalt not prophecie vpon Israel, and thou shalt not distil vpon the house of the idol. † Therefore thus saith our Lord: Thy wife shal fornicate in the citie, and thy  
 18 sonnes, and thy daughters shal fall by the sword, & thy ground shal be measured with a corde: and thou shalt dye in a polluted land, and Israel shal depart captiue out of their land.  
 19 *ph*etlyed, for Amos sayd not: Ieroboam shal dye by the sword: but that God would rise vpon the house of Ieroboam with the sword. *2. 9.* fulfilled when Zacharias the sonne of Ieroboam was slaine by Sellum. *4. Reg. 15 v 10.*

## CHAP. VIII.

*In a vision of an apple hooke the captiuitie of the tenne tribes is againe foreshewed, 4. with reprehension of their auarice, and oppression of the poore: 7. for which they shal fall into great miseries.*

1 **T**HESE thinges hath our Lord shewed to me: and a be-  
 2 hold an apple hooke. † And he sayd: What seeft thou Amos? And I sayd: An apple hooke. And our Lord sayd to  
 3 me:

subdued the tenne tribes, invaded the kingdom of Iuda, & besieged Ierusalem but his armie was miraculously destroyed *4. Reg. 19.*  
*c* This second vision of fire signified the captiuitie of the two tribes carried into Babylon. *4. Reg. 24. & 25.*

*d* This third vision signified the calamities which the ten tribes suffered shortly after in the reigne of Manahem. *4. Reg. 15 v 20.*  
*e* False prophets not inducing the vvhollome preaching of true pastores falsely accuse them of rebellion, treason, and sedition.

*f* In this also the false prophete of a hooke is signified that not only the



nerer partes  
of the tenn  
tribes should  
be brought  
into captiuitie  
vvhich is writ-  
ten. 4. Reg 15.  
v 29. but also  
the rest which  
were further  
of: as fruite of  
trees, vvhich  
can not be ga-  
thered vvhich  
the hand, is  
drawen vvhich  
a hooke: & so  
al were caried  
away. 4. Reg.  
17. v. 6.

b In their  
great prospe-  
ritie, vvhich  
they least sus-  
pect, calamities  
shal fall  
vpon them.  
c It can not be  
doubted but  
in the siege  
there was  
want of bread  
drinke and of  
other victuals:  
but greater  
want of spiri-  
tual food.

me: The end cometh vpon my people Israel: I wil adde no  
more to passe them. † And the henges of the temple shal creake 3  
in that day, saith our Lord God: manie shal dye: in euerie place  
shal silence be cast. † Heare this you that tread downe the 4  
poore, & make the needie of the land to fayle, † saying: When 5  
wil the moneth passe, and we shal sel wares: and the Sabbath,  
and we open the corne: that we may diminish the measure,  
and increase the sicke, and conuey in deceitful balances, † that 6  
we may for siluer possesse the needie, and the poore for shoes,  
and may sel the refuse of the corne? † Our Lord hath sworne 7  
agaynst the pride of Iacob: If I shal forget euen to the end al  
their workes. † Why, shal not the land be moued vpon this, and 8  
euerie inhabitant therof mourne: and rise vp as a riuer altogether,  
and be cast out, and runne downe to the riuer of Egypt? †  
† And it shal be in that day, saith our Lord God: 6 The sunne 9  
shal goe downe at midday, & I wil make the earth to be darke  
in the day of light. † And I wil turne your festiuities into mour- 10  
ning, and al your songues into lamentation: and I wil bring in  
vpon euerie backe of yours sackcloth, and vpon euerie head  
baldnes: and I wil lay it as the mourning of an onlie begotten 11  
sonne, and the later end therof as a bitter day. † Behold the  
dayes come, saith our Lord, and I wil send forth famine into  
the land: c not the famine of bread, nor thirst of water, but  
of heaving the word of the Lord. † And they shal be moued 12  
from the sea euen to sea, and from the North euen to the East:  
they shal goe about seeking the word of our Lord, and shal  
not finde. † In that day the fayre virgins shal faile, & the yong- 13  
men in thirst. † They that sweare by the sinne of Samaria, and 14  
say: Thy God o Dan liueth: and the way of Bersebee liueth:  
and they shal fall, and shal rise no more.

Dent. 1.  
Iere 15.

Iob. 2.  
Mar. 1.

### CHAP. IX.

*The great destruction of Ierusalem, & dispersion of al the Iewes are againe prophesied: 11. with the conuersion of Gentils, and the Church of Christ shal greatly prosper.*

a Destruction  
of the Altar,  
b and the Tem-  
ple, importe  
the abolishing  
of sacrifice,  
vvhich the two

ISAW our Lord standing vpon a the altar, and he sayd: 1  
† Strike b the henges, & let the lintels be moued: for there  
is auarice in the head of al, and the last of them wil I kil by the  
sword: there shal be no flight for them: they shal flee, and he  
shal not be faued that shal flee of them. † If they shal descend 2  
euen to hel, thence shal my hand bring them out: and if they  
shal

Psal. 13

shal ascend enen to heauen, thence wil I plucke them downe. tribes were

3 † And if they shal be hid in the toppes of Carmel, thence searching wil I take them away: and if they shal hide themselves caried into  
Babylon.

4 from mine eyes in the depth of the sea, there wil I command the serpent & he shal bite them. † And if they shal go into captiuitie before their enemies, there wil I command the sword,

Iere. 44.

and it shal kil them. And I wil set mine eyes vpon them to

5 euil, and not to good. † And our Lord the God of hostes,

which toucheth the earth, and it shal melt away: and al that dwel therein shal mourne: and it shal al rise as a riuer, and shal

6 runne downe as the floud of Ægypt. † He that buildeth in heauen his ascension, and hath founded e his bundel vpon the

earth: who calleth the waters of the sea, and powreth them

7 out vpon the face of the earth, the Lord is his name. † Why, are

not you as the children of the Æthiopians vnto me, o children

of Israel, saith our Lord? Did not I make Israel to ascend out

of the Land of Ægypt: and the Palesthins out of Cappadocia,

8 and the Syrians out of Cyrenée? † Behold the eyes of our

Lord God vpon the sinning kingdom, & I wil destroy it from

the face of the earth: but yet destroying I wil not destroy d the

9 house of Iacob, sayth our Lord. † For behold I wil command,

and wil shake the house of Israel in al nations, as wheate is

shaken in a sieue: and there shal not a litle stone fal vpon the

10 earth. † Al the sinners of my people shal fal by the sword:

which say: The euil shal not approche, & shal not come vpon

Ag. 15.

11 vs. † e In that day I wil rayse vp the tabernacle of David, that

was fallen: & I wil reedifie the breaches of the walles therof,

and those things, that were fallen I wil repayre: and I wil ree-

12 difie him as in the dayes of old. † That they may possesse the

remnant of Idumea, and al nations, because that my name is

inuocated vpon them: saith our Lord that doth these things.

13 † Behold the dayes come, saith our Lord: and the plougher

shal ouertake the reaper, & the treader of the grape him that

soweth sede: and the mountaynes shal droppe sweetnes, and

14 al hilles shal be tilled. † And I wil conuert the captiuitie of my

people Israel: and they shal build the desert cities, & inhabite:

and shal plant vineyards, and drinke the wine of them: & shal

make gardens, and eate the fruites of them. And I wil plant

them vpon their owne ground: & I wil no more plucke them

out of their land, which I haue geuen them, sayth our Lord

thy God.

e God who defendeth his Church as a strong bundel fast bond together, vvil punish the wicked with iust afflictions.

d Notwithstanding the great ruine of the Iewes, slaine & ledde captiues, yet God in them conserued the Church that it was not destroyed.

e S. Iames conformable to S. Peters doctrine, interpreteth this place of the conuersion of the Gentiles to Christ Act. 15. 7. 15. &c.



# THE PROPHECIE OF ABDIAS.

**A**BDIAS borne in Sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophesie is not parted into chapters: 1. against the Idumeans; foreshewing their destruction; 10. for their perpetual enmitie against the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. 19. And redemption of the whole world by Christ.



God directed the cogitations of diuers other Gentiles, to ioyne their forces against the Idumeans,

God admonisheth them what they ought not to do, but withal

He vision of Abdias. Thus sayth our Lord God  
to Edom: We haue heard a brui from our Lord,  
and he hath sent a legate to the Gentils: Rise ye,  
and let vs arise against him into battel. † Behold I  
haue geuen thee a litle one in the Gentils: thou art contréptible  
excedingly. † The pride of thy hart hath extolled thee, dwelling  
in the clefts of rockes, exalting thy throne: which sayst in  
thy hart: Who shal plucke me downe to the earth? † If thou  
shalt be exalted as an eagle, and if thou shalt set thy nest among  
the starres: thence wil I plucke thee downe, sayth our  
Lord. † If theues had gone in to thee, if robbers by night,  
how hadst thou held thy peace? would not they haue stolen  
thinges sufficient for themselues? if the grape gatherers had entered  
in to thee, would they not haue left thee at the least a cluster?  
† How haue they searched Esau, haue they sought out his  
hidden thinges? † Euen to the border haue they cast thee out:  
all the men of thy league haue mocked thee: the men of thy  
peace haue preuailed against thee: they that eate with thee,  
shal lay embushments vnder thee: there is no wisdom in him.  
† Why, shal not I in that day, sayth our Lord, destroy the  
wise out of Idumea, and prudence from the mount of Esau,  
† And thy valients of the South shal feare, that man may perish  
from the mount of Esau. † For the slaughter, and for the  
iniquitie against thy brother Iacob, confusion shal couer thee,  
and thou shalt perish for euer. † In the day when thou stoodest  
against him, when strangers tooke his armie, and foreners  
entered his gates, and vpon Ierusalem cast lotte: thou also  
wast as one of them. † And thou shalt not dispise in the day  
of thy brother, in the day of his peregrination: and thou shalt  
not reioyce ouer the children of Iuda, in the day of their perdition:  
& thou shalt not magnifie thy mouth in the day of distresse.  
† Neither

Iere. 49

Isa. 29.

Gen. 27

- 13 † Neither shalt thou enter the gate of my people in the day of their ruine: neither shalt thou also dispeise in his euils in the day of his destruction: and thou shalt not be sent out against his  
 14 armie in the day of his destruction. † Neither shalt thou stand in the outgoings to kil them that flee: and thou shalt not shut  
 15 vp his remnant in the day of tribulation. † Because the day of our Lord is at hand vpon al nations: as thou hast done, so  
 16 shal it be done to thee: thy retribution he wil returne vpon thine owne head. † For as you haue drunke vpon my holie  
 17 mount, shal al Gentils drinke continually: & they shal drinke, and swallow vp, and they shal be as though they were not.  
 18 † And in mount Sion shal be saluation, and it shal be holie: and the house of Iacob shal possesse those that had possessed  
 19 them. † And the house of Iacob shal be a fyre, and the house of Ioseph a flame, and the house of Esau stubble: and they shal  
 20 be kindled in them, and shal deuoure them: and there shal be no remaynes of the house of Esau, because our Lord hath spoken. † And they that are toward the South, shal inherite the  
 21 mount of Esau, and they in the champaine countries, Philisthims: and they shal possesse the region of Ephraim, and the  
 22 region of Samaria: and Benjamin shal possesse Galaad. † And the transmigration of this host of the children of Israel, al  
 places of the Chananeits euen to Sarepta: and the transmigration of Ierusalem, that is in Bosphorus, shal possesse the cities  
 of the South. † And sauiours shal ascend into mount Sion to iudge the mount of Esau: and the kingdom shal be to our  
 Lord.

remission of sinnes by his name beleeuing in him.

for he uerily  
 that they wil  
 dispeise the Ie-  
 uues their bre-  
 theren: & wil  
 reioyce in their  
 miseries.  
 Historically  
 al this prospe-  
 ritie was prom-  
 ised to the  
 Ieues after  
 their deliuerie  
 from Babylon  
 and so much  
 thereof perfor-  
 med as their  
 new sinnes  
 hindered not,  
 the rest is ful-  
 filled in Chri-  
 stians. S. Ierom.  
 ep ad Dardan.  
 The rest of  
 this prophecie  
 is only of  
 Christ posses-  
 sing al nations.  
 To whom al  
 the prophetes  
 beare testimonie  
 that al receiue  
 Act. 10. v. 43.  
 See S. Augu-  
 stin. li. 18. c. 31.  
 de ciuit.

## THE PROPHECIE OF IONAS.

Mat. 12.  
 Luc. 11.  
 I. Ierom.  
 Epist ad  
 Paulin.

**I**ONAS the sonne of Amathi in Geth, of the tribe of Zabulon, in the  
 reigne of Ieroboam sonne of Ioas king of Israel, not only in wordes, but  
 also in his person prophecied, and prefigured Christ; as our Saviour  
 himself testifieth. And vnder the name of Ninieue announceth salua-  
 tion to al Gentiles, that repent, and returne to God, as Ninieue did.

Ionas a figure  
 of Christ pro-  
 phecied salua-  
 tion to al na-  
 tions.

### CHAP. I.

*Ionas being sent to preach in Ninieue fleeth by sea, 4. a tempest riseth, 8.  
 wherof he being found by lotte, to be the cause; 12. is cast into the sea, 15.  
 and it is cauleme.*



*a* God creator  
and Lord of al  
the world,  
hath also care  
of al. *Rom* 3. v.  
29. & therefore



sent this pro-  
phet to the  
great citie Ni-  
niue, as like-  
vvise others

prophecied to  
*the Babylonians*  
*Aegyptians,*  
*Moabites, Am-*  
*monites, Idume-*  
*ans, &c.*

*b* Ionas shevv-  
eth the cause  
vvhy he fled,  
*ch. 4. v. 2.* fear-  
ing to be  
counted a fals-  
e prophet.

*c* The mari-  
ners seeing no  
natural cause  
of so soudaine  
& great a tem-  
pest, sought  
to know the  
reason therof  
by lotte, wher-  
to the prophet  
agreed, by  
Gods inspira-  
tion, & so was  
discouered.

*d* Sacrifice and  
vowes are  
knowne to al  
men by the  
light of nature  
to be gratul  
to God.

NB the word of our Lord was made to Ionas 1  
the sonne of Amathi, saying: † Arise, and goe into 2  
*a* Ninive the great citie, and preach in it: because  
the malice therof is ascended before me. † And 3  
Jonas arose, *b* to flee into Tharsis from the face of  
our Lord, and he went downe into Ioppe, and found a shippe  
going into Tharsis: and he gaue the fare therof, & went downe  
into it, that he might goe with them into Tharsis from the  
face of our Lord. † But our Lord sent a great winde into the 4  
sea: and a great tempest was made in the sea, & the shippe was  
in danger to be broken. † And the mariners were afraid, and 5  
the men cried to their god: & they threw the vessels, that were  
in the shippe, into the sea, that it might be lightened of them:  
and Ionas went downe into the inner part of the shippe, and  
slept a deepe sleepe. † And the gouerner came to him, & sayd 6  
to him: Why art thou oppressed with sleepe? Rise, inuocate  
thy God, if perhaps God wil thinke of vs, and we perish not.  
† And euerie one sayd to his felow: Come, and *c* let vs cast 7  
lottes, and know why this euil is to vs. And they cast lottes, 8  
and the lot fel vpon Ionas. † And they sayd to him: Tel  
vs for whose cause this euil is to vs, what is thy worke: what  
is thy countrie? and whither gaest thou? or of what people  
art thou? † And he sayd to them: I am an Hebrew & the Lord 9  
God of heauen I feare, which made the sea and the drie land.  
† And the men feared with great feare, and they sayd to him: 10  
Why hast thou done this? (For the men knew that he fled from  
the face of our Lord: because he had told them.) † And they 11  
sayd to him: What shal we do to thee, and the sea shal cease  
from vs? because the sea went, and swelled. † And he sayd to 12  
them: Take me vp, and cast me into the sea, and the sea shal  
cease from you: for I know that for me this great tempest is  
vpon you. † And the men rowed, to returne to the land, and 13  
they were not able: because the sea went and swelled vpon  
them. † And they cried to our Lord, and sayd: We beseech thee 14  
ô Lord, let vs not perish in the life of this man, and geue not  
vpon vs innocent bloud: because thou ô Lord, hast done as  
thou wouldest. † And they tooke Ionas, and cast him into the 15  
sea: and the sea ceased from his rage. † And the men feared 16  
our Lord with great feare, & *d* immolated hostes to our Lord,  
and vowed vowes.

*Jonas is swallowed by a great fish; 3. prayeth with confidence in God; 11. and the fish casteth him on the drie land.*

▪ That this great fish was a vvhale, our Sauour plainly expresseth. *Mat. 12 v. 40.*  
b The prophet doubles prayed before & vvhhen they cast him out of the shippe, and continued the same prayer being in the vvhales bellie, with more confidence, that he should be safely cast on the drie land *v. 5.* And therefore rendereth thanks, vowing sacrifice of thanks giving. *v. 10.*  
c Furthest that can be from mountaines, euen into the depth of the sea, vvhich is lower then and to vvhich,

*Mat. 12.  
Luc. 11.*

*Gal. 119.  
v. 129.*

- 1 **A**ND our Lord prepared a a great fish to swallow done
- 2 **I**onas: and Ionas was in the bellie of the fish three dayes
- 3 and three nightes. † And Ionas b prayed to our Lord his God
- 4 out of the bellie of the fish. † And he sayd:  
I cryed out of my tribulation to our Lord, & he hath heard me:  
out of the bellie of hel cried I, and thou hast heard my voice.
- 5 † And thou hast cast me forth into the depth in the hart of the  
sea, and a flood hath compassed me: al thy surges, & thy waues  
haue passed ouer me.
- 6 † And I sayd: I am cast away from the sight of thine eyes: but  
yet I shal see thy holie temple againe.
- 7 † The waters haue compassed me euen to the soule: the depth  
hath inclosed me, the sea hath couered my head.
- 8 † I am descended to the c extreme parts of the mountaines:  
the barres of the earth haue shut me vp for euer: and thou wilt  
lift vp my life from corruption, o Lord my God.
- 9 † When my soule was in distresse within me, I remembred  
our Lord: that my prayer may come to thee vnto thy holie  
temple.
- 10 † They that kepe vanities in vaine, forsake their mercie.
- 11 † But I in the voice of prayse wil immolate to thee: what  
things soeuer I haue vowed I wil render for saluation to our  
Lord.
- 12 † And our Lord d spake to the fish: and it vomited vp Ionas  
vpon the drie land.

any other valleyes. d Gods vvil is his vvord by vvwhich al creatures vv ere made, as vv el liuing, as senseles things obey.

CHAP. III.

*Againe Ionas is commanded to preach in Ninieue, that within fourtie dayes it shal be destroyed: 5. They al fast, and repent: 10. and God recalleteh his sentence.*

- 1 **A**ND the word of our Lord was made to Ionas the second
- 2 time, saying: † Arise, & goe into Ninieue a the great citie:
- 3 and preach in it the preaching which I speake to thee. † And
- 4 Ionas arose, & went into Ninieue according to the word of our  
Lord: & Ninieue was a great citie of three dayes iorney. † And  
Ionas began to enter into the citie on dayes iorney: & he cried,

a *Diodorus Siculus, li. 3. c. 1.*  
VVriteth that Ninieue was in length, 150. stadia or forlōgs; in breadth, 90.



so it was in circuit of the vualles. 480. And euerie forlong hauing 125. paces of five foote the pace, the compasse vvas 60. Italian myles, about 50. or 48. English myles: a sufficient trauel of three dayes, to passe through the principal streates, and more publique places therof.

*b* As vvel this, as manie other like prophecies, shew that Gods threatens are conditional, if sinners vvil repent: for then God changereth his sentence. *S. Chrys. ho. 5. ad popul. S. Iero. in hunc. locum. S. Greg. li. 16. c. 18. Moral.* The same is also clere. *Iere 18. v. 8.*

*c* Great remorse & detestation of sinne maketh penitents to excede in austere vvorkes, vvich being vvel meant is accepted at Gods handes, so it be not indilcrete.

## CHAP. IIII.

*The prophet lamenteth for that he was commanded to preach otherwise then it came to passe. 5. Going forth he st. yeth nere the cite to see the end; 6. an yuie growing conuereith his head from the sunne; 7. but withereth the next day; 8. & he lamenting desireth to dye; 10. and God sheweth that it is more meete to saue Ninue then the yuie.*

*a* Ionas coniectured by their penance that God vvould for this time spare Ninue, and so vvas afflicted fearing that both this, and other prophecies should be reputed vn certain. But this doubt is solued, vnderstanding Gods

**A**ND Ionas *a* was afflicted with great affliction, and was *\* 1*  
 Angrie: † and he prayed to our Lord, and sayd: I besech *2*  
 thee ô Lord, Why, is not this my word, when I was yet in my  
 countrie? for this did I preuent to flee into Tharsis. For I  
 know that thou art a clement, and merciful God, patient, and  
 of much compassion, and forgetting vpon the euil. † And now *3*  
 Lord take I besech thee my soule from me: because better is  
 death to me then life. † And our Lord sayd: Art thou angrie *4*  
 wel thinkest thou? † And Ionas went out of the cite, and sate *5*  
 against the East part of the cite: and he made himself a bowre  
 there, and he sate vnder it in the shadow, til he might see what  
 would befall to the cite. † And our Lord God prepared an yuie *6*  
 tree, & it came vp ouer the head of Ionas, to be a shadow ouer  
 his

Iere. 18.

Ioel. 2.

Psal. 1  
Ioel. 2

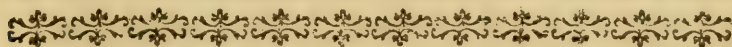
- his head, and to couer him: for he had laboured: and Ionas threatens to be conditional as before. *ch. 3 v. 4.* and so it proued. For they falling againe into former sinnes were afterwards destroyed. *Nahum. 1. 2. & 3.*
- 7 reioyced vpon the iuie with great ioy. † And God prepared a worme in the rysing of the morning against the morrow: and
- 8 it stroke the iuie, and it withered. † And when the sunne was risen, our Lord commanded an hotte, and burning winde: and the sunne beate vpon the head of Ionas, and he broyled for heate: and he desired for his soule to dye, and sayd: It is better
- 9 for me to dye then to liue. † And our Lord sayd to Ionas: Art thou angrie wel, thinkest thou, for the iuie? And he sayd: *b* I
- 10 am \* angrie wel euen vnto death. † And our Lord sayd: Thou art sorie for the iuie, wherein thou hast not laboured, nor made it to grow, which in one night came forth, and in one night is
- 11 perished. † And shal not I spare Niniue the great citie, wherein are more then a hundred twentie thousand men, that know not what is betwen their right hand and their left, and manie beastes?

\* greued.

threatens to be conditional as before. *ch. 3 v. 4.* and so it proued. For they falling againe into former sinnes were afterwards destroyed. *Nahum. 1. 2. & 3.*

*b* Ionas had iust cause to be greued; & so god had iust cause of compassion, that the citie should not perish.

In this prophecie, which is also an historie, who could haue thought that Ionas had bene a figure of our Sauours death, and resurrection, vnles himself had so expounded it? *Mat. 12.*



## THE PROPHECIE OF MICHEAS.


S. Epiph.  
de vita  
prophet.

**M**ICHEAS a Morasthite of the tribe of Ephraim, prophecied part of the time with Isai, & the former siue lesse Prophets: against both the kingdomes of Israel and Iuda: foreshewing their captiuities, and relaxation of Iuda from Babylon: their conuersion to Christ nere the end of the world: and that in the meane time al other nations shal belene in Christ.

Micheas prophecied the same time vvith Isai. &c.

## CHAP. I.

*Samaria and al the tenne tribes shal be brought into captiuitie by the Assyrians. 9. The two tribes shal also be innuaded and spoyled, euen nere to Ierusalem.*

1.  HE word of our Lord that was made to Michas the Morasthite, in the dayes of Ioathan, Achaz, and Ezechias kinges of Iuda: which he saw vpon Samaria and Ierusalem. † Heare al ye peoples:
2. and let the earth attend, and the fulnes therof: and a let our Lord God be vnto you for a witnes, our Lord out of his holie temple. † Because loe our Lord wil goe forth out of his place:
3. and he wil descend, & wil tread vpon the highest of the earth.
4. † And the mountaines shal be consumed vnder him: and the

a If the prophet should not admonish the people, both he and they should dye in their sinne; *Iere. 3. v. 18 19* but he discharging

Dent. 32.  
Isa. 1.  
Isa. 26.



his office (as  
god is witness)  
they not re-  
penting shal  
perish in their  
iniquitie.

*b* Samaria ga-  
thering riches  
by traffike  
with idolaters  
communicat-  
ed also vvith  
them in idola-  
trie & therefore  
their riches  
shal be caried  
into Ninive,  
& other places  
of Assyria.

*c* Tell of these  
calamities

vvhich I fore-  
shew among  
your enimies,  
lest they re-  
ioyce therat.

*d* But lament  
in your ovne  
houses vvhich  
shal be ruined,  
& replenished  
vvith dust. *S.*

*I*erome here te-  
stifieth the hard-  
nes of this place  
praying for the  
assistance of the  
Holie Ghost to  
vnderstand it.

*e* Ironiouly  
he sayth the glorie,  
that is, the miserie  
of Israel shal be  
extended to Odolla  
the vttermost  
citie of Iuda.

valleis shal be clouen, as waxe at the presence of fyre, & as wa-  
ters that runne downe headlong. † For the wickednes of 5  
Iacob al this, and for the sinnes of the house of Israel. what is  
the wickednes of Iacob? is it not Sammaria? and what the  
excelses of Iuda? is it not Ierusalem? † And I wil lay Sa- 6  
maria as a heape of stones in the side when a vineyard is plan-  
ted: and I wil plucke downe her stones into the valley, & wil  
discoouer her foundations. † And al her sculptils shal be cut in 7  
sunder, and al her wages shal be burnt with fyre, and I wil lay  
al her idols into perdition: because they are gathered together  
of the wages of an harlot, & *b* vnto the hyre of an harlot they  
shal returne. † Vpon this wil I lament, and howle: I wil goe 8  
spoiled, and naked: I wil make lamentation as of dragons, and  
mourning as it were of striches. † Because her plague is de- 9  
perate, because it is come euen to Iuda it hath touched the  
gate of my people euen to Ierusalem. † *c* In Geth declare it 10  
not, weepe not with teares: *d* in the house of dust sprinkle  
your self with dust. † And passe ye to your selues o faire habi- 11  
tation, confounded with ignominie: she went not out that  
dwelleth in the going out: the house adioyning shal receiue  
lamentation of you, which stood to her self. † Because she 12  
is weakened to good which dwelleth in bitterneesses: because  
euil is descended from our Lord into the gate of Ierusalem.  
† Tumult of the chariot of astonishment to the inhabitant 13  
of Lachis: it is the beginning of sinne to the daughter of Sion,  
because in thee are found the wickednesses of Israel. † Ther- 14  
fore shal he geue spoilers vpon the inheritance of Geth: the  
houses of lying into deception to the kinges of Israel. † As 15  
yet wil I bring an heyre to thee which dwellest in Maresa:  
euen to *e* Odolla shal the glorie of Israel come. † Be bald, and 16  
be pouled for the children of thy delicacies: enlarge thy  
baldnes as an eagle: because they are led captiues out of thee.

## CHAP. II.

*By their great iniustice, 7. notwithstanding their vaine presumption of Gods  
mercie; wherto he is in dede most prone, 8. the Israelites through their  
excessive rapine, prouoke God to punish them. 12. yet when Christ shal  
come some Iewes wil serue him; and manie more in the end of the world.*

*a* By the figure  
Egipte, that is  
here called vn-

**V**O to you which thinke that is a vnpositable, 1  
and worke euil in your beds: in the morning light  
they

- 2 they doe it, because their hand is against God. † And they haue coueted fildes, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man  
 3 and his inheritance. † Therefore thus saith our Lord: Behold I purpose euil vpon this familie: whence you shal not take away your neckes, and you shal not walke prowd, because it is a very euil time. † In that day a parable shal be taken vp vpon you, and a songe shal be sung with sweetnes, of them that say: With depopulation we are wasted: part of my people is changed: how shal he depart from me, whereas he returneth, that wil diuide our regions? † For this cause thou shalt haue none casting the cord of lot in the assemblie of our  
 6 Lord. † Speake ye not *b* speaking: It shal not droppe vpon these, confusion shal not apprehend them. † The house of Iacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? *c* Are not my wordes good with him that  
 8 walketh rightly? † And on the contrarie my people is risen vp as an aduersarie: from aboute the cote you haue taken away the cloke: & them that passed simply, you turned into battel.  
 9 † The women of my people you haue cast out of the house of their delicacies: from their litle ones you haue taken my  
 10 praise for euer. † Arise, and goe, because you haue no rest here. For the vncleannes therof it shal be corrupted with a sore putrefaction. † Would God I were not a man hauing the spirit, and that I did rather speake a lie: I wil distil to thee into wine, and into drunkennes: and it shal be this people vpon whom it  
 12 is distilled. † *d* Gathering I wil gather thee wholly together ô Iacob: I wil bring together the remnant of Israel into one, I wil put them together as a flocke in the fold, as cattel in the middes of sheepecotes, they shal make a tumult by reason of  
 13 the multitude of men. † For he shal ascend opening the way before them: they shal diuide, and passe through the gate, and shal enter by it: and their king shal passe before them, and our Lord in the head of them.

## CHAP. III.

*For the sinnes of the rich oppressing the poore, 5. of false prophets flatering for lucre, 9. and of Iudges peruertering iustice, 12. Ierusalem, and the temple shal be destroyed.*

- 1 **A**ND I sayd: Heare ye princes *a* of Iacob, & ye dukes of the house of Israel: Why, is it not your part to know iudgement.

*p*rofitable, which is in dede extreme hurtful, & hath nothing profitable in it.

*b* The princes of the people command the prophets not to speake and inculcate so much of future afflictions.

*c* God answereth, that his threatnes proceede from his mercie. For he would saue al and those that either *vva*ke rightly, or repent shal feelee the effect of his mercie, but except they be admonished, neither the good vvil perseuere in goodness, nor the euil returne into the right way.

*d* In further proofe of Gods mercie he promisseth to gather his Church of al nations by Christ.

*a* The chief of both the kingdoms (the



two tribes, & the tenne) were great extortioners, and the poore murmuring against the rich also extorted ech from other: imitating the greater sorte in euil.

b False prophetes sought alio their priuate gainc.

iudgement, † which hate good, and loue euil: which violently 2  
take away their skinnnes from them, and their flesh from their 3  
bones? † Which haue eaten the flesh of my people, and haue  
sleed their skinne from them: and haue broken, and cut their  
bones as in a kettle & as it were flesh in the middes of a potte.  
shal they crie to our Lord, and he wil not heare them: and he  
wil hide his face from them at that time, as they haue done  
wickedly in their inuentions. † Thus sayth our Lord vpon 5  
b the prophets, that seduce my people: that bite with their  
teeth, and preach peace: and if a man geue not something in  
their mouth, they sanctifie battel vpon him. † Therefore there 6  
shal be nigt to you for vision, and darkenes to you for diuina-  
tion: and the sunne shal goe downe vpon the prophets, & the  
day shal be darkened ouer them. † And they shal be confoun- 7  
ded that see visions, and the diuiners shal be confounded: and  
al shal couer their faces, because there is no answer of God.  
† But yet I am replenished with the strenght of the spirit of our 8  
Lord, with iudgement, and power: to declare vnto Iacob his  
wickednes, and to Israel his sinne. † Heare this ye princes 9  
of the house of Iacob, and ye c iudges of the house of Israel:  
which abhorre iudgement, & peruert al right thinges † Which 10  
build Sion in bloud, and Ierusalem in iniquitie. † Her princes 11  
iudged for gifts, and her priests taught for wages, and her pro-  
phets diuined for money: & they rested vpon our Lord, saying:  
Why, is not our Lord in the middes of vs? euils shal not come  
vpon vs. † d For this, because of you, Sion shal be ploughed 12  
as a filde, and Ierusalem shal be as an heape of stones, and the  
mount of the temple as the high places of forests,

Bec. 21  
Soph. 3.

Iere. 26

c Likewise the Iudges peruerted iudgement scraping their temporal profite of other mens quarels. d And therefore al sortes greeduously offending shal al vvorthelely per-  
risha.

### CHAP. IIII.

*Manie Gentiles shal beloue in Christ: & lastly the multitude of Iewes.*

*8. In the meane time the two tribes shal be caried into captiuitie, and be deliuered againe.*

a The Iewes confesse this prophecie to be of Christ the promised Messias: but denie it to be of our sauour IESVS of Nazareth, framing for their

AND it shal be: In a the later end of dayes there shal be the 1  
A mount of the house of our Lord prepared in the toppe  
of mountaines, and high aboue the hilles. and peoples shal  
flow to it. † And manie nations shal hasten, & shal say: Come, 2  
let vs goe vp to the mountaine of our Lord, & to the house of  
the God of Iacob: & he wil teach vs of his wayes, and we shal  
goe in this pathes: because out of Sion shal the law goe forth,  
and the word of our Lord out of Ierusalem. † And he shal 3  
iudge

Isa. 2.

judge between manie peoples, and he shal rebuke strong nations vnto a far of: and they *b* shal cut their swordes into cul- ters, and their speares into spades: nation shal not take sword against nation: and they shal no more learne to make battel.

- 4 † And euerie man shal litte vnder his vine, & vnder his figtree, and there shal be none to make them afrayd: becaule the  
5 mouth of the Lord of hosts hath spoken it. † Because *c* al peoples wil walke euerie one in the name of his God: but we shal walke in the name of the Lord our God for euer and euer.  
6 † In that day, saith our Lord; *d* I wil gather her that halteth: and her that I had cast out, I wil gather vp, & her whom I had  
7 afflicted. † And I wil make her that halted into a remnant: and her that had laboured into a mightie nation: and our Lord wil reigne ouer them in mount Sion, from this time now and  
8 for euer. † And thou *e* the towre of flocke, clowdie of the daughter of Sion shal come to thee: and the first powre shal  
9 come the kingdom to the daughter of Ierusalem. † Now why art thou drawne together with pensifnes? why, is there not a king to thee, or is thy counsellor perished, because sorow hath  
10 apprehended thee as a woman in trauel? † Sorow thou & labour o daughter of Sion as a woman in trauel: because now shalt thou goe out of the citie, and shalt dwel in the countrie, and shalt come euen to Babylon, there thou shalt be deliuered: there our Lord wil redeme thee out of the hand of thine ene-  
11 mies. † And now manie nations are gathered together vpon thee, which say: Let her be stoned: and let our eye looke vpon  
12 Sion. † *f* But they haue not knowne the cogitations of our Lord, and haue not vnderstood his counsell: because he hath  
13 gathered them together as the haye of the floore. † Arise, and thresh o daughter of Sion: because I wil make thy horne of yron, and thy hooves I wil make of brasse: & thou shalt breake in peeces manie peoples, and shalt kil the spoiles of them to our Lord, and their strength to the Lord of the whole earth.

purpose diuers arguments, which the learned may see very well confuted by Doct. Franc. Ribera, in this place.

The later dayes are this whole time from Christ to the end of the world, which is the last time or state, after which shal be no other state of time, but eternitie. Though in some places, the later dayes, or last dayes, signifie the time that followeth after the thing then mentioned.

as. Isa. 9. v. 1.

2. Tim. 3. v. 1.

*b* True and sincere christians loue & kepe, peace, yea rather sustaine iniuries with meeknes then contend one against another. 1. Cor. 6.

*c* Al such quiet patient people as vwalke in the name of God our Lord, wil kepe this peace, yea euen with them that haue peace. Ps. 119. suffering persecution with alacritie of minde. Heb. 10. v. 34. S. Iren l. 4. c. 67. aduers. heres. S. Iustin. Apolog. 2. pro Christian. S. Cyril in hunc locū. *d* The Iewes shal be at last conuerted to Christ. *e* Captiuitie of the two tribes. *f* The relaxation from captiuitie.

#### CHAP. V.

Ierusalem shal be besieged and taken (2. Christ shal be borne in Bethlehem)  
3. the Iewes shal not be wholly reiectet, until the Gentiles beginne to embrace the true fai. *b*. 4. Which shal be spred in the whole world, 8. pure from idolatrie, 14. and the incredulous punished.



*a* Ierusalem is called *daughter of the spoiler*, that is, addicted to spoiling & oppressing the poore as *ch. 3.* and therefore shall be spoiled; yet shall be restored, & conserved, til Bethlehem bring forth the Dominatour, Christ our Lord.

*b* Bethlehem a smal citie, of least account amongst manie yet by Christ borne there, it became not a little one, but more excellent then manie others.

*Mat. 2. v. 6.*

**N**OW shalt thou be spoiled *a* daughter of the spoiler: *1*  
 they haue layd siege vpon vs, with a rod shall they strike  
 the cheeke of the iudge of Israel. † AND THOU BETHLEHEM, *2*  
 Ephrata, art *b* a little one in the thousands of Iuda: out of thee  
 shall come forth vnto me he that shall be the dominatour in Is-  
 rael: and his coming forth " from the beginning, from the *3*  
 dayes of eternitie. † Therefore shall he geue them euen til the  
 time, wherein she that traueleth shall bring forth: and the rem-  
 nant of his bretheren shall be conuerted to the children of Is-  
 rael. † And he shall stand, and feede in the strength of our Lord, *4*  
 in the height of the name of our Lord his God: and they shall  
 be conuerted, because now shall he be magnified euen to the  
 endes of the earth. † And this man shall be peace: when the *5*  
 Assyrian shall come into our land, and when he shall tread in  
 our houses: and we wil rayse vpon him " seuen pastours, and  
 " eight principal men. † And they shall feede the land of Assur *6*  
 in the sword, and the land of Nemrod in the speares therof:  
 and he shall deliuer from Assur, when he shall come into our  
 Land, and when he shall tread in our coasts. † And the remnant *7*  
 of Iacob shall be in the middes of manie peoples as dew from  
 our Lord, and as droppes vpon the grasse, which expecteth not  
 man, and tarieth not for the children of men. † And the rem- *8*  
 nant of Iacob shall be in the Gentiles in the middes of manie  
 peoples, as a lion among the beasts of the forests, and as a lions  
 whelp among the flockes of cattel: who when he hath passed,  
 and troden downe, and taken, there is none to deliuet. † Thy *9*  
 hand shall be exalted ouer thine enemies, and al thine enemies  
 shall perish. † And it shall be in that day, sayth our Lord: I wil *10*  
 take away thy horses out of the middes of thee, and wil destroy  
 thy chariots. † And I wil destroy the cities of thy land, and *11*  
 wil destroy al thy munitions, and I wil take away forceries  
 out of thy hand, & there shall be no diuinations in thee. † And *12*  
 I wil make thy sculpts to perish, and thy statues out of the  
 middes of thee: and thou shalt no more adore the workes of  
 thy handes. † And I wil plucke vp thy groues out of the middes *13*  
 of thee: and wil destroy thy cities. † And I wil doe vengeance *14*  
 in furie and in indignation among al the nations, that haue not  
 heard.

### ANNOTATIONS. CHAP. V.

Christ man  
and God.

*2. From the beginning, from the dayes of eternitie.* ] To signifie that Christ taking  
mans nature, vvas neuertheles eternal God vvith the Father and Holie Ghost,  
the

*Mat. 2.  
Ioan. 7.*

the prophet addeth that he was from the beginning, and from the dayes of eternitie. which maner of speech, by iterating the same termes, as also *seculum seculi, secula seculorum*, & the like, signifie absolute eternitie. Though the same wordes put single, in some places do only importe long time, or during such a state : as *Exo. 21. v. 6. Psal. 23. v. 7. & 9.*

5. *Seuen pastors, eight principal men.*] Christ raiseth vp, and alwayes conserueth manie, or a great number (signified by the two mystical numbers, *seuen* The Church and eight) to defend the faithful people of the Church, against *Assur*, & *Nemrod*, hath alwayes that is, against al persecutors and aduersaries. These defenders are the Fathers true pastors. and Doctōrs of the Church, especially Bishops, who are here called *Pastors*, to admonish them, that their office is to feede the people with spiritual fooode, doctrine and Sacraments : and are called also princes, or *principal men*, to admonish the people to obey, and folow their ordinance. As S. Paul also admonisheth : *Obey your Prelates, and be subiect to them. For they watch as being to render account for your soules. Heb. 13.*

## CHAP. VI.

*God expostulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude, for his singular benefites : 6. who is not pacified with sacrifices, 8. but by doing iustice. 9. which they not doing, 13. shal be afflicted by their enemies.*

- 1 **H**EARE ye what our Lord speaketh : Arise, contend in iudgement against the mountaines, & let the hilles heare thy voice. † Let the mountaynes heare the iudgement of our Lord, & the strong foundations of the earth: because the iudgement of our Lord is with his people, and with Israel he wil be iudged. † *a* My people what haue I done to thee, or what haue I molested thee? answer me. † Because I brought thee out of the Land of *Ægypt*, & deliuered thee out of the house of them that serued : and sent before thy face *Moyſes*, and *Aaron*, and *b* Marie? † My people remember I pray thee, what *Balach* the king of *Moab* purposed : and what *Balaam* the sonne of *Beor* answered him : from *Serim* euen to *Galgai*, that thou mightst know the iustices of our Lord. † What worthie thing shal I offer to our Lord? shal I bow the knee to the high God? What shal I offer vnto him holocausts, & calues of a yeare old? † Why, can our Lord be pacified with thousandes of rammes, or with manie thousandes of fatte buckgoates? Why, shal I geue my first borne for my wickednes, the fruite of my womb for the sinne of my soule? † I wil shew thee *o* man what is good, and what our Lord requireth of thee: Verely *c* to do indgement, and to loue mercie, and to walke sollicitous with thy God. † The voice of our Lord crieth to the citie, and saluation shal be to them that feare thy name : heare ye *o* tribes, and who shal approue it? † As yet there is fire in the house of

*a* VVheras God shewed most singular great benefites the vngratfull malignant people required him with most wicked & reprochful crueltie. As is excellently set forth, in the Churches seruice on good friday. *b* Both *Moyſes* & *Aaron* were figures of our Sauour, and their sister *Marie* a figure of *B Marie* the mother of Christ. *c* VVorkes of iustice, & mercie do farre excel external sacrifice of the old law.



the impious, treasures of iniquitie, and a lesser measure full of  
 wrath. † Why, shal I iustifie an impious balance, and the de- 11  
 ceitful weights of the bag? † By which her richmen were re- 12  
 plenished with iniquitie, and the inhabitants therin spake lies,  
 and their tongue was fraudulent in their mouth. † And I ther- 13  
 fore begane to strike thee with perdition for thy sinnes. † Thou 14  
 shalt eate, & shalt not be filled: and thy humiliation in the mid-  
 des of thee: and thou shalt apprehend, and shalt not saue: and  
 whom thou shalt saue, I wil geue vnto the sword. † Thou 15  
 shalt sow, and shalt not reape: thou shalt tread the oliue, and  
 shalt not be anoynted with the oyle: and presse muste, & shalt  
 not drinke the wine. † And thou hast kept the precepts *d* of 16  
 Amri, and al the worke of the house of Achab: and thou hast  
 walked in their willes, that I might geue thee into perdition,  
 and the inhabitants therin into hissing, and the reproch of my  
 people you shal beare.

Leuit. 26.

Dent. 28.

Age. 1.

*d* Thou Ieru-  
 salem art so  
 wicked & foo-  
 lish, as to imi-  
 tate the most  
 wicked kings  
 and people of  
 the tenne  
 tribes Amri, &  
 Achab. 3. Reg  
 16. 7. 25. & 30.

## CHAP. VII.

*The prophet lamenteth, that for al his preaching few are good, and manie  
 corrupt in maners: 5. therefore their miseries approach: 7. from which they  
 shal be againe deliuered, 14. and prosper, 20. and al mankind shal be  
 redeemed by Christ.*

*a* Such gene-  
 ral speech  
 doth not im-  
 porte absolut-  
 ly al without  
 exception, but  
 that very ma-  
 nie or the farre  
 greater part  
 of the wicked  
 remaned so stil  
 not withstan-  
 ding the pro-  
 phetes dili-  
 gence in prea-  
 ching, by the  
 which few  
 were conuer-  
 ted.

*b* In time of  
 great & gene-  
 ral distresse ne  
 rest freindes

**V**VO is me, because I am become as he that gathereth 1  
 in autumnne the clusters of vintage: there is no cluster  
 to eate, timely ripe figges my soule hath desired. † The holie is 2  
 perished out of the earth, & there is a none righteous among  
 men: al lie in wayte for bloud, euerie one hunteth his brother  
 to death. † The euil of their handes they cal good the prince 3  
 requireth, and the iudge is in rendring: and the great man hath  
 spoken the desire of his soule, and they haue troubled it. † He 4  
 that is left among them, is as a brier: and he that is righteous,  
 as the thorne of the hedge. The day of thy speculation, thy  
 visitation cometh: now shal be the destruction of them.  
 † *b* Beleue not a frend, and trust not in prince: from her that 5  
 sleepeeth in thy bosome, keepe the closures of thy mouth. † Be- 6  
 cause the sonne doth contumelie to the father, & the daugh-  
 ter ryseth agaynst her mother, the daughter in law against her  
 mother in law: & a mans enemies they of his owne household.  
 † But I wil looke towards our Lord, I wil expect God my sa- 7  
 niour: my God wil heare me. † Reioyce not thou mine ene- 8  
 mie ouer me, because I am fallen: I shal arise, when I haue sitte  
 in

Mat. 16

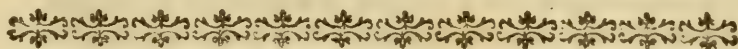
7. 21. 3

- 9 in darkenes, our Lord is my light. † I wil beare the wrath of our Lord, because I haue sinned to him: vntil he iudge my iudgement: he wil bring me forth into the light, I shal see his iustice. † And mine enemye shal behold, and she shal be couered with confusion, which sayth to me, where is the Lord thy God? Mine eyes shal looke on her: now shal she be into conculcation as the myre of the streetes. † The day that thy walles may be builded vp: in that day shal the law be made far of.
- 12 † In that day and Assur shal come euen to thee, & euen to the fenced cities, and from the fenced cities euen to the riuer, and
- 13 to sea from sea, and to mountaine from mountaine. † And the land shal be into desolation for the inhabitants therof, and for
- 14 the fruite of their cogitations. † d Feede thy people with thy e rod, the flocke of thine inheritance, them that dwel alone in in the forest, in the middes of Carmel: they shal feede vpon
- 15 Basan and Galaad according to the dayes of old. † According to the dayes of thy coming forth out of the Land of Ægypt I
- 16 wil shew him meruels. † The nations shal see, and shal be confounded vpon al their strength: they shal put the hand vpon
- 17 the mouth, their eares shal be deafe. † They shallicke dust as serpents, as the creeping beasts of the earth, they shal be troubled in their houses: the Lord our God they shal dreade, and
- 18 shal feare thee. † What God is like to thee, which takest away iniquitie, and passst ouer the sinne of the remnant of thine inheritance? he wil send his furie in no more, because he is willing mercie. † He wil returne, and wil haue mercie on vs: he
- 19 wil lay away our iniquities: and he wil cast al our sinnes into the borome of the sea. † Thou wilt geue f truth to Iacob, g mercie to Abraham: which thou hast sworne to our fathers from the dayes of old.

euen domestical may not be trusted, because euerie one in such case hath care of himself, though it be vvith preiudice of others. e Babylon shal be taken and spoyled by the Medes & Persians, by them the Iewes shal be deliuered: vvherat the Chaldees vvil much repine. d Pastors office is to feede and rule, :: vvith meate, and rodde; vvith doctrine and discipline. f God gaue truth to Iacob performing that vvich was promised, g of his mere mercie to Abraham.

Iere. 10.  
Act. 10.  
Collof. 2.

Luce. 1. v.  
55. 73.  
Gen. 22.  
7. 17.



## THE PROPHECIE OF NAHVM.

9. Ierom.  
Epist ad  
Paulin.

**N**AHVM borne in Elcese a towne in Galiley, prophesied shortly after the captiuitie of the tenne tribes, against Ninieue, about fiftie yeares after Ionas preaching, and their repentance; when they became more wicked then before: foreshewing their viter ruine, and ignominie. In figure of the destruction of idolatrie in al nations, by Christ euangelizing and announcing peace, to al that wil beleue in him.

Nahum prophesied about 50. yeares after Ionas, nere 135. before the destruction of Ninieue.



*Niniue shal be destroyed, not able to escape Gods powreful wrath. 9. The Affirians shal not preuails against Ierusalem: 13. but themselves shal be slaine.*



*a* Burden signifieth comminatione & penitue prophetic of ruine and punishment. Allegorically Nahum according to his name, comforteth the iust, shewing that God wil reuenge them by destroying Niniue the beautiful great citie, that is, the terrestrial vworld called *cosmos beautiful*, and then reward his Saintes in eternal glorie.

*b* The Affirians accounting themselves assured to take and spoile Ierusalem, and thereupon banking and drinking were defeated al in one night.

*c* To Senacherib succeded his sonne Asarhaddon, but presently after the vwhole lineage was destroyed. 4.

HE *a* burden of Niniue. The booke of the vision of 1  
Nahum the Elcesete. † God is ielous, & our Lord 2  
reuenging, our Lord reuenging, and hauing furie :  
our Lord reuenging on his aduersaries, and he is  
angrie with his enemies. † Our Lord is patient, and great of 3  
strength and clensing, he wil not make innocent. Our Lords  
wayes in tempest, and whirlewind, and clowdes the dust of his  
feete. † Rebuking the sea, and drying it vp : and bringing al ri- 4  
uers to a desert. Basan is weakened and Carmel : & the floure  
of Libanus is faided . † The mountaines were moued at him, 5  
and the hilles were desolate : and the earth hath trembled at  
his presence, and the world, and al that dwel therin. † Before 6  
the face of his indignation who shal stand ? and who shal resist  
in the wrath of his furie ? his indignation is powred out as fire :  
and the rockes are dissolued by him. † Our Lord is good, and 7  
strengthening in the day of tribulation : and knowing them that  
hope in him. † And in a floud passing by, he wil make a con- 8  
summation of the place therof : & darkenes shal pursue his e-  
nemies. † VVhat thinke ye against our Lord ? consumation he  
wil make : there shal not rise duple tribulation. † Because as 10  
thornes claspe one an other : so *b* the feast of them that drinke  
together : they shal be consumed as stubble ful of drienes. † Out 11  
of thee shal come forth one that thinketh malice against our  
Lord in the minde deuising preuarication. † Thus saith our 12  
Lord : If they shal be perfect : and so a great manie, so also shal  
they be shorne, and he shal passe by : I haue afflicted thee, and  
I wil afflict thee no more. And now I wil breake his rod from 13  
of thy backe, and I wil burst thy bondes in sunder. † And Our 14  
Lord wil command vpon thee, there *c* shal not be sown of  
thy name any more : out of the house of thy God I wil destroy  
sculptil, & molten, I wil put thy grane, because thou art disho-  
nored. † Behold vpon the mountaines the feete of him that 15  
Euangelizeth, and preacheth peace : celebrate o Iuda thy festi-  
uities, & render thy vowes : because Belial shal no more adde  
to passe through thee, he is wholly perished.

*Ma. 52.  
Rom. 10*

*The Chaldees shal mightely innuade the Assirians, 5. take and ransacke Ninine.*

- 1 **H**E is come vp that *a* shal scatter before thee, that shal  
 2 keepe the seige: behold the way, fortifie the loynes,  
 3 strengthen force exceedingly. † Because our Lord hath rendered  
 4 *b* the pride of Iacob, as the pride of Israel: because the  
 5 waters haue dissipated them, and haue marred their branches.  
 6 † The buckler of his valiants fyrie, the men of the armie in  
 7 scarlets, the raynes of the chariot fyrie in the day of his prepa-  
 8 ration, and the driuers are brought asleepe. † In the wayes they  
 9 are trubled, the chariots strooke one agaynst an other in the  
 10 streetes: their appearance are as it were lampes, as it were  
 11 lightning running to and fro. † He wil remember his valiants,  
 12 they shal fal in their wayes: they shal quickly scale the walles  
 13 therof, and a bowre shal be prepared. † The gates of the riuers  
 14 are opened, and the temple throwen downe to the ground.  
 15 † And the souldiar is led away captiue: and her handmayds  
 16 were led away mourning as doves, murmuring in their hartes.  
 17 † And Ninieue *c* her waters as it were a fishpoole of waters: but  
 18 themselues are fled *d* Stand stand, & there is none that wil re-  
 19 turne. † Spoile the siluer, spoile the gold: and there is no end  
 20 of the riches of al vessels that are to be desired. † She is dissipa-  
 21 ted, and rent, and torne: and pyning hart, and dissolution of  
 22 the knees, and defect in al reynes: and the faces of them al as  
 23 the blacknes of a pot. † *e* VVhere is the habitation of lions, &  
 the pasture of lions welps, to which the lion went, to goe in  
 thither, the lions whelp, and is there none to make them a-  
 frayd? † The lion hath caught sufficiently for his welps, and  
 hath killed for his lionesses: and he hath filled his dennes with  
 praye, and his couch with rauening. † Behold I to thee, saith  
 the Lord of hosts, and I wil burne thy chariots euen to smoke,  
 and the sword shal eate thy litle lions: and I wil destroy thy  
 praye out of the land, and the voice of thy messengers shal be  
 heard no more.

*a* Nabuchodo-  
 nosor inua-  
 ding the terri-  
 torie of Ni-  
 niue vvasted al  
 thinges, and  
 then assaulted  
 and tooke the  
 citie.

*b* The Assiri-  
 ans became  
 more proud  
 and insolent  
 after they had  
 spoiled the  
 two tribes &  
 caried the ten  
 into captiuitie  
 and therefore  
 God vvil now  
 reuenge this  
 pride.

*c* The people  
 of Ninieue,  
 vvhen the wal  
 of the citie  
 shal once be  
 broken by the  
 enemies, vvil  
 flee away as  
 vvater run-  
 neth out of a  
 pond, or fish-  
 poole, vvhen  
 the banke is  
 broken.

*d* Although  
 some of more  
 corege wil ex-  
 hort the fugi-

tives to stay, and fight for their citie, it vvil not auaille, because the most part vvil seeke to  
 escape by running avay. *e* The king of Assirians like a furious lion gathered praye out of al  
 countries, and brought it into Ninieue as into his denne, but at last shal be spoyled of al.

## CHAP. III.

*A description of Ninieues ruine, 5. made ignominious to al nations: 17. for-  
 raine souldiars fleeing away, and at their owne terrified.*



a Nemrod beganne vwith sheeding bloud to make himself great. *Gen. 10. 10* Ninus who built Ninieue, and their successors were still very bloudie, and otherwise wicked, but at last after 1200 yeares, vnder Sardanapalus their Monarchie decayed much, as most writers both Greke & Latine testifie, but yet continued longer & flourished againe as Doctor Ribera sheweth by the holie Scriptures, & continued in al from Ninus time til it was destroyed by the Chaldees, about 1440. yeares, yea & was repayed againe & was greater after the relaxation of the lewes from captiuitie. As *Iusebms. S. Augustin. S. Bede* and others write.

b This citie was first called No, but being destroyed by the Chaldees,

**V**O to thee ô citie a of blouds, al of lying ful of tearing: spoile shal not depart from thee. † The voice of the whippe, and the voice of the violence of the wheele, & of the neighing horse, and of the feruent chariot, and of the horsman mounting. † And of the glistering sword, and of the glittering speare, and of a multitude slaine, and of a greuous ruine: neither is there an end of corpes, and they shal fall on their bodies. † Because of the multitude of the fornications, of the harlot beautiful & grateful, and hauing sorceries, which hath sold nations in her fornications, & families in her sorceries. † Behold I to thee, sayth the Lord of hosts: and I wil discouer thy priuie parts in thy face, and wil shew to the Gentils thy nakednes, & to kingdoms thine ignominie. † And I wil throw vpon thee abominations, and wil vse thee contumeliously, and wil put thee for an example. † And it shal be, euerie one that shal see thee, shal leape backe from thee, and shal say: Ninieue is wasted: who shal shake the head vpon thee? whence shal I seeke a cōforter for thee? † Why, art thou better then b Alexandria ful of peoples, which dwelleth in the riuers? waters round about it: whose riches, the sea: waters the walles therof. † Ethiopia the strength of it, and Egypt, & there is no end: Afrike, and the Libyans haue bene in thine ayde. † But she also in transmigration was led into captiuitie: her little ones were dashed in the head of al wayes, and vpon her noble ones, they haue cast lot, and al her great men were made fast in fetters. † Thou also therfore shalt be made drunke, and shalt be despised: and thou shalt seeke helpe of the enemye. † Al thy munitions as figtrees with their grene figges: if they be shaken, they wil fall into the mouth of the eater. † Behold thy people women in the middes of thee: to thine enemies the gates of thy land with opening shal be opened, fyre shal deuoure thy barres. † Draw thee water for the siege, build thy munitions: enter into the clay, and tread, making mortar hold the bricke. † There the fyre shal eate thee: thou shalt perish by the sword, as a bruke it shal deuoure thee: be gathered together as the bruke, be multiplied as the locust. † Thou hast made thy merchandises more then are the starres of heauen: the bruke was spread, & flew away. † Thy keepers as the locusts: & thy little ones as it were the locusts of locusts, which swarme on the hedges in the day of could: the sunne arose, & they flew away, and their place was not knowen where they were. † Thy

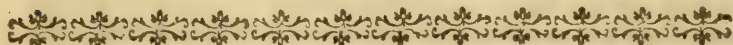
Eze. 24.

Habac. 2.

Isa. 47.

pastours slumbred, ô King of Assur, thy princes shal be buried  
 thy people lay hid in the mountaynes, and there is none to ga-  
 19 ther them together. † Thy destruction is not obscure, thy  
 plague is very sore: al that haue heard the fame of thee, haue  
 clapped the hand vpon thee: for vpon whom hath not thy ma-  
 lice passed alwayes?

and reedified  
 by K. Alexan-  
 der vv as then  
 called by his  
 name. S. Ieroms.



## THE PROPHECIE OF HABACVC.

**H**ABACVC borne in BeZochar prophecied the sause time with Na-  
 hum foreshewing the victories of the Chaldees subdewing manie na-  
 tions, namely the kingdom of Iuda, destroying Ierusalem and the temple,  
 and carying the people captiue into Babylon, and afterward: the ruine of  
 the same Chaldees, and relaxation of the Iewes: at last the coming of Christ,  
 with diuers particular Mysteries described in a Canticle from his Incarna-  
 tion to the general Iudgement, and eternitie of the next world.

Habacuc pro-  
 phecied of the  
 tivo tribes: of  
 the Chaldees:  
 and of Christ.

## CHAP. I.

The prophet lamenteth the imminent ruine of the people, by the insolent  
 crueltie of the Chaldees: 12. especially for that the holie citie shal be ran-  
 sacked by idolaters, and most wicked men.

a This prophet  
 expresth not  
 against vvhat  
 kingdom citie  
 or person this  
 burden is: the  
 reason vvher-  
 of semeth to  
 be, because it  
 is against very  
 manie and di-  
 uers, yea a-  
 gainst al per-  
 secutors of Gods  
 seruantes.

1 **T**HE a burden that Habacuc the prophete saw.  
 2 † How long ô Lord shal I crie, and thou wilt not  
 heare? shal I crie out to thee suffering violence,  
 3 and thou wilt not saue? † Why hast thou shewed  
 me iniquitie and labour, to see praye and iniustice against me?  
 4 and iudgement is made, & contradiction more mightie. † For  
 this cause is the law torne, & iudgement came not to the end:  
 because the impious preuaileth agaynst the iust, therfore doth  
 5 there come forth peruerie iudgement. † Behold ye in the na-  
 tions, and see: meruel, and be astonied: because b a worke  
 is done in your dayes, which no man wil beleue when it shal  
 6 be told. † Because loe I c wil rayse vp the Chaldees, a bitter &  
 swift nation, walking vpon the latitude of the earth, to pos-  
 7 sesse tabernacles not their owne. † It is horrible, and terrible:  
 out of it self shal the iudgement, and the burden therof pro-  
 8 cede. † His horses lighter then leopards, and swifter then eue-  
 ning wolues; and his horsemen shal be spred abroad, for his  
 horsemen shal come from a far, they shal flie as an eagle haste-  
 9 ning to eate. † Al shal come to the praye, their faces a bur-

b S. Paul allea-  
 geth this place  
 in the mysticall  
 sense Act 13 in  
 the literal the  
 coherence is  
 very obscure.  
 c The Chal-  
 dees vv ere not  
 yet comen to  
 their greatness  
 and therfore  
 this could not



be the same  
Habacucmen-  
tioned, *Daniel*.  
14. 7. 32.  
d After that  
the Chaldees  
shal haue sub-  
dued the Assi-  
rians, they shal  
also be ouer-  
throwne by o-  
thers, to witte,  
by the Medes  
and Persians.  
e The Chal-  
dees and other  
victorious na-  
tions conqu-  
ering other  
countries at-  
tribute al to  
their owne in-  
dustrie, & for-  
ces, honoring  
themselves,  
and not God. f

ning winde: & he shal gather together as the sand, captiuitie.  
† And he shal triumph ouer kinges, & tyrants shal be his laugh- 10  
ing flocke, and he shal laugh vpon euerie munition, and shal  
cast vp a mount, and shal take it. † d Then shal the spirit be 11  
changed, and he shal passe, & sal: this is his strength of his God.  
† Why wast thou not from the beginning ô Lord my God, my 12  
holie one, & we shal not dye? Lord thou hast appoynted him  
for iudgement: and strong to chastise, thou hast founded him.  
† Thine eyes are cleane, from seeing euil, & thou canst not looke 13  
toward iniquitie. Why lookest thou not vpon them that doe  
vniust things, & holdest thy peace when the impious deuou-  
reth him that is more iust then him self? † And thou wilt make 14  
men as the fishes of the sea, & as the creeping beast not hauing  
a prince. † e Helifted vp al in the hooke, he drew it in his traine, 15  
and gathered it into his nette: vpon this he wil be glad and re-  
ioyce. † Therefore wil he immolate to his trayne, and he wil 16  
sacrifice do his nette: because by them his portion is fatte, and  
his meate chosen. † For this cause therefore spreddeth he his 17  
trayne, and alwayes to kil f the nations he wil not spare.

f Men of al nations.

CHAP. II.

*The captiuitie of the two tribes, their relaxation, Christ wil assuredly come  
though not quickly. g. Their afflictors ( the Chaldees ) shal be destroyed;  
18. and al other idolaters.*

a The wordes  
of the prophet  
expecting  
vwhat God wil  
further reuele  
vnto him.  
b He that co-  
meth at the  
time appoin-  
ted though it  
be long, is not  
slacke.  
c The princi-  
pal comforte  
of the iust  
consisteth in  
their faith and  
confidence of  
the vworld to  
come. VVher-  
by they lue  
vvith consolati-  
on, vvheras

I a W I L stand vpon my watch, and fixe my steppe vpon the 1  
munition: and I wil behold, to see what may be sayd to me,  
and what I may answer to him that rebuketh me. † And our 2  
Lord answered me, & sayd: Write the vision, & make it playne  
vpon tables: that he which runneth may read it ouer. † Because 3  
as yet the vision is far, and it shal appeare at the end, and shal  
not lye: if he shal make tariance, expect him: because coming  
he wil come, & he b wil not slacke. † Behold he that is incred- 4  
ulous, his soule shal not be right in him self: but c the iust shal  
liue in his faith. † And as wine deceiueth him that drinketh: 5  
so shal the proude man be, and he shal not be beautified: who  
as it were hel, hath dilated his soule: and himself as death, and  
he is not filled: and he hath gathered together vnto him al na-  
tions, and hath heaped together vnto him al peoples. † Why, 6  
shal not al these take vp a parable vpon him, and a speech of  
obscure sayings of him: and it be sayd: Wo to him, that multi-  
plieth thinges not his owne? how long also doth he agrauat  
against

*Isa. 21*

*Ioan. 3.  
Rom. 1.  
Gal. 3.  
Heb. 12*

otherwise this miserable life were rather a death. *Heb. 10. v. 38. See also S. Aug. li. 3. c. 5. cont. duas. epist. Pe'ag. li. 14. de Trinit. c. 12. & de spiritu & lit. c. 9. & 11. explicating vvith the Apostle that faith is the beginning of spiritual life by grace, to vvhich workes of the law vvithout faith in Christ sufficed not. Rom. 1. Gal. 3. & For much bloudshed by the Chaldees for auarice, in iustice & other vvickednes they shal at last be ruined. & Vvhiles thou thoughtest by rapine & auarice to eternize thy familie & kingdom thou hast merited the ruine therof.*

*Ezec. 24.  
Nabu. 3.*

*Psal. 10.*

- 7 against himself thicke clay? † Why, shal they not rise sodenly, that shal bite thee: and they that teare thee, be raysted vp,  
8 and thou be for a spoile to them? † Because thou hast spoiled manie nations, al that shal be left of the peoples shal spoile thee: for the blood of man, and the iniquitie of the land,  
9 of the citie, and of al that dwel therein. † Wo to him that gathereth together naughtie auarice to his house, that his nest may be on high, and thinketh he is deliuered out of the hand  
10 of euil. † Thou hast thought confusion to thy house, thou hast cut in sunder manie peoples, and thy soule hath sinned.  
11 † Because the stone out of the wal shal crie: and the timber, that is betwen the iunctures of the buildings, shal answer.  
12 † Wo to him that buildeth a citie in clouds, and prepareth a  
13 citie in iniquitie. † Why, are not these thinges from the Lord of hosts? For the peoples shal labour in much fire: and the nations in vaine, and they shal faynt. † Because the earth shal be replenished, that they may know the glorie of our Lord, as  
14 waters couering the sea. † Wo to him that geueth drinke to his freind, putting in his gal, and making drunke, that he may  
15 behold his nakednes. † Thou art filled with ignominie for glorie, drinke thou also, and be fast a sleepe: the cuppe of the right hand of our Lord shal compass thee, and the vomite of  
16 ignominie vpon thy glorie. † Because the iniquitie of Libanus shal couer thee, and the wasting of the beasts shal terrifie them for the bloods of men, and the iniquitie of the land, and of the  
17 citie, and of al that dwel therein. † What profiteth the thing engrauen, that the forger therof hath grauen it, a molten, and a false image? because the forger therof hath hoped in his forgerie, to make dumme idols. † Wo vnto him that sayth to  
18 wood: Awake: Arise, to the dumme stone. Why, can it teach? Behold, this same is couered with gold, and siluer: and there is  
19 no spirit in the bowels therof. † But our Lord is in his holie temple: let al the earth be silent at his presence.

## CHAP. III.

## 1. The prayer of Habacuc the prophet for \* ignorances.

\* *Al sinnes in some sorte precede of ignorance: for remission wherof the prophet prayeth in this Canticle, & that for the same Christs coming may not be deferred: 2. So prophecieth his Incarnation, 3. Natinitie, 4. Miracles and Doctrine, 5. Passion, Resurrection, and conuerſion of Gentiles: 16. The general Iudgement, Glorie of the blessed, & damnation of the reprobate.*



*a* For the great excellent, and admirable mercie of God I was astonish-  
ed as one a-  
frayde, seeing God himself  
will take mans nature, and  
therin pay ran-  
som & redeme  
mankind.

*b* in the time di-  
signed for this  
purpose. The  
70. Interpre-  
ters reade,  
betwenn two li-  
uing creatures  
thou shalt be  
found and so  
the Church  
hath in the of-  
fice of Christs  
Natiuitie and  
Circumcision  
betwenn an oxe  
and an ase in  
the stall.

*c* From Beth-  
lem vvhich  
is southward  
from Ierusalē.

*e* In Madian a  
part of Æthio-  
pia the people  
lined most in  
tentes, not in  
houses so here  
is signified  
that in the tu-  
multe of war-  
res vvill be  
much remo-  
uing of skinnes  
that is, of their  
tentes made  
of skinnes.

*e* Antichrist  
the head of the

**L**ORD I heard thy hearing, and *a* was afrayd. 2  
 Lord thy worke in *b* the middes of yeares, quicken it:  
 In the middes of yeares shalt thou make it known: when  
 thou art angrie, thou wilt remember mercie.  
 † God wil come from *c* the South, and the holie one from 3  
 mount Pharan: \*  
 His glorie shal couer the heauens, and the earth is ful of his  
 prayle.  
 † His brightnes shal be as the light, hornes in his handes: 4  
 There is his strength hid.  
 † Before his faceshal death goe. and the deuill shal goe forth 5  
 before his feete.  
 † He stood and measured the earth. he beheld, and dissolued 6  
 the Gentils: and the mountaines of the world were broken.  
 The hilles of the world were bowed, by the wayes of his eter-  
 nitie.  
 † For iniquitie I saw the tents of Æthiopia, *d* the skinnes of 7  
 the land of Madian shal be trubled.  
 † Why, wast thou angrie with the riuers o Lord? or was thy 8  
 furie in the riuers? or thine indignation in the sea?  
 Who wilt mount vpon thy horses, and thy chariots saluation.  
 † Rayfing thou wilt rayse vp thy bow: the othe to the tribes 9  
 which thou hast spoken. \*  
 Thou wilt cure the riuers of the earth.  
 † The mountaines saw thee, and were sorie, the gulse of water 10  
 passed. The depth gaue his voice: the height lifted vp his handes.  
 † The sunne, and the moone stood in their habitation, in the 11  
 light of thine arrowes, they shal goe in the brightnes of thy  
 glittering speare.  
 † In freating thou wilt treade downe the earth: in furie thou 12  
 wilt astonish the Gentils.  
 † Thou wentst forth the saluation of thy people: saluation with 13  
 thy Christ. Thou strokest *e* the head out of the house of the  
 impious, thou hast discovered the fundation euen to the neck. \*  
 † Thou hast cursed his scepters, the head of his warriors, 14  
 them that come as a whirlewinde to disperse me.  
 Their exultation, as his that deuoureth the poore in secrete.  
 † Thou madest a way in the sea for thy horses, in the middes 15  
 of manie waters.  
 † I heard, and my bellie was trubled: at the voice my lippes 16  
 trembled. let rottenes enter in my bones, & swarme vnder me.

\* Sela.  
See An-  
not.  
Psal. 9.

\* Sela.

\* Sela.

Thar

That I may rest in *f* the day of tribulation: that I may ascend to our girded people.

- 17 † For the figtree shal not flourish: and there shal be no spring in the vines. The worke of the oliuetree shal deceiue: and the fields shal not yeld meate: the cattel shal be cut of from the fold, and there shal be no heard in the stalles.
- 18 † But I wil ioy in our Lord: and wil reioyce in God my IESVS.
- 19 God our Lord is my strength: and he wil make my feete as of the harts. and vpon my high places he the conquerer wil lead me singing in psalmes.

malignant house, or conuenticle, shal be destroyed by Christ. *I/a. 11 v. 4. 2. Thes 2. f* Al afflictions are to be patiently sustayned, that vve may haue rest in the day of iudgement,

## THE PROPHECIE OF SOPHONIAS.

**S**OPHONIAS the sonne of Chusi borne in Sarabatha of the tribe of Simeon, in the reigne of Iosias king of Iuda, somewhat before Ieremie (who beganne in the 13. yeare of the same Iosias. After whom followed Ezechiel, in the fift yeare of the transmigration of king Ioachim, and Baruch in the fift yeare after the destruction of Ierusalem: then Daniel three yeares after him) prophecied the captiuitie of the two tribes, and their relaxation; likewise the ruine of diuers Gentiles; the coming of Christ; conuersion of Gentiles, excecation of the Iewes, with their general conuersion towards the end of the world.

Sophonias prophecied the captiuitie of the two tribes; their relaxation. And Mysteries of Christ.

### CHAP. I.

For certaine enormous sinnes, the captiuitie of the two tribes, is threatned, with admonition to repent, otherwise it shal be most terrible.

*a* In saying the word of our



- 1 **T**HE word *a* of our Lord that was made to Sophonie the sonne of Chusi, the sonne of Godolias, the sonne of Amarias, the sonne of Ezechias, in the dayes of Iosias the sonne of Amon king of Iuda. † *b* Gathering I wil gather together al thinges from the face of the earth, sayth our Lord: † gathering man, and beast, gathering the foules of the heauen, and fishes of the sea: and there shal be ruines of the impious: and I wil destroy men from the face of the earth, sayth our Lord. † And I wil stretch forth my hand vpon Iuda, and vpon al the inhabitantes of Ierusalem: and I wil destroy out of this place the remnant of Baal, and the names of the templewardens with the priests: † and them that adore vpon the toppes of houses the host of heauen, and adore, and sweare *c* by our Lord, and sweare by

Lord, the prophets signifie that they are not the principal auctors of that vvhich they preach or vvrite, but the ministers by vvhom God speaketh.

*b* Gathering more cōmēly signifieth a benefite, but by that vvhich soloweth,



from the face of the earth, it is manifest, that God here threatneth to destroy sinners, the kingdom of Iuda. *e* VVhoſoeuer ioyneth falſe goddeſſeſ vwith God Almighty, in dede: ſerueth not God. *d* The day of puniſhment is commonly called the day of our Lord *Iſa. 2. Ier. 2. 1. Cor. 3. 2. Theſſ. 2. 1.* *e* Ioachaz vvas depriued of his kingdom and died in *Egypt. 4. Reg. 23.* Ioakim vvas continually vexed by the Babylonians & other nations, *4. Reg. 24.* at laſt ſlaine and his bodie caſt out of the citie *Iere. 22.* Sedecias taken, his eyes put out, ſo carried into Babylon, and al his ſonnes ſlaine, Iechonias otherwiſe called Ioachin was kept long priſoner in Babylon, & al the iſſue of Iofias afflicted. *f* Al theſe afflictions are nere. *g* Repeting and inculcating the ſame termes, doth elegantly deſcribe the greatnes of the future calamities.

Melchom. † And them that turne away from after the backe 6 of our Lord, and that haue not ſought our Lord, nor ſearched after him. † Be ſilent before the face of our Lord God: becauſe 7 *d* the day of our Lord is nere, becauſe our Lord hath prepared an hoſt, he hath ſanctified his called. † And it ſhal be: in the 8 day of the hoſt of our Lord I wil viſite vpon the princes, and vpon *e* the kinges ſonnes, and vpon al that are clothed with ſtrange clothing: † and I wil viſite vpon euerie one, that arro- 9 gantly entereth vpon the threshold in that day, them that fil the houſe of our Lord their God with iniquitie, & guile. † And 10 it ſhal be in that day, ſayth our Lord, the voice of clamor from the gate of fiſhes, and howling from the ſecond, and great deſtruction from the hilles. † Howle ye inhabitants of the 11 \* Morter. Al the people of Chanaan is huſh, al are periſhed that were wrapped in ſiluer. † & it ſhal be in that time: I wil ſearch 12 Ieruſalem with lampes, and wil viſite vpon the men that are fixed in their dregges: that ſay in their hartes: The Lord wil not doe good, and he wil not doe euil. † And their ſtrength 13 ſhal be into ſpoile, and their houſes as a deſert: and they ſhal build houſes, and ſhal not inhabite them: and ſhal plant vineyards, & ſhal not drinke the wine of them. † *f* The great day 14 of our Lord is neere, it is neere and exceding ſwift: the voice of the day of our Lord is bitter, the ſtrong ſhal there haue tribulation. † That day *g* a day of wrath, a day of tribulation 15 and diſtreſſe, a day of calamitie and miſericie, a day of darknes and miſt, a day of clowde & whirlewind: † a day of the trum- 16 pet and ſound vpon the fenced cities, & vpon the high corners. † And I wil afflict men, and they ſhal walke as blindmen, be- 17 cauſe they haue ſinned to our Lord: and their bloud ſhal be powred out as duſt, and their bodies as dung. † Yea and their 18 ſiluer, and their gold ſhal not be able to deliuer them in the day of the wrath of our Lord: in the fire of his ielouſie ſhal al the earth be deuoured, becauſe he wil make conſummation with ſpeede to al that inhabit the earth.

\* the valley nere Ieruſalem.

Amos. 5.

Iere. 30.  
Ier. 2.  
Amos. 3.

Ezech. 7.

## CHAP. II.

An exhortation to repent: 4 with prophecie of the deſtruction of the Philiftims: 8. Moabites and Ammonites: 12. Ethiopians: 13. Affirians: 15. with their chief citie Nimue.

COME

1 COME together, be a ye gathered together ô nation not  
 2 to be beloued: † before that the commandment bring  
 forth the day as dust passing away, before the wrath of the  
 furie of our Lord come vpon you, before the day of the in-  
 3 dignation of our Lord come vpon you. † Seeke our Lord al  
 ye meeke of the earth, which haue wrought his iudgement:  
 seeke the iust, seeke the meeke: if by any meanes you may be  
 4 hid in the day of the furie of our Lord. † Because Gaza *b* is  
 destroyed, and Ascalon as a desert, Azotus at noone they shal  
 5 cast out, and Accaron shal be rooted out. † Wo to you that  
 inhabite the cord of the sea, ô nation of castawayes: the word  
 of our Lord vpon you ô Chanaan land of the Philisthims, and  
 6 I wil destroy thee, so that there shal not be an inhabiter. † And  
 the cord of the sea shal be the rest of pastours, and foldes of  
 7 cattel. † and it shal be the cord of him, that shal remayne of the  
 house of Iuda, there they shal feede: in the houses of Ascalon  
 at euen they shal rest: because our Lord their God wil visite  
 8 them, and turne away their captiuitie. † I hane heard the re-  
 proch of Moab, and the blasphemies of the children of Am-  
 mon, with which they haue vpbayded my people, and were  
 9 magnified vpon their borders. † Therefore liue I, sayth the  
 Lord of hosts the God of Israel, that Moab shal be as Sodom,  
 and the children of Ammon as Gomorrha, drynes of thornes,  
 and heapes of salt, and a desert euen for euer: the remnant of  
 my people shal spoile them, and the residue of my nation shal  
 10 possesse them. † This shal befall them for their pride: because  
 they haue blasphemed, and haue beene magnified vpon the  
 11 people of the Lord of hosts. † Our Lord shal be dreadful vpon  
 them, and shal attenuate al the goddes of the earth: and they  
 shal adore him euerie man out of his owne place, al the islands  
 12 of the Gentils. † Yea and you Æthiopians shal be slaine with  
 13 my sword. † And he wil stretch forth his hand vpon the North,  
 and wil destroy Assur: and he wil lay the Beautiful as a wil-  
 14 dernes, and as a place not passable, and as a desert. † And flockes  
 shal lie in the middes therof, al the beastes of the Gentils: and  
 onocratulus, and the Irchin shal abide in the thresholdes ther-  
 of: the voice of one singing in the window, the rauē on the  
 15 vpper post, because I wil attenuate her strength. † This is  
*c* the glorious citie dwelling in confidence: that sayd in her  
 hart: I am, and beside me there is none other els: how is she  
 become as a desert the couche for beastes? euerie one that pas-  
 seth by her, shal hisse, and wag his hand.

*a* Ye that de-  
 serue not  
 Gods loue but  
 rather to be  
 reiected, yet  
 by repentance  
 returne to him  
 and he vvill re-  
 ceiuē you.

*b* It is very fre-  
 quent in the  
 prophetes: to  
 speake of thin-  
 ges to come  
 as if they were  
 donne already  
 for the certain  
 tie therof.

And these pro-  
 pheties of the  
 destructions  
 of other nati-  
 ons by the  
 Chaldees, do  
 confirme that  
 vvhich is thre-  
 atned to the  
 Iewes, for al  
 sinning, al  
 must be pu-  
 nished. And  
 God vvho is  
 Lord of al wil  
 fowner or la-  
 ter geue to al  
 as they de-  
 serue.

*c* Ninue ex-  
 ceeding glori-  
 ous for anti-  
 quitie, great-  
 nes, riches,  
 vvaylike pro-  
 wesse, & most  
 large domi-  
 nion vvvas at  
 last destroyed.



*Ierusalem for reiecting Gods admonitions shal be destroyed, 7. Christ being risen from death; the Iewes persecuting the faithful shal be reiected, miserably destroyed, 9. and the Gentils called. 11. So his Church shal flourish. 13. and at last the Iewes shal be conuerted.*

4 Ierusalem  
without pro-  
per merites  
preferred by  
Gods special  
grace before  
al other places  
sanctified, ad-  
orned, protec-  
ted most sin-  
gularly, yet stil  
prouoked him  
to vvrath con-  
temning his  
admonitions,  
and persisting  
and multiply-  
ing sinnes, can  
not but at last  
be seuerely  
punished.  
6 About 40.  
yeares after  
Christs resur-  
rection the  
most part of  
the Iewes per-  
sisting obsti-  
nate vvhere  
brought to  
merculous di-  
stresse and mi-  
series vvhen  
Titus tooke &  
destroyed Ie-  
rusalem which  
is also a figure  
of the destru-  
ction of this  
vvorld, and  
of eternal pu-  
nishment of  
the vvicked.

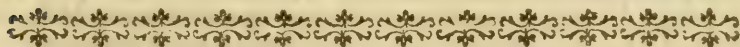
**V**V O to thee thou a prouoking, and redemed citie, 1  
the doue. † She hath not heard the voice, and she 2  
hath not receiued discipline: she hath not trusted in our Lord,  
to her God she hath not approched. † Her princes in the mid- 3  
des of her as lions roarnig: her iudges wolues in the euening,  
left nothing for the morning. † Her prophets madde, men 4  
vnfaithful: her priests haue polluted the holie, they haue done  
vniustly agaynst the law. † Our iust Lord in the middes therof 5  
wil not doe iniquitie: in the morning in the morning he wil  
\* geue his iudgement into light, and it shal not be hid: but the  
wicked man hath not knowen the confusion. † I haue de- 6  
stroyed the Gentils, & their corners are dissipared: I haue made  
their wayes desert, whiles there is none that passeth by: their  
cities are desolate, not a man remayning, nor any inhabi- 7  
ter. † I sayd: Neuertheles thou shalt feare me, thou shalt re-  
ceiue discipline: and her habitation shal not perish for al  
things, wherein I haue visited her: but yet rysing early they  
corrupted al their cagitations. † Wherefore b expect me, sayth 8  
our Lord, in the day of my resurrection til hereafter, because  
my iudgement to assemble the Gentils, and to gather king-  
domes: & to powre vpon them mine indignation, al the wrath  
of my furie: for in the fyre of my ielousie shal al the earth be  
deuoured. † Because c then wil I restore to the peoples, a 9  
chosen lippe, that al may inuocate in the name of the Lord, &  
may serue him with one shoulder. † Beyond the riuers of 10  
Æthiopia, thence shal my suppliants the children of my disper-  
sed bring me a gift. † In that day thou shalt not be confound-  
ed vpon al thine inuentions, wherein thou hast preuaticated  
against me: because then wil I take away out of the middes  
of thee the lostie speakers of thy pride, & thou shalt adde no  
more to be exalted in my holie mount. † And I wil leaue in the 12  
middes of thee a people poore and needie: & they shal hope in  
the name of our Lord. † The remnāt of Israel shal not doe ini- 13  
quitie, neyther shal they speake leasing, and deceitful tongue  
shal not be found in their mouth: because they shal feede, and  
shal

Exee 2:  
Mich. 3

\* bring

- shallie downe, and there shal be none to make them afraid.
- 14 † Praise o daughter of Sion: make iubilation Israel: be glad, &
- 15 reioyce in al thy hart o daughter of Ierusalem. † Our Lord hath taken away thy iudgement, he hath turned away thine enemies: the king of Israel our Lord in the middes of thee,
- 16 thou shalt feare euil no more. † In that day it shal be sayd to Ierusalem: Feare not: to Sion, let not thy handes be dissolued.
- 17 † Our Lord thy God in the middes of thee strong, he wil saue: he wil reioyce vpon thee in gladnes, he wil be silent in his loue
- 18 he wil be ioyful vpon thee in prayse. † The triflers that were departed from thee, I wil gather together, because they were of thee: that thou mayst no more haue reproch for them.
- 19 † Behold I wil kil al that haue afflicted thee at that time: and I wil saue the halt, & her that was cast out I wil gather: and I wil make them into prayse, and into name, in al the land of their
- 20 confusion. † In that time, when I wil bring you: and in the time, that I wil gather you: for I wil geue you into a name, and into prayse to al the people of the earth, when I shal conuert your captiuitie before your eyes, saith our Lord.

d Al nations shal innocate one Cod in a chosen lippe or tongue, in vntie of sayth, and with one shoulder of fortitude beare the yoke and burden of Christian life, made sweete and light by Christs grace. e Men of light conuerfation, & contemners of Christ shal also be conuerted, become graue & greatly honour him.



## THE PROPHECIE OF AGGEVS.


**A** GGEVS prophesying in the second yeare of Darius Histaspis king of Persians, that is, in the 18. yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had bene begune and intermitted; promising much prosperitie after the building thereof, and finally the coming of Christ desired of al nations; who by his presence wil glorifie this new temple, more then the former built by Salomon; and especially prophesieth the glorie of his Catholique Church, which shal much excel the Church of the old Testament.

Aggeus prophesied after the captiuitie: of Christ and his Church.

S. Ierom.  
Epist. ad  
Paulin.

## CHAP. I.

The Iewes building to themselves excellent houses, are iustly reprehended for not building the Temple of God. 10. Which is the cause of the barrennes, sicknes, and other euils. 12. Whereupon they undertake the holie worke,

- 1  N THE second yeare of Darius the king, the sixth moneth, in the first day of the moneth: the word of our Lord was made in the hand of Aggeus the prophet, to <sup>a</sup> Zorobabel the sone of Salathiel, duke of Iuda, & to <sup>b</sup> Iesus the sonne of Iosedec the grandpriest saing

- 2 † Thus sayth the Lord of hostes, saying: This people sayth:

Nnnnn

c The

<sup>a</sup> Zorobabel descending directly from the kinges of Iuda was now duke, & chiefe temporal gouernor of the



*I*ewes, by permission of Darius king of Persians.

*b* In like sorte Iesus seceded in the office of high priest to Iosedec, vvhoo vvas caried vvith others captiue into Babylon 1. Par. 6. 7. 15.

*c* It behooueth without delay to set forward restauration of Gods seruice, reductiō of soules from sinne, & amending of il manners: because by foreflowing therof Gods honour is hindered, and manie soules, do eternally perish.

*d* To incite the people to iust estimation of his preaching, the prophet a-voucheth that he is a messenger, nor coming of him self but sent by God.

*c* The time is not yet come of building the house of our Lord.

† And the word of our Lord was made in the hand of Aggeus 3 the prophete, saying: † Why is it time for you to dwell in 4 bowed houses, and this house desert? † And now thus sayth 5 the Lord of hostes? Set your hartes vpon your wayes. † You 6 haue sowed much, and brought in litle: you haue eaten, and haue not bene filled: you haue drunke, and haue not bene inebriated: you haue couered your selues, & haue not bene warmed: and he that hath gathered the wages, put them into a broken bag. † Thus sayth the Lord of hosts: Set your harts vpon 7 your wayes: † go vp into the mountayne, carie timber, and 8 build the house: and it shal be acceptable to me, and I shal be glorified, sayth our Lord. † You haue looked for more, and 9 behold it became lesse, and you brought it into the house, and I putt at it: for what cause sayth the Lord of hosts? because my house is desert, and you hasten euerie man into his owne house. † For this cause were the heauens stayed ouer you that 10 they gaue no dew, and the earth was prohibited that it yelded not her spring: † and I called a drought vpon the earth, & vpon 11 the montaines, and vpon the wheate, and vpon the wine, and vpon the oile, and what thinges soeuer the ground brought forth, & vpon men, & vpon beastes, & vpon al the labour of the handes. † And Zorobabel the sonne of Salathiel, and Iesus the 12 sonne of Iosedec the high priest, & al the remnant of the people heard the voice of their God, & the wordes of Aggeus the prophet, as our Lord their God sent him to them: & the people feared at the face of our Lord. † And Aggeus the messenger of 13 our Lord, *d* of the messengers of our Lord spake, saying to the people: I am with you, sayth our Lord. † And our Lord raysed 14 vp the spirit of Zorobabel the sonne of Salathiel duke of Iuda, and the spirit of Iesus the sonne of Iosedec the grand priest, and the spirir of the rest of al the people: and they went in, and did the worke in the house of the Lord of hostes their God.

## CHAP. II.

*They are encouraged to procede in building the temple: 6. with promise that Christ by his personal presence wil bring more glorie to this, then was in the former temple. 11. Their former slacknes in this worke was the cause of their wantes: 19 and now they shal haue abundance.*

*a* They beganne the new vvorke the

**I**N the foure and twentieth day of the monerth, in *a* the sixth 1 monerth, in the second yeare of Darius the king. † In the 2 *b* seuenth

*Deut. 21  
Mich. 6.*

Heb. 12.

24 day of the  
first moneth:  
6 and the 21. of  
the 7. moneth  
the prophet  
had another  
revelation.

6 Jacob the  
Patriarch. *Gen.*  
49. prophesied  
that Christ  
should be the  
expectation of  
the Gentiles.  
¶ Who is called  
the desired of  
all Nations, be  
cause he vvas  
hertofore  
vvaning and  
alwayes ne-  
cessarie to all  
nations.  
¶ That vvhich  
touched a ho-  
lie thing vvas  
sanctified. *Leui.*  
6. v 18 but the  
thing so tou-  
ched did not  
sanctifie other  
things: so the  
people by tou-  
ching the sa-  
crifices vvere  
legally sancti-  
fied but not  
really: and  
therefore their  
sacrifices vvere  
not grateful to  
God, so long  
as they did not  
endeavour to

6 seventh moneth, the one and twentieth of the moneth, the  
word of our Lord was made in the hand of Aggeus the pro-  
phet, saying: † Speake to Zorobabel the sonne of Salathiel the  
duke of Iuda, & to Iesus the sonne of Iosedec the grand priest,  
4 and to the rest of the people, saying: † Who among you is left,  
that saw this house in the first glorie therof? & what do you see  
this same now? Why, is it not so, as if it were not in your eyes?  
5 † And now take courege Zorobabel, saith our Lord, and take  
courege Iesus the sonne of Iosedec grand priest, and take  
courege al ye people of the land, saith the Lord of hostes: and  
6 doe (because I am with you, sayth the Lord of hosts) † the  
word that I did couenant with you when you came out of the  
Land of Egypt: and my spirit shal be in the middes of you:  
7 feare not. † Because thus sayth the Lord of hosts: As yet there  
is one litle while, and I wil moue the heauen, & the earth, and  
8 the sea, and the drie land. † And I wil moue al nations: AND  
C THE DESIRED OF AL NATIONS SHAL COME: and  
9 I wil fil this house with glorie, sayth the Lord of hosts. † Mine  
is the siluer, and mine is the gold, sayth the Lord of hostes.  
10 † " Great shal be the glorie of this last house more then of the  
first, sayth the Lord of hosts: and in this place wil I geue peace,  
11 sayth the Lord of hosts. † In the foure and twentieth of the  
ninth moneth, in the second yeare of Darius the king, the  
word of our Lord was made to Aggeus the prophet, saying:  
12 † Taus saith the Lord of hosts: Aske the priests the law, saying:  
13 † If a man take sanctified flesh in the skirt of his garment, and  
touch with the skirt therof bread, or broth, or wine, or oile,  
or any meate: d shal it be sanctified? And the priests answering,  
14 said: No. † And Aggeus sayd: If one polluted on a soule  
touch any of al these, shal he be contaminated? And the priests  
15 answered, and sayd, he shal be contaminated. † And Aggeus  
answered, and sayd: So this people, and so this nation before  
my face, sayth our Lord, and so al the worke of their handes:  
16 & al that they haue offered there, shal be contaminated. † And  
now set your hartes, from this day and vpward, before there  
17 was stone layd vpon stone in the temple of our Lord. † When  
you went to an heape of twentie bushels, & they became ten:  
and entered into the presse, to presse out fiftie flagons, & they  
18 became twentie. † I stroke you with the burning winde, and  
with the blast, and with haile, al the workes of your handes:  
and there was none among you, that returned to me, saith our

Amos. 4.



build the temple, as they ought to haue done.

Lord. † Set your hartes from this day, and henceforward, from 19  
the foure and twentieth day of the ninth moneth: from the day  
that the foundations of the temple of our Lord were layd, lay it  
vpon your hartes. † Is there the seede now \* abreward? and 20  
as yet the wine, and the figtree, and the pomegranate, and the  
oliue tree hath not florished? from this day I wil blesse. † And 21  
the word of our Lord was made the second time to Aggeus in  
the foure and twentieth of the moneth, saying: † Speake to 22  
Zorobabel the duke of Iuda, saying: I wil moue the heauen  
and also the earth. † And I e wil ouerthrow the throne of king- 23  
doms, & wil destroy the strength of the kingdom of the Gen-  
tills: and I wil ouerthrow the chariote, and the rider therof: and  
the horses shal come downe, and the riders of them, euerie one  
by the sword of his brother. † In that day, sayth the Lord of 24  
hosts, I wil take thee ô Zorobabel sonne of Salathiel my ser-  
uant, saith our Lord, and wil put thee as a signet, because thee  
haue I chosen, sayth the Lord of hosts.

\* sprun  
7p.

Ecli. 45

### ANNOTATIONS. CHAP. II.

The temple  
restored after  
the captiuitie  
vvas not so  
glorious as  
that which Sa-  
lomon built.

But Christs  
Church of the  
new Testa-  
ment in which  
he dwelleth  
spiritually  
farre excelleth  
the material  
temple.

10. *Great shal be the glorie* ] VVhen according to the prophets exhortation the temple vvas built againe, *Esdra* ch. 3. v. 12. vviteth, that *such ancient men as had sene the former, lamented*, because this new one vvas not so excellent as the former had bene, vvich is also clere by other places of holie scripture. For amongst other differences, Salomons temple had in height, and in breadth, an hundred and twentie cubites. 2. *Paral.* 3. v. 4. this new temple had but sixtie cubites. 1. *Esd.* 6. v. 3. Likevvise Salomons temple vvas built of stones heved and perfectly polished, 3. *Reg.* 6. v. 7. vvich vv ere also couered on the inner side vvith feeling vvorke of cedar vvood. v. 18. This new temple vvas built of rough and vvpolished stones. 1. *Esd.* 5. v. 8. As for the same temple long after enlarged and adorned by Herod, it continued not long in that state, & the chiefest glorie therof vvas by our Sauours presence therein, vvhen he vvas presented by his mother, and ioyfully receiued into the armes of Simeon, and often preached there. And therefore S. Augustin proneth *li* 18. c. 45. *ciuit.* that the prophet here forethvveth the glorie of Christs mysticall temple, faithfull Christian soules of all nations, in whom God dwelleth by grace of the new Testament, farre more glorious in liuing stones, then that temple vvich king Salomon built, or that vvich vvas restored after the captiuitie.



### THE PROPHECIE OF ZACHARIAS.

Zacharie be-  
gane to pro-  
phetic but  
two monethes  
after Aggeus.

**Z**ACHARIAS the sonne of Barachias, and nephew of Addo, begin-  
ning two monethes after Aggeus, exhorteth also to reedifie the Temple:  
and sheweth by diuers visions, that the Church shal flourish, partly in that  
time of the old Synagog, but much more after Christs coming: whose first and  
chiefe

*Jerom. chief promulgators of his Gospel, shal be of the Iewish nation: but the  
Epist ad farre greater number shal be of the Gentiles, the Iewes for their obstinacie  
Paulin. reiected. Yet they also in the end shal returne to Christ.*

## CHAP. I.

*The prophet exhorteth the people to conuert to God, and not to imitate the euile examples of their fathers. 7. by a vision of an horseman, and diuers colored horses, he prophecieth bitter times: 18. confirming the same by an other vision of foure hornes.*

- I**N THE eight moneth in the second yeare of king Darius the word of our Lord was made to Zacharie the sonne of Barachias, the sonne of Addo, the prophet, saying: Our Lord hath bene wrath vpon your fathers with wrath. † And thou shalt say to them: Thus saith the Lord of hosts: *a* Conuert to me, sayth the Lord of hosts: and I wil conuert to you, sayth the Lord of hosts. † Be nor as your fathers, to whom the former prophets cried, saying: Thus saith the Lord of hosts: Conuert from your euil wayes, & from your most wicked thoughts: and they heard not, neither attended to me, sayth our Lord. † Your fathers where are they? and the prophets shal they liue for euer? † But yet my wordes, & mine ordinances, which I gaue in commandment to my seruants the prophets, did they not take hold of your fathers, and they conuerted, & sayd: As the Lord of hosts thought to do to vs according to our wayes, & according to our inuentions, he hath done to vs. † In the foure & twentieth day of the eleuenth moneth Sabath: in the second yeare of Darius, the word of our Lord was made to Zacharie the sonne of Barachias, the sonne of Addo, the prophet, saying: † I saw by night, and behold *b* a man mounting vpon a red horse, & he stood among the myrtle trees, that were in the botome: and after him horses red, speckled, and white. † And I sayd: What are these, my Lord? and the Angel that spake in me, sayd to me: I wil shew thee what these things are. † And the man, that stood among the myrtle trees answered, & sayd: These are they, whom our Lord sent to walke through the earth. † And they answered to the Angel of our Lord, which stood among the myrtle trees, & sayd: We haue walked through the earth, and loe al the earth is inhabited, and at rest. † And the Angel of our Lord answered, and sayd: ô Lord of hosts, how long wilt thou not haue mercie on Ierusalem, and on the cities of Iuda, with which thou hast

*a* VVhen God in the holie Scriptures sayth: Conuert to me, and I wil conuert to you. VVe are admonished that vve haue free. wil. And when vve answer: Conuert vs o Lord to thee, and vvi shal be conuerued, we confesse that Gods grace preueneth vs. *Conc. Trid. sess. 6. c. 5. b* That this was an Angel in the shape of a man is manifest. *v. 11. c* Seuentie yeares from the transmigration of 102 chin were completer in the first of Cyrus. *Dan 9.* Seuentie yeares were also completer from the destruction of the temple in the second of Darius Histaspis and therefore



the prophet  
now prayeth  
God to inspire  
such as were  
able, that they  
would build  
the temple  
again.  
d From foure  
partes of the  
world, to wit,  
the Moabites  
& Ammonites  
on the east of  
Iurie: The I-  
dumeans and  
Egyptians on  
the south; the  
Philisthims on  
the weast. &  
the Assirians &  
Chaldees on  
the North side  
had much mo-  
lested the Ie-  
vves; al which  
were therfore  
plaged & pu-  
nished for the  
same.

bene angrie? this now is the seuentith yeare. † And our 13  
Lord answered the Angel, that spake in me, good wordes,  
comfortable wordes. † And the Angel that spake in me, sayd 14 *Zach. 8*  
to me: Crie, saying: Thus sayth the Lord of hosts: I haue bene  
zelous for Ierusalem, and Sion with great ze. † And with 15  
great anger am I angrie vpon the welthie nations: because I  
was angrie a litle, but they helped toward the euil. † Therefore 16  
thus saith our Lord: I wil returne to Ierusalem in mercies: my  
house shal be built in it, saith the Lord of hosts: & the plumme  
line shal be stretched forth vpon Ierusalem. † As yet crie thou 17  
saying: Thus saith the Lord of hosts: As yet shal my cities flow  
with good thinges: and the Lord wil yet comfort Sion, and he  
wil yet choose Ierusalem. † And I lifted vp mine eyes, and saw: 18  
and behold d foure hornes. † And I sayd to the Angel, that 19  
spake in me: What are these: And he sayd to me: These are  
the hornes that haue scattered Iuda, and Israel, and Ierusalem.  
† And our Lord shewed me foure \* artificers. † And I sayd: 20 \* *fabri*  
What come these to doe? Who spake saying: These are the 21  
hornes, that scattered Iuda euerie man a part, & none of them  
lifted his head: and these are come to fray them, to cast downe  
the hornes of the nations, that haue lifted the horne vpon the  
land of Iuda to scatter it.

## CHAP. II.

*Under the name of Ierusalem, he prophesieth the progresse of the Church of  
Christ: 6. by the conuersion of some Iewes, 8. and manie Gentiles.*

d According  
to S Augustins  
rule in *Psal. 71.*  
vhen greater  
thinges are  
sayd then can  
be verified as  
the letter soun-  
deth, the same  
is literally to be  
vnderstood of  
the thing pre-  
figured. And so  
this prophecie  
perteyneth to  
the Church of  
Christ rather  
then to the  
citie of Ieru-  
salem.

**A**ND I lifted vp mine eyes, and saw: and loe a man, and 1  
in his hand a corde of measurers. † And I sayd: Whither 2  
goest thou? And he sayd to me: To measure a Ierusalem, and  
to see how great the breadth therof is, and how great the  
length therof. † And behold the Angel that spake in me, came 3  
forth, and an other Angel went out to meeete him. † And he 4  
sayd to him: Runne, speake to this yongman saying: Without  
wal shal Ierusalem be inhabited for the multitude of men, and  
of beasts in the middes therof. † And I wil be to it, sayth our 5  
Lord, a wal of fire round about: and I wil be in glorie in the  
middes therof. † O b flee ye out of the land of the North, 6  
saith our Lord, because into the foure windes of heauen haue  
I disperfed you, sayth our Lord. † O c Sion, flee thou that 7  
dwellest with the daughter of Babylon: † because thus sayth 8  
the Lord of hosts: After glorie he sent me to the nations, that  
haue

haue spoiled you: for he that shal touch you, toucheth the  
 9 apple of myne eye: † because loe I lift vp my hand vpon them,  
 and they shal be a praye to those that serued them: and you  
 10 shal know that the Lord of hosts sent me. † Praise, and re-  
 ioyce ô daughter of Sion: because loe I come, and wil dwell in  
 11 the middes of thee, sayth our Lord. † And manie nations shal  
 be ioyned to our Lord in that day, and they shal be my people,  
 and I wil dwell in the middes of thee: and thou shal know that  
 12 the Lord of hosts hath sent me to thee. † And our Lord wil  
 possesse Iuda his portion in the sanctified land: and he wil yet  
 13 choole Ierusalem. † Let al flesh be silent at the presence of  
 our Lord: because he is risen vp out of his holie habitation.

## CHAP. III.

*In a vision the diuel appeareth accusing the hiegh Priest. 4. He is clesed  
 from his sinnes. 8. Christ is promised, and great fruite of his passion.*

1 **A**ND our Lord shewed me *a* Iesus the grand priest stan-  
 ding before the Angel of our Lord: and Satan stood on  
 2 his right hand, to be his aduersarie. † And our Lord sayd to Sa-  
 tan: The Lord geue rebuke on thee Satan: and the Lord that  
 chose Ierusalem geue rebuke on thee: Why, is not this a fire-  
 3 brand, taken out of the fire? † And Iesus was clothed *b* with  
 filthie garments: and he stood before the face of the Angel.  
 4 † Who answered, and sayd to them that stood before him, say-  
 ing: Take away the filthie garments from him: And he sayd to  
 him: Behold I haue taken away thine iniquitie, and haue  
 5 clothed thee with change of garments. † And he said: Put a  
 cleane mitre vpon his head: & they put a cleane mitre vpon his  
 head, and clothed him with garments: and the Angel of our  
 6 Lord stood. † And the Angel of our Lord contested Iesus,  
 7 saying: † Thus saith the Lord of hosts: If you wil walke in my  
 wayes, and keepe my watch, thou also shalt iudge my house,  
 and shalt keepe my courts, and I *c* wil geue thee walkers of  
 8 them that now assist here. † Heare ô Iesus thou grand priest,  
 thou and thy frendes that dwell before thee, because they are  
 portending men: for behold I **WIL BRING** *d* **MY SER-**  
 9 **VANT THE ORIENT.** † Because loe the stone that I layd  
 before Iesus: vpon one stone there be seuen eyes, behold I wil  
 graue the grauing therof, sayth the Lord of hosts: & I wil take  
 10 away the iniquitie of that land in one day. † In that day, sayth  
 the Lord of hosts, euerie man shal cal his frende vnder the vine  
 and vnder the figtree.

*b* O ye Gentiles that remaine in confused Babylon of this world, flee from it into the Church.  
*c* And ye Iewes that haue fellowship vwith Babylon, leaue it, and serue God sincerely.

*a* Literally, his vision perteyned to the hiegh priest of that time:  
*b* Vwhose fault is here taxed, for that he admonished not the people to build the temple; and to abstaine from marrying wemen of strange nations, as. 1. Esd. 8. 9. 10.  
*c* Angels are promised to assist the Prelates of the Church.  
*d* Christ according to his manhood is the seruant of God. Of vvhich S. Luke expoundeth this prophetic.



*In a vision of a candlestike and candles, 3. and of two oliue trees is prophesied the vocation of the Gentils, 11. and lastly of the Iewes.*

*a* Most He-  
briev<sup>v</sup> Doctors  
& some Chri-  
stian expound  
this vision of  
the temple, &  
the old syna-  
gog, but most  
others vnder-  
stand it literal-  
ly of Christ &  
his Church.  
*b* The candle-  
stike Metapho-  
rically signifi-  
eth Christs  
Church.

*c* The lampe or  
light Christ.

*d* *seuen lights*  
al the pastores  
of the Church.

*e* *Two oliues*  
Enoch and E-  
lias. *Apo. 11.*

*f* *VV*hich vi-  
sion vvasto be  
declared to  
Zorobabel, for  
his consolati-  
on that he  
might knovv,  
that God  
vvould protest  
his Church.

*g* *Two bran* *bes*  
the diuine  
and humane  
natures of  
Christ.

**A**ND the Angel returned that spake in me: and he rayfed 1  
me vp, as a man that is rayfed out of his sleepe. † And 2  
he sayd to me: What seeft thou? And I sayd: I saw, and *a* loe  
*b* a candlesticke al of gold, and *c* the lampe therof vpon the  
head of it: and the *d* *seuen lights* therof vpon it: and *seuen*  
funnels for the lights, that were vpon the head therof. † And 3  
*e* *two oliue trees* vpon it: one on the right hand of the lampe,  
and one on the left hand therof. † And I answered, and I sayd 4  
to the Angel that spake in me, saying: What are these thinges,  
my Lord? † And the Angel that spake in me answered, and 5  
sayd to me: Why, knowest thou not what these thinges are?  
And I sayd: No, my Lord. † And he answered, and sayd to me, 6  
saying: This is the word of our Lord *f* to Zorobabel, saying:  
Not in an host, nor in strength: but in my spirit, sayth the Lord  
of hosts. † Who art thou o great mountayne before Zoro- 7  
babel? into a plaine: and he wil bring forth the principal stone,  
and wil make grace equal to the grace therof. † And the word 8  
of our Lord was made to me, saying: † The handes of Zoro- 9  
babel haue founded this house, and his handes shal perfit it:  
and you shal know that the Lord of hosts hath sent me to you.  
† For who hath despised litle dayes? and they shal reioyce, 10  
and shal see the stone of tinne in the hand of Zorobabel. These  
are the *seuen eyes* of our Lord, that runne through out the  
whole earth. † And I answered, and sayd to him: What are 11  
these *two oliue trees* on the right hand of the candlestike, and  
on the left hand therof? † And I answered the second time, 12  
and sayd to him: What are the *g* *two branches* of oliue trees,  
that are beside the *two beaks* of gold, in which are the funnels  
of gold? † And he sayd to me, saying: Why, knowest thou not 13  
what these are? And I sayd: No, my Lord. † And he sayd: These 14  
are *two sonnes* of oyle which assist the dominatour of the  
whole earth.

## CHAP. V.

*In a vision of a flying booke theewes, and sweares are threatned: s. in an  
other vision is foreshewed that the Iewes shal be blind, and obdurate.*

*a* In this booke  
or roll of pa-

**A**ND I turned and lifted vp myne eyes: and I saw, and 1  
*a* behold a volume *b* flying. † And he sayd to me: What 2  
seeft

- seest thou? And I sayd: I see a volume flying: the length therof  
 3 of twentie cubits, and the breadth therof of ten cubits. † And  
 he sayd to me: This is the malediction, that goeth forth vpon  
 the face of the earth: because euerie theefe, as is there written,  
 shal be iudged: and euerie swearer, by it in like maner shal be  
 4 iudged. † I wil bring it forth, sayth the Lord of hosts: and it  
 shal come to the house of the theefe, and to the house of him  
 that sweareth by my name falsly: & it shal abide in the middes  
 of his house, and shal consume it, and the timber therof, and  
 5 the stones therof. † And the Angel went out that spake in me:  
 and he sayd to me: Lift vp thine eyes, and see what is this, that  
 6 goeth forth. † And I sayd: What is it? And he sayd: This is  
 an amphore going forth. And he sayd: This is their eye in al  
 7 the earth. † And behold a talent of lead was caried, and loe  
 8 one woman sitting in the middes of the amphore. † And he  
 sayd: This is impietic. And he threw her in the middes of the  
 amphore, and cast a lumpe of lead vpon the mouth therof.  
 9 † And I lifted vp mine eyes, and saw: and behold c two we-  
 men coming forth, and spirit in the winges of them, and they  
 had winges as the winges of a kite: and they lifted vp the am-  
 10 phore between the earth and the heauen. † And I sayd to the  
 Angel that spake in me: Whither do these carie the amphore?   
 11 † And he sayd to me: That a house may be built for it in the  
 land d of Sennaar, and it may be established, and set there  
 vpon the foundation therof.

pers were wri-  
 ten the sinnes  
 of the people,  
 and deligned  
 punishment.  
 b It appeared  
 flying to fig-  
 nifie that this  
 decree of pu-  
 nishment  
 came from  
 heauen. s.  
 Chrysof. ho. 27.  
 ad popul.

c Excecacion  
 & obduration  
 fel vpon the  
 Iewes for  
 their auarice,  
 and periurie,  
 d Antichrist  
 shal beginne  
 his reigne  
 vvhere Baby-  
 lon vvvas first  
 built. Gen. 11.

## CHAP. VI.

*In a vision of chariots is foreshewed the succession of foure monarchies. 11.  
 In crownes set on the high priests head, the Kingdom, and Priesthood of  
 Christ: 15. and the rewards of them that receive him.*

- 1 **A**ND I turned, and lifted vp mine eyes, and saw: and be-  
 hold a foure chariots coming forth from the middes  
 of two mountaines: & the mountaines, mountaines of brasfe.  
 2 † In the first charior red horses, & in the second chariot blacke  
 3 horses, † and in the third charior white horses, and in the  
 4 fourth chariot speckled horses, & strong. † And I answered, and  
 sayd to the Angel, that spake in me: What are these things, my  
 5 Lord? † And the Angel answered, and sayd to me: These are  
 the foure windes of heauen, which goe forth to stand before  
 6 the Dominatour of al the earth. † That, in which were the  
 blacke horses went forth into the land of the North, and the  
 white

a Foure Mo-  
 narchies of the  
 Chaldees, the  
 Medes and  
 Persians, the  
 Grecians, and  
 the Romanes.  
 Dan. 2.



white went forth after them : and the speckled went forth to the land of the South. † But they that were strongest, went 7 out, and sought to goe, and to runne about through out al the earth. And he sayd : Goe walke through out the earth : and they walked through out the earth. † And he called me, 8 and spake to me, saying: Behold, they that goe forth into the land of the North, haue made my spirit to rest in the land of the North. † And the word of our Lord was made to me, say- 9 ing : † Take of the transmigration of Holdai, and of Tobias, 10 and of Idaias : and thou shalt come in that day, and shalt enter into the house of Iosias, the sonne of Sophonias, who came out of Babylon. † And thou shalt take gold and siluer: & shalt 11 make crownes, and thou shalt set on the head of Iesus the sonne of Iosedec the grand priest, † and thou shalt speake to 12 him, saying: Thus sayth the Lord of hosts, *b* saying: BEHOLD  
 A MAN ORIENT IS HIS NAME: and vnder him shal  
 spring vp, and shal build a temple to our Lord. † And he shal 13  
 build a temple to our Lord : and shal beare glorie, and shal sit, and rule vpon his throne: and he shal be a priest vpon his throne, and the counsell of peace shal be between them two. † And the crownes shal be to Helem, and Tobias, and Idaias, 14 and Hem, the sonne of Sophonias, a memorial in the temple of our Lord. † And they that are far, shal come, and shal build 15 in the temple of our Lord : and you shal know that the Lord of hosts sent me to you. But this shal be, if hearing you wil heare the voice of our Lord your God.

Luc. 1. 7  
78.

## CHAP. VII.

*The fast of the fift and seventh moneth obserued in the captiuitie, being good, s. was vnperfect, s. fasting from sinne is alwayes more necessarie.*

*a* Because the temple was burned in the fift moneth & godolias slaine in the seventh. 4 Reg. 25. 7. 8. 25 the leues fasted in those two monethes at the time of their captiuitie. *b* Which fast was good, but vnperfect, wan

AND it came to passe in the fourth yeare of Darius the 1 king, the word of our Lord was made to Zacharie, in the fourth of the ninth moneth, which is Casleu. † And Sara- 2 far, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: that they 3 should say to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weepe in *a* the fifth moneth, or must I sanctifie myself as now I haue donè manie yeares? † And the word of the Lord of hosts was made to me, saying: 4 Speake to al the people of the land, and to the priests, saying: 5 When you fasted, and mourned in the fifth and the seventh for these seuentie yeares: *b* did you fast a fast vnto me? † and 6 when

I/a. 58

- when you did eate and drinke, did you not eate for your selues,  
 7 and drinke for your selues? † Why, are they not the wordes,  
 which our Lord spake in the hand of the former prophets,  
 when Ierusalem as yet was inhabited, and was welthie, it self  
 and the cities round about it, and toward the South, and in the  
 8 champaigne there was dwelling? † And the word of our Lord  
 9 was made to Zacharie, saying: † Thus sayth the Lord of hosts,  
 saying: Iudge ye true Iudgement, and doe ye mercie, & misc-  
 10 rations euerie man with his brother. † And the widow, and  
 the pupil, and the stranger, and the poore doe not calumniate;  
 11 and let not a man thinke in his hart euil to his brother. † And  
 they would not attend, and they turned away the shoulder de-  
 12 parting: and they aggravated their eares, not to heare. † And  
 they made their hart as the adamant, lest they should heare the  
 law, & the wordes which the Lord sent in his spirit by the hand  
 of the former prophetes: and there was great indignation  
 13 made from the Lord of hosts. † And it came to passe as he  
 spake, and they heard not: so shal they crie, & I wil not heare,  
 14 sayth the Lord of hosts. † And I disperfed them through out  
 al kingdoms, which they know not: and the land was left de-  
 solate of them, for that there was none passing & returning:  
 and the land to be desired they layd into a desert.

## CHAP. VIII.

*God wil geue abundance of spiritual benefites to al nations by Christ: 7. to.  
 Whom shal be conuerted 13. manie Iewes, 20. but manie more Gentiles.*

- 1 **A**ND the word of the Lord of hosts was made, saying:  
 2 † Thus sayth the Lord of hosts: I haue beneicelous for  
 Sion with great zeale, and with great indignation haue I bene-  
 3 icelous for it. † Thus sayth the Lord of hosts: <sup>a</sup> I am returned to  
 Sion, and I wil dwel in the middes of Ierusalem: and Ierusalem  
 shal be called the Citie of truth, & the Mount of the Lord of  
 4 hosts, the sanctified mount. † Thus sayth the Lord of hosts: As  
 yet shal old men dwel, and old women in the streets of Ierusa-  
 lem: and euerie mans stafe in his hand for multitude of yeares.  
 5 † And the streets of the citie shal be filled with infantes, and  
 6 girles playing in the streets therof. † Thus sayth the Lord of  
 hosts: If it shal seme hard in the eyes of the remnant of this  
 people in those dayes: Why, shal it be hard in mine eyes, sayth  
 7 the Lord of hosts? † Thus sayth the Lord of hosts: Behold I  
 wil saue my people from the land of <sup>b</sup> the East, and from the

ting workes  
 of mercie,  
 most especial-  
 ly required in  
 fastes. Isa 58 S.  
 Greg. p. 3 past.  
 cure admonit.  
 20. & ho 16. in  
 Euang.  
 c And therefore  
 the prophet  
 admonisheth  
 to fast from al  
 finnes.

<sup>a</sup> These bene-  
 fites here pro-  
 phecied are  
 greater then  
 euer were be-  
 stowed vpon  
 the Iewes be-  
 fore Christ  
 came, & ther-  
 fore are rather  
 to be vnder-  
 stood of the  
 graces of the  
 new testa-  
 ment.

<sup>b</sup> The tenne  
 tribes were  
 caried captiue  
 into Assiria, &  
 the two tribes



into Babylon: both vvhich are northward: not into the east nor vveast. And therefore this prophecie is of al nations Iewes & Gentils to be called to Christ from al partes.

land of the going downe of the sunne. † And I wil bring them, 3  
and they shal dwell in the middes of Ierusalem: and they shal  
be my people, and I wil be their God in truth and in iustice.  
† Thus sayth the Lord of hosts: Let your handes be strength- 9  
ned, you that heare in these dayes these words by the mouth of  
the prophets in the day, that the house of the Lord of hosts was  
founded, that the temple might be built. † For before those 10  
dayes there was no hyre for men, neither was there hyre for  
beasts, neither was there peace to the comer in, nor goer out  
for tribulation: and I did let goe al men, euerie one against his  
neighbour. † But now not according to the former dayes wil 11  
I doe to the remnant of this people, sayth the Lord of hosts,  
† but the seede of peace shal be: the vine shal geue his fruite, 12  
and the earth shal geue her spring, and the heauens shal geue  
their dew: and I wil make the remnant of this people to pos-  
sesse al these thinges. † And it shal be: as you were a male- 13  
diction among the Gentils, o house of Iuda, & house of Israel:  
so wil I saue you, and you shal be a benediction: feare not, let  
your handes be strengthened. † Because thus sayth the Lord of 14  
hosts: As I purposed to afflict you, when your fathers had pro-  
uoked me to wrath, sayth our Lord, † and I had no mercie: 15  
so conuerting I haue meant in these dayes to doe good to the  
house of Iuda, and Ierusalem: feare not. † These then are the 16  
wordes, which you shal doe: Speake ye truth, euerie one with  
his neighbour: truth and iudgement of peace iudge ye in your  
gates. † And thinke ye not euerie man in your hart euil against 17  
his frend: & lying o the loue ye not: for al these things are such  
as I hate, sayth our Lord. † And the word of our Lord of hosts 18  
was made to me, saying: † Thus sayth the Lord of hosts: The 19  
fast :: of the fourth, and the fast of the fift, and the fast of the  
seuenth, and the fast of the tenth shal be to the house of Iuda  
into ioy, and gladnes, & into goodlie solemnities: truth onlie,  
and peace loue ye. † Thus sayth the Lord of hosts, vntil peo- 20  
ples come, & dwell in manie cities, † and the inhabitants goe, 21  
one to an other, saying: Let vs goe, and besech the face of our  
Lord, and let vs seeke the Lord of hosts: I also wil goe. † And 22  
manie peoples shal come, and strong nations to seeke the Lord  
of hosts in Ierusalem, & to besech the face of our Lord. † Thus 23  
sayth the Lord of hosts: In those dayes, wherein ten men of  
al the tongue of the Gentils shal take hold, and they shal take  
hold of the skirt of a man that is a Iewe, saying: We wil goe  
with you: for we haue heard that God is with you.

Ephes 4.  
v. 45.

CHAP.

: Not only the fast of the fift, and seuenth monethes (vvhich of the question was proposed ch. 7. v. 3.) but also of the fourth & tenth, were to be least of in the times of ioy and festiuitie.

## CHAP. IX.

*The bordering enimies of the Iewes shal beleue in Christ. 9. who wil first come to the Iewes in mekenes, yet in solemnitie riding on an asse: 11. deliuer the godlie from the lake, 12. geue great things to the faithfull, 17. and one most excellent thing about the rest.*

- 1 **T**HE a burden of the word of our Lord in the land of <sup>a Preaching of</sup> <sup>the true doctrine</sup> <sup>is at first vn-</sup> <sup>gratful to</sup> <sup>some hearers,</sup> <sup>and stil to the</sup> <sup>incredulous,</sup> <sup>but this bur-</sup> <sup>den becometh</sup> <sup>light to the</sup> <sup>faithfull.</sup>
- \* <sup>a citie</sup> <sup>of Syria.</sup> Hadrach, & Damascus his rest: because our Lord is the
- 2 eye of man, and of al the tribes of Israel. † Emath also in the borders therof, and Tyre, and Sidon: for they haue taken to
- 3 themselues wisdom exceedingly. † And Tyre hath built her munition, and heaped together siluer as earth, and gold as the
- 4 myre of the streets. † Behold our Lord shal possesse her, and shal strike her strength in the sea, and she shal be deuoured
- 5 with fyre. † Ascalon shal see, and shal feare, and Gaza, and shal be forie exceedingly: & Accaron, because her hope is con-
- 6 founded: and the king shal perish out of Gaza, & Ascalon shal not be inhabited. † And the seperatour shal sit in Azotus, and
- 7 I wil destroy the pride of the Philisthims. † And I wil take away his bloud out of his mouth, and his abominations out of the middes of his teeth: and he also shal be left to our God, and he shal be as a duke in Iuda, and Accaron as a Iebusite.
- 8 † And I wil enuiron my houte of them, that serue me in war-fayre going and returning, and the exactour shal no more passe
- 9 ouer them: because now I haue sene with myne eyes. † Re-<sup>b</sup> <sup>Christ came</sup> <sup>often into Ie-</sup> <sup>rusale but this</sup> <sup>last coming</sup> <sup>excelled al the</sup> <sup>rest, vwhen he</sup> <sup>came to dye</sup> <sup>for redemp-</sup> <sup>tion of man-</sup> <sup>kinde.</sup> ioyce greatly ô daughter of Sion, make iubilation ô daughter of Ierusalem: BEHOLD THY KING <sup>b</sup> wil come to thee, the iust
- 10 a colt the sole of an asse. † And I wil destroy chariot out of Ephraim, and horse out of Ierusalem, and the bow of warre shal be dissipated: and he shal speake peace to the Gentils, and his power from sea euen to sea, and from the riuers euen to the
- 11 end of the earth. † Thou also in the bloud of thy testament hast let forth thy prisoners out of <sup>c</sup> <sup>S. Ierom, S.</sup> <sup>Cyril & other</sup> <sup>fathers vnder-</sup> <sup>stand this lake</sup> <sup>to be Limbus</sup> <sup>patrum from</sup> <sup>whence Christ</sup> <sup>deliuered the</sup> <sup>Sain&es of the</sup> <sup>old testa-</sup> <sup>ments.</sup> the lake, wherin is no wa-
- 12 ter. † Conuert to the munition ye prisoners of hope, to day also declaring I wil render thee duple. † Because I haue bent Iuda
- 13 for me as a bow, I haue filled Ephraim: and I wil rayle vp thy sonnes ô Sion vpon thy sonnes ô Greece, & I wil make thee as
- 14 the sword of the strong. † And our Lord God shal be seene ouer them, and his dart shal goe forth as lightning: & our Lord God wil sound with trumpet, and wil goe in the whirlewind of the



*a* Christ is the  
graine of wheat  
which dying  
bringeth much  
fruite Ioan. 12.  
And of this  
wheat that  
bread is made  
that came from  
heauen. Ioan. 6.  
S. Ierom in hunc  
locum.

South. † The Lord of hosts wil protect them: and they shal deuore, and subdew with the stones of the sling: and drinking they shal be drunke as it were of wine, & they shal be filled as phials, and as the hornes of the altar. † And our Lord their God wil saue them in that day, as the flocke of his people: because holie stones shal be eleuated ouer his land. † For what is his good thing, and what is his beautiful thing, but *d* the corne of the elect, and wine springing virgins?

## CHAP. X.

*The Iewes are exhorted to aske good thinges of God: 4. of their nation cometh the Redemer of al men, s. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shal at last be conuerted.*

*a* Lareward time is vwhen fruite waxeth ripe, and so is here taken for the time of grace vvhich S. Paul calleth the acceptable time: & therefore this prophet exhorte to aske this grace; and al spiritual benefices of God.

*b* Not only the two tribes, c but also the renne shal be conuerted at last to Christ.

*d* Christizns are svetely dravne by internal inspiration vwithout clamorous, and violent persvasion of vvordes. S. Cyril.

**A**SKE of our Lord rayne in *a* the lateward time, and our Lord wil make snowes, and wil gene them rayne of showers, to euerie one grasse in the filde. † Because the idols spake that which was vnprofitable, and the deuiners saw a lie, & the dreamers spake in vayne: they comforted vaynely: therefore are they led away as a flock: they shal be afflicted, because they haue no pastour. † Vpon the pastours my furie is wrath, and vpon the buckgoates I wil visite: because the Lord of hosts hath visited his flocke, the house of Iuda, and hath made them as the horse of his glorie in the battel. † Of him the corner, of him the pinne, of him the bow of battel, of him shal come forth euerie exactour together. † And they shal be as valients, treading the myre of the wayes in battel: and they shal fight, because our Lord is with them: and the riders of horses shal be confounded. † And I wil strengthen the house *b* of Iuda, and the house *c* of Ioseph I wil saue: and I wil conuert them, because I wil haue mercie on them: and they shal be as they were when I had not cast them of, for I am the Lord their God, and wil heare them. † And they shal be as the valients of Ephraim, & their hart shal reioyce as it were of wine: and their children shal see, and shal reioyce, & their hart shal be ioyful in our Lord. † I *d* wil hisse to them, and wil gather them rogether, because I haue redemed them: and I wil multiplie them as they were multiplied before. † And I wil saw them among peoples, and from a far they shal remember me: and they shal liue with their children, and shal returne. † And I wil bring them backe out of the Land of Egypt, and out of the Assyrians I wil gather them: and to the Land of Galaad, & Libanus I wil

- I wil bring them, and there shal not be found place for them.  
 11 † And he shal passe ouer in the straye of the sea, and shal strike the waues in the sea, and al the depths of the riuer shal be confounded, and e the pride of Assur shal be humbled, and  
 12 the scepter of Ægypt shal depart. † I wil strengthen them in the Lord, and in his name they shal walke: sayth our Lord.

## CHAP. XI.

*Ierusalem shal be againe most miserably destroyed, 4. the Iewish nation reiected and dispersed, 12. because Christ was sold by them to the Gentils for thirtie pence. 16. They wil receiue Antichrist, who shal be finally destroyed.*

- 1 **O** PEN thy gates a ô Libanus, and let fyre deuoure thy  
 2 ceders. † Howle thou firre tree, because the cedar is fallen, because the magnifical are wasted: howle ye okes of Ba-  
 3 san, because the fensed forrest is cut downe. † The voice of the howling of pastours, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Iordan  
 4 is wasted. † Thus sayth our Lord my God: Feede thou the cat-  
 5 tel of slaughter, † which they that possessed, slew, and were not sorie, and they sold them, saying: Blessed be our Lord, we  
 6 are become rich: and their pastours spared them not. † And I wil spare no more vpon the inhabitants of the earth, sayth our Lord: behold I wil deliuer men, euerie one in his neighbours hand, and in the hand of his king: and they shal cut the land  
 7 in peeces, and I wil not deliuer it out of their hand. † And I wil feede the cattel of slaughter for this, ô ye poore of the flocke: and I tooke vnto me two rodde, one I called b Beautie, and  
 8 the other I called c Corde: and I fed the flocke. † And I cut of three pastours in one moneth, and my soule shrunke together  
 9 at them: for their soule also varied on me. † And I sayd: I wil not feede you: that which dieth, let it dye: and that which is cut of, be it cut of: and let the rest deuoure euerie one his  
 10 neighbours flesh. † & I tooke my rod that was called beautie, and I cut it of to make voyd my couenant, which I made with  
 11 al peoples. † And it was made voyd in that day: and so the poore of the flocke that keepe for me, vnderstood, that it is  
 12 the word of the Lord † And I sayd to them: If it be good in your eyes, bring hither my hyre: and if not, be quiet. And they  
 13 weighed my hyre thirtie peeces of siluer. † And our Lord sayd to me, cast it forth to the statuarie, a goodlie price, that I was

e VVhen the faithful are multiplied & confirmed in religion, their enemies can nothart them.

a Ierusalem is called Libanus, Isa. 10. 7. 34. & in other places, for the great beautie therof: likewise the temple, & because it was built of the trees of Libanus, as S. Ierom here, & Exech. 17. expoundeth. And so by this metaphore the destruction of the citie and temple by Titus is here prophced. The ceders also signifie the principal men of the Iewes, b God the creator and gouernor of al men, calleth his general gouernmēt beautie: because it is most semelie that al be vnder his rod. And his



peculiar government of the Iewes he calleth *a Cord*, because it is limited to one people.  
*d* Christ bought and sold for 30. pence.

*e* The Iewes are reiected:  
*f* Antichrist a destroyer,  
*g* shall be destroyed.

priced at by them. And I tooke *d* the thirtie peeces of siluer: & I threw them into the house of our Lord to the statuarie. † And *14* I *e* cut of my second rod, that was called Corde, that I might dissolue the brotherhood betwen Iuda and Israel. † And our *15* Lord sayd to me: As yet take to thee the \* vessels of a foolish pastour. † Because loe *f* I wil rayse vp a pastour in the land, *16* which shal not visite thinges forsaken, the thing disperfed he shal not seeke, and the broken he shal not heale, & that which standeth he shal not nourish, and he shal eate the flesh of the fat ones, and their hooves he shal dissolue. † O pastour, and *17* idol, leauing the flocke: *g* the sword vpon his arme, & vpon his right eye: his arme shal be dried with withering, and his right eye waxing darke shal be obscured.

### CHAP. XII.

*The Iewes persecuting Christ and his Church, shal be sore afflicted. 6. The Church stil prospering: 11. the incredulous shal be condemned.*

*a* VVhen the Church of Christ beganne in Ierusalem, proceeding to al Iurie, and Samaria, and to other nations, the other Iewes most earnestly persecuted Christians. *Act. 4. 5. &c.*

*b* Iuda besieged Ierusalem when Iewes remayning in Iudaisme persecuted other Iewes beleuing in Christ, for then brother deliuered brother to death, the father the sonne &c. *Mat. 10. v. 21.*

**T**HE burden of the word of our Lord vpon *a* Israel. Sayth *1* our Lord extending the heauen, & founding the eath, & forming the spirit of man in him: † Behold I wil make Ieru- *2* salem a lintel of surfet to al peoples round about: yea & *b* Iuda shal be in the siege against Ierusalem. † And it shal be: In that *3* day I wil make Ierusalem a stone of burden to al peoples: al that shal lift it, shal be torne with tearing: and al the kingdoms of the earth shal de gathered agaynst her. † In that day, sayth *4* our Lord, I wil strike euerie horse into astonishment, and his rider into madnes: and vpon the house of Iuda I wil open mine eyes, and euerie horse of the peoples I wil strike with blind- *5* nes. † And the dukes of Iuda shal say in their hart: Let the inhabitants of Ierusalem be strengthened for me in the Lord of hosts their God. † In that day I wil make the dukes of Iuda as *6* a furnace of fyre amongst stickes, and as a brand of fire in hay: and they shal deuoure to the right hand, & to the left al people round about: and Ierusalem shal be inhabited agayne in her place in Ierusalem. † And our Lord shal saue the tabernacles of *7* Iuda, as in the begynning: that the house of Dauid glorie not magnifically, and the glorie of them that inhabite Ierusalem agaynst Iuda. † In that day shal our Lord protect the inhabi- *8* tants of Ierusalem, and he that offended of them in that day shal be as Dauid: and the house of Dauid, as of God, as an Angel of our Lord in their sight. † And it shal be in that day: I wil *9* seeke

*Mat. 26*

\* vnapp  
instru-  
ments.

- 10 seeke to destroy al Nations, that come against Ierusalem. † And I wil powre out vpon the house of Dauid, & vpon the inhabitants of Ierusalem the spirit of grace, and of prayers : and they shall looke toward me, whom they pearced : and they shall lament him with lamentation as it were vpon an only begotten, and they shall sorow vpon him, as the maner is to be sorowful  
 11 in the death of the first begotten. † In that day shall be great lamentation in Ierusalem, as the lamentation of *c* Adadremmon  
 12 in the filde of Mageddon. † And the land shall lament: families and families apart: the families of the house of Dauid apart,  
 13 and their women apart: † the families of the house of Nathan apart, and their women apart: the families of the house of Leui apart, and their women apart: the families of Semei apart, and  
 14 their women apart. † Al the rest of the families, families and families apart, and their women apart.

*c* Atowne note to Iezrahel in the countrie of Mageddon, vvhether Iosias vvas slaine. 2. Barul. 35. and great lamentation vvas made for him, vvhich vvas a figure of the miserable calamitie of the obstinate in the day of iudgement. S. Ierome.

## CHAP. XIII.

*In the Church of Christ al idolatrie shall be abolished. 6. In his passion his Apostles shall be dispersed, and they and others shall be proued by tribulations.*

- 1 **I**N a that day shall be a fountayne lying open to the house of Dauid, and to the inhabitants of Ierusalem: for the ablution of the sinner, and of the menstruous woman. † And it shall be in that day, sayth the Lord of hosts: I wil destroy the names of idols out of the earth, & they shall be remembered no more: and the false prophetes, and the vncleane spirit I wil take away  
 3 out of the earth. † And it shall be when any man shall propheticie any more, his father & his mother that begot him, shall say to him: Thou *b* shalt not lue: because thou hast spoken a lie in the name of our Lord. And his father, & his mother his  
 4 parents shall strike him, when he shall propheticie. † And it shall be: in that day, the prophets shall be confounded euerie one by his owne vision, when he shall propheticie, neither shall they be  
 5 couered with cloke of sackcloth, to lie: † But he shall say: I am no prophet, an husbandman am I: because Adam my example  
 6 from my youth. † And it shall be sayd to him: What are these wounds in the middes of thy handes? And he shall say: With these was I wounded in the house of them, that loued me.  
 7 † *c* Sword be thou rayfed vp vpon my pastour, and vpon the man that cleaueth to me, sayth the Lord of hosts: Strike the pastour, and the sheepe shall be dispersed: and I *d* wil turne

*a* In the time of the new testament Christ is made an open fountaine of grace by his Incarnation. 104. 4. v. 13. S. Greg ho. 20. in Exce. li 6. epist. 186.  
*b* False doctrine as idolatrie and heresie, are punishable by death in the law of Christ.  
*c* By sword is vnderstood al sortes of persecution that fel vpon our Saviour.  
*d* The Apostles sleigh God



recalled them, my hand to the litle ones. † And there shal be in al the earth, 8  
 and strenght- sayth our Lord: two parts in it shal be destroyed, and shal sayle:  
 ned them with and e the third part shal be left in it. † And I wil bring the third 9  
 fortitude. part through fyre, and wil burne them as siluer is burnt: and  
 e Neither Ie- I wil trie them as gold is tried. They shal cal my name, and I  
 ues nor Gen- wil heare them. I wil say: Thou art my people; and they shal  
 tiles, remay- say: Our Lord my God.  
 ning in their  
 proper professions can be saued, but Christian Catholikes liuing iustly, which are Gods proper  
 people distinct from the rest by his grace.

## CHAP. XIII.

*Ierusalem shal be destroyed, manie Iewes slaine, the rest made captiues: 3.  
 Christs Church shal flourish, 8. especially in the Gentils. 12. Persecuters  
 shal be finally punished: 20. and the godlie procede in grace.*

**B**E HOLD the dayes of our Lord shal come, and thy spoyles 1  
 of the Romai- shal be diuided in the middes of thee. † And I wil ga- 2  
 nes were soul- ther together al nations to Ierusalem into battel, and the citie  
 diars of manie shal be taken, and the houses shal be wasted, and the wemen  
 nations at the shal be defiled: and the halfe part of the citie shal goe forth  
 last destructiō into captiuitie, and the rest of the people shal not be taken  
 of Ierusalem. away out of the citie. † And our Lord wil goe forth, and wil 3  
 fight against those nations, as he fought in the day of conflict.  
 † And his feete shal stand in that day vpon the mount of oliues, 4  
 which is against Ierusalem toward the East: and the mount  
 of oliues shal be clouen by the halfe part therof to the East, &  
 to the West with a steepe rupture exceding great, and halfe of  
 the mountayne shal be seperated to the North, & halfe therof  
 to the South. † And you shal flie to the valley of those moun- 5  
 taynes, because the valley of the mountaynes shal be ioyned  
 euen to the next, and you shal flee as you fled from the face  
 of the earthquake in the dayes of Ozias king of Iuda: and  
 our Lord my God shal come, and al the saintes with him. † And 6  
 it shal be in that day: there shal be no light, but cold and frost.  
 † And there shal be one day, which is knowen to our Lord, not 7  
 day nor night: & in the time of the euening there shal be light.  
 † And it shal be in that day: c liuing waters shal issue forth out 8  
 of Ierusalem: halfe of them to d the East sea, and halfe of them  
 to the last sea: in e summer & in winter shal they be. † And our 9  
 Lord shal be king ouer al the earth: in that day there shal be  
 one Lord, & his name shal be one. † And al the land shal returne 10  
 euen to the desert, from the hil of Remmon to the South of Ie-  
 rusalem: and it shal be exalted, and shal dwel in her place, from  
 the gate

Ezo. 14

Amos. 8.  
7. 1.

b Amos. ch. 1.  
 maketh also  
 mention of  
 this earth-  
 quake, and Io-  
 sephus li. 9. c. 11  
 Antig. though  
 it be not in the  
 bookes of the  
 Kinges nor Pa-  
 ralipomenon.  
 c Christian do-  
 ctrine of the  
 Catholique  
 Church vni-  
 uersal in al  
 d places and  
 e al times.

- the gate of Benjamin euen to the place of the former gate, and euen to the gate of the corners: & from the towre of Hananeel  
 11 euen to the kings presses. † And they shal dwell in it, and there  
 12 shal be anathema no more; but Ierusalem shal sit secure. † And  
 this shal be the plague, wherewith our Lord shal strike al na-  
 tions, that haue fought against Ierusalem: *f* the flesh shal pine  
 away of euerie one standing vpon his feete, and his eyes shal  
 weare away in their holes, & their tongue shal consume away  
 13 in their mouth. † In that day there shal be a great tumult of  
 our Lord among them: and a man shal take the hand of his  
 neighbour, and his hand shal be clasped vpon his neighbours  
 14 hand. † Yea and Iudas shal fight agaynst Ierusalem: and the  
 riches of al nations round about shal be gathered together,  
 15 gold, and siluer, and garments exceding manie. † And so shal  
 there be ruine of horse, and mule, and camel, and asse, and of  
 16 al the beasts, that shal be in those tents, as is this ruine. † And  
 al *g* that shal be left of al Nations, that came against Ierusalem,  
 shal goe vp from yeare to yeare, to adore the King, the Lord of  
 17 hosts, and to celebrate the festiuitie of tabernacles. † And it  
 shal be: he *h* that shal not ascend of the families of the land  
 to Ierusalem, to adore the King, the Lord of hosts, there shal  
 18 be no shewre vpon them. † Yea and if the familie of Egypt  
 shal not ascend, and shal not come: neither vpon them shal it  
 be, but ruine shal be, wherewith our Lord wil strike al Nations  
 that wil not ascend to celebrate the festiuitie of tabernacles.  
 19 † This shal be the sinne of Egypt, and this the sinne of al Na-  
 tions, that wil not ascend to celebrate the festiuitie of taber-  
 20 nacles. † In that day shal that which is vpon the bridle of the  
 horse be holie to our Lord: and the caudrons in the house of  
 21 our Lord shal be as the phials before the altar. † And euerie  
 caudron in Ierusalem, and Iuda shal be sanctified to the Lord  
 of hosts: and al that immolate, shal come, and take of them,  
 and shal sethe in them: & there shal be merchant no more in  
 the house of the Lord of hosts in that day.

## THE PROPHECIE OF MALACHIE.

*In ca. 2. v. 7. & c. 3. v. 7.* **M**ALACHIE (whom S. Ierom, and some others thinke to be Esdras) prophesied last of the twelue, after that the Temple was reedified. Much is con-  
 teyned in this brieft Pro-  
 phetic. He reprehendeth both Priestes, and people, for that they did not offer their  
 sacrifices with sinceritie; foresheweth the reuersion of the Iewes, and calling  
 of the Gentils by Christ. Before whose first coming shal be one Precursor:  
 and an other before his last coming to iudge.



God shewed his especial loue towards the Iewes, in that he choise their progenitor Iacob, rather then Esau. 7. Priestes are reprehended, for not offering the best things in sacrifice. 10. The old sacrifices shal be reiected, and new farre more excellent shal be offered in al nations.

**a** Gods peculiar loue was first shewed to the Israelits in preferring their progenitor Iacob and them his issue before Esau & his offspring, though in them there was no difference at all, the one neither deserving more, nor lesse then the other, but of his mere mercie electing the one and iustly reiecting the other, vvhich of see the *Annot.*

*Rom. 9.*

**b** Against lastly the same special vnderferved loue was shewed, in that the Idumeans subdued by the Chaldees remained in captiuitie, but the Israelites were now reduced into their countrie.

**c** Those that offered base and contemptible thinges to god



**H**E burden of the word of our Lord to Israel in the hand of Malachie. † I haue loued you, sayth our Lord: & you haue sayd: Wherin hast thou loued vs? **a** Was not Esau brother to Iacob, sayth our Lord, and I loued Iacob, † but hated Esau? and I layd his mountaines into a wildernes, & his inheritance vnto the dragons of the desert. † But if Idumea shal say: We are destroyed, but returning we wil build the thinges that are destroyed: thus sayth the Lord of hosts: These shal build, and I wil destroy: and they shal be called the borders of impietie, and the people with whom our Lord is angrie **b** for euer. † And your eyes shal see: and you shal say: Our Lord be magnified vpon the border of Israel. † The sonne honoureth the father, and the seruant of his lord: if then I be the father, where is my honour? and if I be the Lord, where is my feare: sayth the Lord of hosts? † To you **o** priests, that despise my name, & haue sayd: Wherin haue we despised thy name? **c** You offer vpon myne altar polluted bread: and you say: Wherin haue we polluted thee? In that you say: The table of our Lord is contemptible. † If you offer the blind to be immolated, is it not euil? and if you offer the lame and the feble is it not euil? offer it **d** to thy prince if it shal please him, or if he wil receiue thy face, sayth the Lord of hosts. † And now beseech ye the face of God, that he may haue mercie on you (for by your hand hath this bene done) if by any meanes he wil receiue your faces, saith the Lord of hosts. † Who is there among you, that wil shut the doores, & wil kindle fire on my altar for naught? " I haue no wil in you, sayth the Lord of hosts: and gift I wil not receiue of your hand. † For from the rising of the sunne euen to the going downe, great is my name among the Gentils, & " in euerie place there is sacrificing, and there is offered to my name a cleane oblation: because my name is great among the Gentils, sayth the Lord of hosts. † And you haue polluted it in that you say: The table of our Lord is contaminated: and that which is layd therupon, is contemptible with the fyre, that deuoureth it. † And you haue sayd: 13

*Rom. 9.  
v. 13.*

*Psal. 111.*

Loe of labour, and you puffed at it, sayth the Lord of hosts, and you brought in e of robberies f the lame, & the sicke, and brought in a gift: Why, shal I receiue it of your hand, sayth our

shew that they esteeme litle of God and so by their fact dispise and contemne him. d if you dare not offer your worle things

14 Lord? † Cursed is the deceitful, that hath in his flocke a male, and making a vow immolateth the feeble to our Lord: because I am a great King, sayth the Lord of hosts, and my name is dreadful among the Gentils.

to your temporal prince, how dare you offer them to God? e Two defectes were in their sacrifices: they offered that which they gotte by robberie, or extortion: f and not the best, but v worse part therof.

## ANNOTATIONS. CHAP. I.

10. *I haue no viil in you.* ] Manie Prophets (as vve haue often nored) did foreshew the reiection of the Iewes, and vocation of the Gentils: but none more plainly then this here; by vvhom God expressly sayth: *I haue no viil in you; and I viil not receiue gift of your hand.* The reason is also explicated in this chapter, because God most peculiarly louing them, they were stil vngateful, and dispised him, committing sinnes vpon sinnes. And therefore in their place, he would bring in the Gentils: and that not anie one, or fevv nations, but al from the rising of the sunne, to the going downe therof, should sovrner or later come into his Church.

Reiection of the Iewes and vocation of the Gentils.

11. *In euerie place there is sacrificing* ] God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. For in place of sacrificing cattel, birdes, and other weake and poore creatures, vvhich were not able to purge sinnes, and were also polluted oftentimes by the sinnes of them that offered the same, God here promisseth a most effectual, pure, & excellent daylie Sacrifice, to continue perpetually in al places of his Church, that can not be polluted. VWhich accordingly our Blessed Redemer and Saviour instituted, of his ovvne bodie and blood, in the formes of bread and vvine. As al ancient Fathers proue, by this place amongst others. So S. Iustinus Martyr teacheth, in dialogo cum Triphone. S. Cyprian. li. i. c. 18. *aduersus Iudeos*: S. Damascen. li. 4. c. 14. *de fide Orthodoxa*. S. Ierom. S. Theodoret, and S. Cyril in their commentaries vpon this place. S. Augustin li. 18. c. 35. *de ciuit.* S. Chrysostom in Ps. 95. and Orat. 2. *contra Iudeos*. shewing plainly, and vrging the Iewes, and al oppugners of this Catholique beleefe and doctrine, that this prophecie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, distinct and different from the Iewes sacrifices: neither were sacrifices offered in al the vworld, neither could be ordinarily offered out of Ierusalem. But of this most sacred Myserie, and particularly that it is here prophecied, here is so much published by ancient and late vvriters, that more nedeth not to be here added.

Al old sacrifices abolished, and the sacrifice of Christs bodie & blood prophecied.

Proued by the fathers.

And reasons deduced from the scriptures.

## CHAP. II.

*Priestes are further reprehended because they discharged not wel their great office.* 10. *Both they and others offended in marrying strangers.* 14. *They ought to loue, and not lightly dismisse their wines.*

1. **A**ND now to you this commandment a ô ye priests. † If you wil not heare, and if you wil not set it vpon the hart,

a Priestes co-uetting & scrapping riches do



greatly dishonour God: diminish the estimation of holie Sacraments, & other rites, as though they were temporal to be bought & sold for money, & so do scandalize the weakesuch are happy if God by suffering them to be spoiled, recal them to repentance. For otherwise they will be deprived of eternal reward as being payed their wages already in this world. These our Sauour calleth. Hyrelinges, not true pastors. *10a 10c*

The proper office of priests besides the administration of Sacraments is also to teach the people true doctrine: & as being the Angel, that is to say, the messenger, from God. *e*

Which holie functions priests not performing are made contemptible in this world and miserable in to geue glorie to my name, sayth the Lord of hosts: I *b* wil send vpon you pouertie, & wil curse your blessings, and I wil curse them: because you haue not set it vpon the hart. *f* Behold I wil cast forth to you the arme, and wil spinkle vpon your face the dung of your solemnities, and it shal take you with it. *†* And you shal know that I sent you this commandment, that my couenant might be with Leui, sayth the Lord of hosts. *†* My couenant was with him of life and peace: & I gaue him feare: and he feared me, and at the face of my name he was afayd. *†* The law of truth was in his mouth, and iniquitie was not found in his lippes in peace, and in equitie he walked with me, and turned away manie from iniquitie. *†* For the lippes of the priest shal keepe knowlege, and the law they shal require of his mouth: because he is *d* the angel of the Lord of hosts. *†* But you haue departed out of the way, and haue scandalized manie in the law: you haue made voide the couenant of Leui, sayth the Lord of hosts. *†* For which cause I also haue made you contemptible, and base to al peoples, as you haue not kept my wayes, and haue accepted face in the law. *†* Why, is there not one father of vs al? hath not one God created vs? why then doth euerie one of vs despise his brother, violating the couenant of our fathers? *†* Iuda hath transgressed, and abomination was done in Israel, and in Ierusalem: because Iudas hath contaminated the sanctification of our Lord, which he loued, and hath had the daughter of a strange god. *†* Our Lord wil destroy the man, that hath done this, the master, & the scholar out of the tabernacles of Iacob, & him that offereth gift to the Lord of hosts. *†* And this agayne haue you done, you couered the altar of the Lord with teares, with weeping, and howling, so that I haue respect no more to sacrifice, neither do I accept any placable thing at your hand. *†* And you haue sayd: For what cause? because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy couenant. *†* Did not one make, and the residue of the spirit is his? And what doth one seeke, but the seede of God? Keepe ye then your spirit, and the wife of thy youth despise thou not. *†* When thou shalt hate, dismisse, sayth our Lord the God of Israel: but iniquitie shal couer his garment, saith the Lord of hosts, keepe ye your spirit, and do not despise. *†* You haue in your wordes made our Lord to labour: and you sayd: Wherein haue we made

Mat. 2

v. 2.

Eph. 4

v. 5.

Amos 5

v. 22.

Ephes.

v. 39.

made him to labour? In that you say: Euerie one that doth euil, is good in the sight of our Lord, and such please him: or certes where is the God of iudgement?

eternal torments. Ep. Ind. v. 11.

## CHAP. III.

*A precurser shal come before Christ. 3. The Priesthood, and Sacrifice of the new law are pure, 5. God who seeth al sinners wil punish them: 10. but if they amend, they shal receive Gods benefites. 13. Not euil men, but the good please God.*

- B**EHOOLD I send *a* myne Angel, and he shal prepare the way before my face. And *b* forthwith shal come to his temple the Dominatour, whom you seeke, and *c* the Angel of the testament, whom you desire. Behold he cometh, sayth the Lord of hosts: † and who shal be able to thinke the day of his aduent? and who shal stand to see him? For he as it were purging fyre, & as the herbe of fullers: † and he shal sit purging, and clesning the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold, and as siluer, and they shal be offering sacrifices to our Lord in iustice. † And the sacrifice of Iuda and Ierusalem shal please our Lord, as the dayes of the world, and as the yeares of old. † And *d* I wil come to you in iudgement, and *e* wil be a swift witnes to forcerers, and aduouterers, and to the periured, and them that calumniat the hyre of the hyred man, the widowes, and pupils, and oppresse the stranger, nor haue feared me, sayth the Lord of hosts. † For I the Lord, and I am not changed: and ye sonnes of Iacob are not consumed. † For from the dayes of your fathers you haue departed from mine ordinances, and haue not kept them. Returne to me, and I wil returne to you, sayth the Lord of hosts. And you haue sayd: Wherin shal we returne? † Shal man fasten God, because you do fasten me? And you haue sayd: Wherein do we fasten thee? In tithes, and in first fruite. † And in penurie you are accursed, and you your whole nation fasten me. † Bring in *f*al the tithe into the barne: and let there be meate in my house, and proue me vpon this, sayth our Lord: if I open not vnto you the fludgates of heauen, and powre you out blessing euen to abundance, † and I wil rebuke for you the deuourer, and he shal not corrupt the fruite of your land: neither shal the vine in the filde be barren, sayth the Lord of hosts. † And al Nations shal cal you blessed: for you shal be a land worthie to be desired, sayth the Lord of hosts. † Your

*a* S. Iohn Baptist is called an Angel, or messenger because he was to be sent with special commission from god: and for his puritie in Angelical life.

*b* S. Iohn was first conceiued likewise first borne, and he first preached, and shortly after him our Saviour came.

*c* Christ is the Angel of the testament, because he made the Pact of peace betveen God and man. *d* In the meane time God threatneth to punish al euen secrete sinnes: *e* knowen to him though not to other viitnes.

*f* Paying of tithes is most strictly commanded.

wordes

Mat. II.  
v. 20.  
Mar. I.  
Luc. I.  
v. 7.  
Psal. 139.  
v. 17.

Zach. I.  
v. 3.



g Stone of mur-  
muring a-  
gainst God, is  
great blasphemie  
and not to  
lerable: For  
when they  
were punished  
by famine, for  
defrauding  
the Levites of  
riches, they  
blasphemously  
imputed it  
to God: as  
though he had  
not such care  
of his owne  
people, as he  
had of other nations, which had abundance of temporal goodes.

wordes haue bene forcible vpon me, sayth the Lord. † And you 14  
sayd: What haue we spoken against thee? You haue sayd: g He  
is vayne that serueth God, and what profite is it that we haue  
kept his precepts, and that we haue walked sorrowful before  
the Lord of host? † Therefore now we cal the arrogant blessed, 15  
for they that doe impietie are builded, and they haue tempted  
God and are made safe. † Then spake they that feared our Lord, 16  
euerie one with his neighbour: and our Lord attended, and  
heard: and a booke of monument was written before him for  
them that feare our Lord, and thinke on his name. † And they 17  
shal be to me, sayth the Lord of hosts, in the day that I doe to my  
peculiar and I wil spare them, as a man spareth his sonne ser-  
uing him. † And you shal conuert, and shal see what is be- 18  
tween the iust, and the impious: and between him that serueth  
God, and serueth him not.

Iob. 21.  
7. 14.  
Isa. 58.  
7. 2.

## CHAP. IIII.

*In the terrible day of iudgement, the wicked shal be condemned, and the iust eternally rewarded. s. Before which time Elias shal returne, and conuert the Iewes to Christ.*

a In the day of iudgement it shal plainly appeare, what difference is between the iust and the wicked.  
b The Septuagint for explanation adde thesbutes. And S. Ierom. in 17. Mat teacheth that Elias shal in dede come and restore al thinges.  
c Christs first coming was in al mekenes not in terrour, but his coming to iudge wil be dreadful. And therefore the prophet here meaneth not S. Iohn Baptist, but that Elias himself shal come before the great and dreadful day of our Lord.

FOR behold a the day shal come kindled as a furnace: and 1  
al the proude, and al that doe impietie shal be stubble: and  
the day coming shal inflame them, sayth the Lord of hosts,  
which shal not leaue them roote, and spring. † And there shal 2  
rise to you that feare my name the Sunne of iustice, and health  
in his wings: and you shal goe forth, and shal leape as calves  
of the heard. † And you shal treade the impious, when they 3  
shal be ashes vnder the sole of your feete in the day, that I doe,  
sayth the Lord of hosts. † Remember ye the law of Moyfes 4  
my seruant, which I commanded him in Horebro al Israel pre-  
cepts, & iudgements. † Behold I wil send you b Elias the pro- 5  
phete, before the day of our Lord come great, and c dreadful.  
† And he shal conuert the hart of the fathers to the children & 6  
the hart of the children to their fathers: lest perhaps I come,  
and strike the earth with \* anathema.

Zach. 1.  
7. 8. C  
6. 7. 1  
Lue. 1.  
7. 78.

Exo. 2.  
Dent  
5. C  
Mat 1  
C 17.  
7. 11.

\* utter  
struction

*The end of the Prophetical Bookes.*

THE BOOKES OF  
MACHABEES  
PERTEYNING TO THE HI-  
STORICAL PART OF THE  
OLD TESTAMENT.

The argument of the bookes of Machabees,  
with other proœmial Annotations.

**B**EFORE we declare the contents, the reader perhaps wil require to know, why they are called the Bookes of MACHABEES: how manie they be; who writ them; in what language; & especially whether al, or anie, or which of them are Canonical Scripture? For satisfaction of al Which demandes, distinguishing betwen certaine and uncertaine, we shal briefly shew that Which semeth more probable in the doubtful pointes; and the assured certaintie of that which is decided by the Catholique Church of Christ.

Proœmial que  
stions touching  
these bookes.

They are cal-  
led machabees  
of Iudas Ma-  
chabeus.

Iudas had this  
surname for  
his strenght  
and valure.

Concerning therefore the name and inscription. S. Ierom, very probably supposeth that these Bookes haue their title of Iudas MACHABEVS; the narration of whose heroical Vertues, and noble Actes occupieth the greatest part of this whole historie. And this surname Machabeus signifying valient of strenght (or by an vsual hebrew contraction, *Mobi*, more explicated, *Milchamach* Coach bihuda, that is, Force of battel, or Streinght in Iuda) was geuen him by his father Mathathias, When before his death disposing of his sonnes & exhorting them, he sayd to them al: You my sonnes take corege, and doe manfully in the law, because in it you shal be glorious. And behold Simon your brother I know that he is a man of counsel: heare ye him alwayes, and he shal be father to you. Next he addeth: And Iudas Machabeus, valient of strenght from his youth, let him be to you the prince of warfayre, and he shal manage the battel of the people. And from him this name was also ascribed to his bretheren, and to al the rest that ioyned with them either in the holie warres, or otherwise shewed their valure, professing Gods law in spiri-  
tual combate euen to death. As Nicetas writeth in Orat. 22. S. Grig. Nazian. VVherupon old Eleazarus and the seuen young bretheren, with their mother are also called Machabees.

Others also  
called Macha-  
bees.

There be in al, foure bookes called Machabees. The first S. Ierom There be found in Hebrew, the second in Greke, as he testifieth Epist. 106. The third foure bookes.



Written by  
uncertaine  
auctors.  
The two last  
are not Can-  
onical.

Iewes & Pro-  
testantes denie  
also these two  
first.  
Their argu-  
ments.

Answers.

Approued by  
Councils.

And by An-  
cient Fathers.

is also extant in *Greeke*, and *Latin* in *Biblijs Complutensibus*. The fourth  
seemeth to be that which is mentioned in the end of the first booke. And either  
the same, or an other vnder that title, is also extant in *Greeke*, as testifieth  
*Sixtus Senensis*, li. 1. *Bibliotheca*. Who writte them is more uncertaine:  
but most probable euerie one had a diuers auctor. Neither are the two last ap-  
proued for Canonical by anie authentical auctoritie.

It resteth therefore to speake of the two first, which the *Iewes* and *Prote-*  
*stants* denie, because they are not in the *Hebrew Canon*. The *Protestants* fur-  
ther alleaging that they are not in the former Canon of the Church, before *S.*  
*Ieroms* time. Moreouer objecting certaine places of these bookes, which they  
say, are contrarie to sound doctrine, & to the truth of other authentical histo-  
ries; or contradictorie in themselves. None of which thinges can procede from  
the *Holie Ghost*, the principal auctor of al *Divine Scriptures*. At which textes  
we shal more conueniently explicate, according to their true sense, in \* their  
proper places. As for the exception, that these bookes are not in the Canon of  
the *Iewes*, it is answered already (*Prof. Tobia.*) that the Canon of the *Christian*  
*Catholique Church* is of souereigne auctoritie, though the *Iewes Canon* haue  
them not. Finally whereas these bookes were not canonized in the former *Ge-*  
*neral Councils*, it sufficeth that they are since declared to be Canonical, & *Di-*  
*uine Scripture*, as some other partes haue likewise bene, which *English Prote-*  
*stants* do not denie. As the *Epistle* of *S. Iames*, the second of *S. Peter*, the se-  
cond and third of *S. Iohn*, and *S. Iudes* epistle: of al which *Eusebius*, and  
*S. Ierom* testifie, that some lerned Fathers doubted sometimes, whether they  
were *Apostolical* or no. But afterwards the same, with these two bookes of  
*Machabees*, and others were expressely declared to be *Divine Scripture*,  
by the third Council of *Carthage*, can. 47. By the Council of seuentie  
*Bishops* vnder *Gelasius*, though by the name of one booke, as also *Esdas* and  
*Nehemias* as but one booke. Lastly by the Councils of *Florence*, and *Trent*.

If anie further require the iudgement of more ancient Fathers, diuers doe  
allege these bookes as *Divine Scriptures*. *S. Dyonise*, c. 2. celest. Hierar.  
*S. Clemens Alexan.* li. 1. *S. Iromat.* *S. Cyprian* li. 1. *Epist. ep. 3. ad Corne-*  
*lium*. li. 4. ep. 1. & de exhort. ad Martyrium. c. 11. *Isidorus* li. 16. c. 1.  
*Etym.* *S. Gregorie Nazianzen* hath a whole Oration of the seuen *Ma-*  
*chabees* Martyrs, and their mother. *S. Ambrose* li. 1. c. 41. *Offic.* But to  
omitt others, albeit *S. Ierom* urged not these bookes against the *Iewes*, yet he  
much esteemed them, as appeareth in his commentaries vpon *Daniel*. c. 1. 11.  
& 12. *S. Augustin* most clerly auoucheth li. 2. c. 8. de doct. christ. & li. 18.  
c. 36. de ciuit. that notwithstanding the *Iewes* denie these bookes, the Church  
holdeth them Canonical. And whereas one *Gaudentius* an heretike alleaged  
for defense of his heresie the example of *Razias*, who slew him self. 2. *Mac.*  
14. *S. Augustin* denieth not the auctoritie of the booke, but discusseth the  
fact,

\* li. 1. c. 1.  
v. 1. 7. 11.  
& 57.  
ch. 4. v.  
52. ch. 6.  
v. 16. ch.  
8. v. 16.  
li. 2. ch.  
1. v. 19.  
ch. 2. v.  
25.  
ch. 12. v.  
43.  
ch. 14. v.  
41.  
ch. 15. v.  
39.  
*Euseb.* li.  
3. c. 25.  
hist.  
*S. Ierom*  
de viris  
illustrib.

fact, and admonisheth that it is not vnprofitably receiued by the Church; si sobrie legatur, & laudatur: if it be read, or heard soberly. Which was a necessarie admonition to these Donatistes: who not vnderstanding the holie Scriptures, depraued them (as S. Peter speaketh of like heretikes, ep. 2. c. 3.) to their owne perdition.

Now touching the contentes, a great part of the same historie, which is written in the former booke, is repeted in the second, with such Varietie of some thinges added, some omitted, as in the bookes of Kinges and Paralipomenon: and as the Gospel is written by the foure Euangelistes. Ioyning therefore these two bookes together, the Concordance therof conteyneth foure principal partes. The Preface; the Historie: an Appendix, & the Conclusion.

The same contentes of both the bookes.

Foure principal partes.

The occasion of so extraordinary disposition.

But the three former partes are very extraordinarily disposed. For the writer of the second booke (who doubtles was a distinct person from him that writte the former) first of al added an Appendix to the historie (written before) making mention of two Epistles, and reciting the summe of one of them, in the first chapter and part of the second, as though he meant to haue writte no more of the same matter. But then, as it may seme vpon new resolution, intending to abridge the historical bookes of Iason, maketh a preface to his worke, in the rest of that second chapter. And so prosecute his purpose: and finally maketh a brieue conclusion in the three last verses of the same second booke. The mayne historie conteyneth two special partes. The first sheweth the state of Gods peculiar people, the Iewish nation, from the beginning of the Grecian Monarchie, parted after the death of Alexander amongst his folowers: of which some did exceedingly persecute the Iewes, by diuers both subtle and cruel meanes, to the ruine of manie, and euen to death and martyrdom of some most constant obseruers of Gods Lawes, and true Religion, til the warres of the Machabees, in the first chapter of the first booke, and in the 3. 4. 5. 6. and 7. chapters of the second booke. In the other fiftene chapters of the former booke, and other eight of the second, are described the battles, victories, & triumphes of the valient Machabees. Of which holie warres Mathathias was the beginner and first captaine: Indas the second: the third Ionathas: and Simon the fourth: after whose death his sonne Iohn Hyrcanus succeeded Duke and Hieghpriest.

The historie conteyneth two partes.

But because these bookes are intermixed the one with the other, whosoeuer please to read them in order of the historie, may folow the direction of the Alphabet letters, set in the inner margen, beginning with A. at the twentieth verse of the second chapter of the second booke, to the end of the same chapter. Thence procede as the signe of a starre directeth to the next letter B. which is at the beginning of the first booke, the first chapter first verse. And so in the rest. And when the capital letters are ended, the smaller wil direct you.

An order how to reade these bookes.





# THE FIRST BOOKE OF MACABEES.

## CHAP. I.

*King Alexander conquering manie countries, erecteth a new Monarchie. 6. who dying, his chief folowers succede in seuerall kingdomes of the same Monarchie. 11. King Antiochus approueth that a prophane schole be set vp in Ierusalem, 17. subdueth Egypt; 21. inuadeth Iudea; entreteth by force into Ierusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeares after sendeth an other spoyler; who killing manie, robbeth and burneth Ierusalem: 35. fortifieth the towre of David; 38. prophaneth al holie thinges: 41. commandeth al to committe idolatrie; 47. and to forsake the rites of Gods law, 52. Vpon paine of death. 57. He setteth vp an abominable idol in the Temple, 60. persecuteth, and murdereth those that conforme not themselves to these innouations.*

Read first the  
preface. li. 2.  
ch. 2, v. 20.

The first part  
of the historic.  
The persecu-  
tion of the  
Church by  
Antiochus.



ND it came to passe, after that Alexander Philips 1  
sonne the Macedonian, that :: first reigned in  
Greece, being gone out of the land of Cethim,  
stroke Darius king of the Persians and the Medes:  
† he made manie battels, and obteyned the muni- 2  
tion of al, and slewe the kings of the earth: † and he passed 3  
through euen to the ends of the earth: and tooke the spoiles of  
the multitude of the Gentils; and the earth was silent in his  
sight. † And he gathered powre, and an armie exceding strong: 4  
and his hart was exalted and eleuated: † and he obtrayned the 5  
regions of the Gentils, and the tyrantes: and they were made  
tributarie to him. † And after these thinges, he fel downe in 6  
his bed, and he knew that he should dye. † And he called his 7  
seruants the Nobles, that were brought vp with him from his  
youth: & he :: diuided his kingdom to them, when he yet liued. 8  
† And Alexander reigned twelue yeares, and he died. † And his 9  
seruants possessed the kingdom, euerie one in his place: † and 10  
they did al put crownes on them after his death, & their sonnes  
after them manie yeares, & euils were multiplied in the earth \*.  
† And there came forth of them a sinfull roote Antiochus :: Illu- 11  
stre, the sonne of king Antiochus, that had bene at Rome an  
hostage:

\* Other kings  
reigned before  
Alexander in  
Grece but he  
was the first  
that reigned  
in that great  
Monarchie  
erected by  
himselfe.

:: By deliue-  
ring his ring  
to Perdicca,  
he gaue him  
authoritie to  
distribute his  
kingdomes.  
Iustinus. li. 12.  
Q. Curtius. li.  
10.  
:: Epiphane,  
Noble in re-  
nowme.

\* li. 2. p.  
3. v. 1.

D

- hostage: and he reigned in: the hundreth and seven and thir-: This Antio-  
 12 teth yeare of the kingdom of the Greekes. † In those dayes chus begane  
 there went forth of Israel wicked children, & perswaded man- his reigne in  
 nie, saying: Let vs goe, and make a couenant with the Gentils, the yeare 137.  
 that are about vs: because since we departed from them, ma- from Seleu-  
 13 nic euils haue found vs. † And the talke seemed good in their chus the first  
 14 eyes. † And some of the people determined, and went to the king of Syria  
 king: and he gaue them leaue to doe the iustice of the Gentils. after Alexan-  
 15 † And they built a schoole in Ierusalem, according to the der. otherwise  
 16 lawes of the Nations: † and they made to them selues prepuces, this was the  
 and reuolued from the holic testament, and were ioyned to 136 yeare of  
 the Nations, and were solde to doe euil. \* the Grecian  
 Monarchie,  
 Ensch. in chro-  
 nico.
- F  
 17 † And the kingdom was prepared in the sight of Antiochus, & he begane to reigne in the land of Egypt, that he might reigne  
 18 ouer two kingdoms. † And he entered into Ægypt with great multitude, with chariots and elephants, and horsemens, and a  
 19 copious multitude of shippes: † And he made warre agaynst Syria, he co-  
 Ptolomee the king of Egypt, and Ptolomee was afrayd at his ucted also the  
 20 presence, and fled, and manie fel wounded. † And he tooke kingdom of  
 the fenced cities in the land of Ægypt: and he tooke the Ægypt.  
 spoiles of the land of Ægypt. \*
- H  
 21 † And Antiochus turned, after he strooke Ægypt in the hundreth and three and fourth yeare: and he went vp to  
 22 Israel, † and went vp to Ierusalem with a great multitude.  
 23 † And he entered into: the sanctification with pride, & tooke: Iosephus. li.  
 the golden altar, and the candlesticke of light, and al the vessels 12. c. 6. vvi-  
 therof, and the table of proposition, and the libatories, and reth that An-  
 the phials, and the litle morters of gold, and the vele, and the tiochus first  
 crownes, and the golden ornament, that was in the face of the killed such as  
 24 temple: and he brake al into peeces. † And he tooke the siluer vould haue  
 and gold, and the desirable vessels: and he tooke the hidden hindered his  
 treasures which he found: and carying away he departed into entrance into  
 25 his owne land. † And he made a slaughter of men, and spake Ierusalem and  
 26 in great pride. † And great lamentation was made in Israel, after wards  
 27 and in euery place of theirs: † and the princes, and the ancients mourned, and the youngmen, and the virgins were weak- those that o-  
 ned, and the beautifules of the women was changed. † E- pened the  
 28 uery husband tooke lamentation: and the women that sate gates vnto  
 29 in the mariage bed, mourned: † and the land was moued him, but  
 vpon the inhabitants therein, & al the house of Iacob did put vould haue  
 30 on confusion. † And after two yeares of dayes the king sent hindered him  
 from spoyling  
 the temple.



¶ This was  
Apollonius, as  
appeareth li.  
2, c. 5. v. 24.

¶ The towre  
of Zion forti-  
fied and kept,  
by a garrison  
of Macedo-  
nians.

¶ It sufficed  
not this cruel  
tyrant to  
spoil Gods  
people of their  
goodes, and  
manie of their  
liues, but he  
also peruer-  
ted manie in re-  
ligion: because  
his master the  
diuel seeketh  
to destroy  
mens soules.

a prince of tributes into the cities of Iuda, & :: he came to Ie-  
rusalem with a great multitude. † And he spake vnto them 31  
peaceable wordes in guile: and they beleued him. † And he 32  
fel vpon the citie sodenly, and stroke it with a great plague,  
and destroyed much people in Israel. † And he tooke the 33  
spoiles of the citie, and burnt it with fyre, and destroyed the  
houses therof, and the walles therof round about: † and they 34  
led the women captiue, and the children, and the cattel they  
possessed. † And they built :: the citie of Dauid with a great wal, 35  
and a strong, and with firme towers, and it was made a castel  
for them: † and they placed there a :: sinful nation, wicked 36  
men, and they waxed strong therein: And they layd armour,  
and victuals, and gathered together the spoiles of Ierusalem:  
† and layd them vp there: and they became a great snare. 37  
† And this was made for an embushment of the sanctification, 38  
and to be an il deuil in Israel. † And they shed innocent 39  
bloud round about the sanctification, and contaminated the  
sanctification. † And the inhabitants of Ierusalem fled by 40  
reason of them, and it became the habitation of strangers, and  
she became stranger to her owne seede, and her children for-  
sooke her. † Her sanctification was desolate as a wildernes, her 41  
festiual dayes were turned into mourning, her sabbaths into  
reproche, her honours into naught. † According to her glorie 42  
was her ignominie multiplied, and her highnes was turned into  
mourning. † And king Antiochus :: wrote to al his kingdom, 43  
that al the people should be one: and euerie one should leaue  
his owne law. † And al Nations consented according to the 44  
word of king Antiochus. † and manie of Israel consented to 45  
his seruice, and they sacrificed to idols, and defiled the sabbath.  
† And the king sent bookes by the handes of messengers into 46  
Ierusalem, & into al the cities of Iuda: that they should folow  
the law of the Nations of the earth, † and should prohibite 47  
holocausts and sacrifices, & placations to be made in the tem-  
ple of God, † and should prohibite the sabbath to be celebra- 48  
ted, and the solemne dayes. † And he commanded the holie 49  
places to be defiled, and the holie people of Israel. † And he 50  
commanded altars to be built, and temples, and idols, and  
swines flesh to be immolated, and common beasts, † and to 51  
leaue their children vncircumcised, and their soules to be con-  
taminated in al vncleanneses, and abominations, so that they  
should forget the law, and should change al the iustifications  
of God.

62 of God. † And whosoever had not done according to the word  
 63 of king Antiochus, they should dye. † According to al these  
 words wrote he to al his kingdom : and he appoynted princes  
 ouer the people, that should force these things to be done.  
 64 † And they commanded the cities of Iuda to sacrifice.  
 65 † And manie of the people were gathered to them, they that  
 had forsaken the law of our Lord : and they did euils vpon the  
 69 land : † and they chased forth the people of Israel in hidden  
 67 corners, and in the secret places of fugitiues. † The fiftenth day  
 of the moneth Casleu, the hundreth siue and fourtith yeare  
 king Antiochus : built the abominable idol of desolation vpon  
 the altar of God, and through out al the cities of Iuda round  
 68 about they builded altars : † and before the gates of houses,  
 69 and in the stretes they burnt frankincense, & sacrificed. † and  
 the bookes of the law of God they burnt with fyre, cutting  
 60 them : † and with whomsoever were found the bookes of  
 the testament of our Lord, and whosoever obserued the law  
 of our Lord, they murdered him, according to the edict of the  
 61 king. † In their powre did they these things to the people of  
 Israel, that was found in euerie moneth and moneth in the ci-  
 62 ties : † And the siue and twentieth day of the moneth they sa-  
 63 crificed vpon the altar that was agaynst the altar. † And the  
 women that circumcided their children, were murdered ac-  
 64 cording to the commandment of king Antiochus, † and they  
 hang vp the children by the neck through out al their houses;  
 65 and those that had circumcided them, they murdered. † And  
 manie of the people of Israel determined with themselves, that  
 they would not eate the vncleane things : & they chose rather  
 66 to dye, then to be defiled with vncleane meates : † & they would  
 67 not breake the holie law of God, & they were murdered, † and  
 there was made great wrath vpon the people exceedingly \*.

: Daniels pro-  
 phetic. ch. 9.  
 vvas here in  
 part fulfilled,  
 as in a figure,  
 and our Sau-  
 our confir-  
 meth it. Mat.  
 24 of Anti-  
 christ setting  
 vp abomination  
 of desolation in  
 the holie place.

## CHAP. II.

Mathathias with his siue sonnes, lamenteth the calamities of the people, 8.  
 and prophanation of holie thinges, 15. resisteth the kings wicked decrees,  
 23. killeth an idolater, and the kings commissioner, so flyeth into the moun-  
 taines with others. 31. Manie are slaine not resisting in battel on the sab-  
 bath dayes. 40. Vpon further consideration the rest defend themselves in  
 the sabbath; 45. kil their enemies, and destroy idolatrie. 49. Mathathias  
 dying exhorteth his sonnes to be zelous in the law : 65. appoynting Simon  
 their counseler, and Indas their capitaine.



The 2. part.  
The warres of  
the Macha-  
bees, begune  
by this Matha-  
thias, and pro-  
secuted by his  
sonnes, espe-  
cially by Iudas  
as in the seuen  
chapters fol-  
lowing and  
more largely  
in the second  
booke from 8.  
chapter to the  
end of the last.

:: This smal  
helpe of great  
importance, is  
that aydewher  
of Daniel pro-  
phesied ch. 11.  
7. 14.

**I**N those dayes arose Mathathias the sonne of Iohn, the  
sonne of Simeon, priest of the sonnes of Ioarib from Ieru-  
salem, and he sate in the mountrayne of Modin: † and he had  
siue sonnes, Iohn who was surnamed Gaddis: † and Simon,  
who was surnamed Thasi: † and Iudas, who was called Ma-  
chabeus: † and Eleazar, who was surnamed Abaron: and Io-  
nathan, who was surnamed Apphus. † These saw the euils, that  
were done in the people of Iuda, and in Ierusalem. † And Ma-  
thathias sayd: Wo is me, wherfore was I borne to see the affli-  
ction of my people, and the affliction of the holie citie, and to  
sitte there, when it is geuen in the handes of the enemies? † The  
holie places are come into the hand of strangers: the temple  
therof as an ignoble man. † The vessels of her glorie are caried  
away captiue: her old men are murdered in the streets, and her  
youngmen are fallen by the sword of the enemies. † What  
nation hath not inherited her kingdom, and hath not obtey-  
ned her spoiles? † Al her beautie is taken away. She that was  
free, is made a seruant. † And loe our holies, and our beautie,  
and our glorie is desolate, and the Nations haue defiled them.  
† Whereto then is it for vs yet to liue? † And Mathathias rent  
his garments, & his sonnes: and they couered themselues with  
heareclothes, and lamented exceedingly. † And there came  
thither they that were sent from king Antiochus, to compel  
them, that were fled into the citie of Modin, to immolate, and  
to burne frankincense, and to depart from the law of God.  
† And manie of the people of Israel consenting came to them:  
but Mathathias, and his sonnes stood constantly. † And they  
that were sent from Antiochus answering sayd to Mathathias:  
Thou art the prince, and most honorable, and great in this  
citie, and adorned with sonnes, and bretheren. † Therefore  
come thou first, and doe the kings commandement, as al Na-  
tions haue done, and the men of Iuda, and they that are re-  
mayning in Ierusalem: & thou shalt be, and thy sonnes among  
the kings frends, & amplified with gold, and siluer, and manie  
giftes. † And Mathathias answered, & sayd with a lowde voice:  
Although al Nations obey king Antiochus, that euerie man  
reuolt from the seruice of the law of his fathers, and consent  
to his commandements: † I and my sonnes, and my brethe-  
ren wil obey the law of our fathers. † God be merciful vnto vs:  
it is not profitable for vs to forsake the law, and the iustices of  
God: † we wil not heare the wordes of king Antiochus, neither  
wil

- wil we sacrifice, transgressing the commandments of our  
 23 law, to go an other way. † And as he ceased to speake these  
 words, there came a certayne lewe in the eyes of al to sacrifice  
 to the idols vpon the altar in the citie of Modin, according to  
 24 the kings commandment. † And Mathathias saw, and was  
 forie, and his reynes trembled, and his furie was kindled :: ac-  
 cording to the iudgement of the law, and flying vpon him  
 25 he slew him vpon the altar: † yea and the man, whom king  
 Antiochus had sent, which compelled them to immolate,  
 26 he slewe in that verie time, and destroyed the altar, † and ze-  
 led the law, as did Phinees to Zamri the sonne of Salomi.  
 27 † And Mathathias cried out with a lowde voice in the citie,  
 saying: Euerie one that hath zeale of the law, establishing his  
 28 testament, let him come forth after me. † And he fled him-  
 self, and his sonnes into the mountaynes, and left al thinges  
 29 whatsoever they had in the citie. † Then came downe manie  
 30 seeking iudgement, and iustice, into the desert: † and they  
 sate there them selues, and their children, and their wiues, and  
 31 their cattel: because the euils ouerflowed vpon them. † And  
 it was reported to the kings men, and to the armie that was in  
 Ierusalem in the citie of Dauid, that certayne men which dis-  
 sipated the kings commandment, were departed into sectete  
 32 places in the desert, and manie were gone after them. † And  
 forthwith they went forwards towards them, and set battel  
 33 against them in the day of the Sabbaths, † and they sayd to  
 them: Doe you resist now also as yet? come forth, and doe ac-  
 cordidg to the word of king Antiochus, and you shal liue.  
 34 † And they sayd: We wil not come forth, neither wil we doe  
 35 the kings word, to pollute the day of the Sabbaths. † And  
 36 they hastened battel against them. † And they answered them  
 not, neither did they cast a stone at them, nor stopped the se-  
 37 crete places, † saying: :: Let vs dye al in our simplicitie: and  
 heauen and earth shal be witnesses, vpon vs that you vniustly  
 38 destroy vs. † And they gaue them battel on the Sabbaths: and  
 there died they, & their wiues, & their children, and their cat-  
 39 tel euen to a thousand soules of men. † And Mathathias vnder-  
 stood it and his freinds, and they had lamentation vpon them  
 40 exceedingly. † And euerie man sayd to his neighbour: If we shal  
 al doe as our bretheren haue done, and shal not fight against  
 the heathen for our liues, and our iustifications: now wil they  
 41 quickly destroy vs from the earth. † And they thought in

Mathathias  
 not of priuate  
 spirite, but be-  
 ing general  
 capitaine of  
 the people, did  
 this iustice ac-  
 cording to the  
 law, vvhether it  
 is commanded  
 to kil the au-  
 thors of false  
 pretended re-  
 ligion. Deut. 13.  
 S. Cyprian. Ex-  
 hort. ad Marty-  
 rium. c. 5. S. Ber-  
 nar. Epist. 158.  
 ad Innocent.

These are  
 commended  
 by S. Ambrose  
 li. 1. Offic. c. 40.  
 and other fa-  
 thers, dying in  
 the simplicitie of  
 dones, though  
 they had not  
 the prudence of  
 serpents, which  
 others obser-  
 uing are more



commended,  
especially in  
respect of the  
whole Church  
so dangerous-  
ly impugned,  
which God in  
dede wil euer  
defend, and  
conserue from  
viter ruine:  
Yet he vseth  
also ordinarie  
meanes, by  
lawful vvarres  
and the like.  
:: Assideans o-  
therwise cal-  
led *Esseni* not  
hypochryti-  
cally as the  
Pharises, nor  
erroniously as  
the Sadduces,  
but sincerely  
professed a pe-  
culiar holie  
rule of life.  
*Iosephus li. 2. c.*  
*12. de bello Iu-*  
*daico.*

In all affayres  
order is of sin-  
gular impor-  
tance that e-  
uerie office be  
designed to  
fuer persons.

that day, saying: Euerie man whosoever shal come vnto vs in  
battel on the day of the Sabbaths, let vs fight against him: and  
we wil not al dye, as our bretheren died in secrete places.  
† Then was there gathered to them the synagoge of: the Asside 42  
ans strong of force out of Israel, euerie voluntarie in the law:  
† and al that fled from the euils, were added to them, & were 43  
made a strength to them. † And they gathered an armie, and 44  
stroke the sinners in their wrath, and the wicked men in their  
indignation: and the rest fled to the nations to escape. † And 45  
Mathathias went round about, and his freindes, and they  
destroyed the altars: † and they circumcided the vncircumcised 46  
children, as manie as they found in the costs of Israel: and in  
strength. † And they persecuted the children of pride, and 47  
the worke prospered in their handes: † and they obteyned the 48  
law out of the handes of the nations, and out of the handes of  
the kinges: & they gaue not the borne to the sinner. † And the 49  
dayes of Mathathias approached to dye, & he sayd to his sonnes:  
Now is pride strengthened, and chastisement, and the time of  
subuersion, & the wrath of indignation: † Now therefore o my 50  
sonnes, be ye emulatours of the law, & geue your liues for the  
testament of yout fathers. † And remember the workes of the 51  
fathers, which they haue done in their generations: & you shal  
receiue great glorie, and an eternal name. † Abraham was he 52  
not in tentation found faythful, and it was reputed to him  
vnto iustice? † Ioseph in the time of his distresse kept the com- 53  
mandment, and he was made lord of Egypt. † Phinees our 54  
father, feruent in the zeale of God, receiued the testament of  
an euerlasting priesthood. † Iesus whiles he accomplished the 55  
word, was made the duke in Israel. † Caleb whiles he testifieth 56  
in the church, receiued an inheritance. † Dauid in his mercie 57  
obteyned the seate of the kingdom for euer. † Elias whiles he 58  
zeleth the zeale of the law, was receiued into heauen. † Ana- 59  
nias and Azarias and Misael beleuing, were deliuered out of  
the flame. † Daniel in his simplicitie was deliuered out of the 60  
lions mouth. † And so thinke ye through generation & gene- 61  
ration: that al that hope in him, are not weakened. † And of 62  
the wordes of the sinful man be not afrayd: because his glorie  
is dung, & worme: † to day he is extolled, & to morow he shal 63  
not be found: because he is turned into his earth, & his cogita-  
tion is perished. † You therefore my sonnes take courege, & doe 64  
manfully in the law: because in it you shal be glorious. † And 65  
behold

Gen. 22.

Gen. 41.  
Num. 25.Iosue. 1.  
Num. 14.  
2. Reg. 2.4. Reg. 2.  
Dan. 3.  
Dan. 6.

behold Simon your brother, I know that he is a man of coun-  
 66 sel: heare ye him alwayes, & he shal be a father to you. † And  
 Judas Machabeus valiant of strength from his youth, let him  
 be to you the prince of warfare, & he shal manage the battel of  
 67 the people. † And you shal bring to you al the doers of the  
 68 law: and reuenge ye the reuenge of your people. † Repay  
 retribution to the Gentiles, and attend to the precept of the  
 69 law. † And he blessed them, and was layd to his fathers.  
 70 † And he died the hundreth and six and fourtith yeare and he  
 was buried by his sonnes in the sepulchers of his fathers in  
 Modin, and al Israel lamented him with great lamentation.

As here Ma-  
 thathias ap-  
 pointed Simon  
 the chiefe for  
 determining  
 matters in  
 counsel, & Ju-  
 das the first for  
 execution, and  
 that the rest  
 should obey  
 these two, and  
 ech of these  
 the other in  
 his office.

## CHAP. III.

*Judas Machabeus punisheth the wicked: 10. killeth Apollonius in battel.  
 13. Seron braggeth, but is also ouerthrowen. 25. Antiochus furiously in-  
 censed, 29. gathereth money in Persis, 32. leauing Lysias viceroy; 38. who  
 sending a great armie against the Israelites, 42. Judas and his bretheren  
 commending the cause to God, by prayer and penance, 54. resolute to fight  
 against their enemies.*

1 **A**ND Judas, that was called Machabeus his sonne: arose  
 2 in his steed: † and al his bretheren helped him, and al  
 that had ioyned themselues to his father, and they fought the  
 3 battel of Israel with ioy. † And he dilated glorie to his people,  
 and put on him a brigantine as a giant, and girded about him  
 his warlike armour in battels, and protected the campe with his  
 4 sword. † He became like a lion in his actes, and as a lions  
 5 whelp roaring in hunting. † And he persecuted the wicked  
 enquiring them out, and such as troubled his people, them he  
 6 burnt with fyre: † and his enemies were repelled for feare of  
 him, al the workers of iniquitie were troubled: and salua-  
 tion was directed in his hand. † And he exasperated manie  
 kinges, and reioyced Iacob in his workes, and for euer his  
 8 memorie is in benediction. † And he walked through the ci-  
 ties of Iuda, and destroyed the impious out of them, and turned  
 9 away wrath from Israel. † And he was renowned euen to the  
 vttermost part of the earth, & he gathered the that perished.\*  
 10 † And Apollonius gathered together the Gentils, and from  
 Samaria a powre much and great, to make battel against  
 11 Israel. † And Judas vnderstood it, and went forth to meete  
 him: and he stroke, and killed him: and there fel manie woun-  
 12 ded, and the rest fled away. † And he tooke the spoiles of

:: He did not  
 arrogate to  
 himself to be  
 chief, but be-  
 ing designed  
 by his father,  
 was so accep-  
 ted by his bre-  
 theren, & the  
 good people  
 ioyned vvith  
 them in de-  
 fence of the  
 law of God.

:: Judas had  
 foure battles,  
 and victories,  
 against foure  
 general cap-  
 taines sent by  
 king Antio-  
 chus Epipha-  
 nes. The first  
 against this A-  
 pollonius.



¶ The second  
against Seron.

them, and the sword of Apollonius Iudas tooke away, and he sought with it al his dayes. † And ¶ Seron capitaine of the armie of Syria heard that Iudas gathered a congregation of the faithful, and an assemblie with him, † and he sayd : I wil make me a name, & wil be glorified in kingdom, & wil ouerthrow Iudas, and those that are with him, that despised the word of the king. † And he prepared himself: and there went vp with him a campe of the impious strong helpers, to doe vengeance vpon the children of Israel. † And they approached euen as far as Bethoron: & Iudas went forth to meete him with few. † But as they saw the armie coming to meete them, they sayd to Iudas: How shal we a few be able to fight against so great a multitude and so strong, and we are wearied with fasting to day? † And Iudas sayd : It is an easie matter for manie to be inclosed in the hand of few: & ¶ there is no difference in the sight of the God of heauen to deliuer in manie, and in few. † Because not in the multitude of the armie is the victorie of battel, but from heauen is the strength. † They come to vs in an obstinate multitude, and in pride, to destroy vs, and our wiues, and our children, and to spoile vs. † But we wil fight for our liues, and our lawes: † and our Lord himself wil destroy them before our face, but you feare them not. † And as he ceased to speake, he flew vpon them sodenly: and Seron was destroyed, and his host in his sight: † and he pursued him in the descent of Bethoron euen to the playne, and there fel of them eight hundred men, and the rest fled into the land of the Phylisthims. † And the feare of Iudas and of his bretheren, and the dread fel vpon al the nations round about them. † And his name came to the king, and al nations told of the battels of Iudas. † And as king Antiochus heard these wordes he was wrath in his mind: and he sent, and gathered the armie of al his kingdom, a campe exceeding strong: † and he opened his treasurie, and gaue wages to the armie for a yeare: and he commanded them, that they should be readie at al assayes. † And he saw that money fayled out of his treasures, and the tributes of the region smal because of ¶ the dissension, and ¶ the plague, that he had made in the land, to take away the ordinances, that were from the first dayes: † and he feared lest he should not haue as once and twise, for costs and gifts, which he had geuen before with a large hand: and he had abunded about the kinges, that had bene before him. † And he was exceedingly astonied in minde,

¶ The natural  
frailtie of man  
feareth to en-  
counter with  
a strong ene-  
mie, but true  
confidence in  
Gods helpe,  
which is euer  
assured in a  
good cause,  
geueth cōrage  
and getteth  
the victorie.

¶ Not only the  
Iewes resisted  
Antiochus in-  
nouations in  
religion, but  
also diuers o-  
ther nations  
reuelled and

minde, & purposed to goe into Persis, and to take the tributes  
 32 of the regions, and to gather together much siluer: † And he  
 left Lysias a noble man of the blood royal; ouer the kings  
 affayres, from the riuer Euphrates euen to the riuer of Egypt:  
 33 † and that he should bring vp Antiochus his sonne, til he re-  
 34 turned. † And he deliuered to him half the armie, and Ele-  
 phants: and he gaue him in commandment concerning al  
 thinges that he would, & concerning the inhabitants of Iurie,  
 35 and Ierusalem: † and that he should send an armie to them,  
 to destroy and roote out the powre of Israel, and the remnant  
 of Ierusalem, and to take away the memorie of them out of  
 36 the place: † and that he should appoynt inhabitants in al their  
 coasts, children strangers, & should by lot distribute their land.  
 37 † And the king tooke the part of the armie that remayned,  
 and went forth from Antioch the cite of his kingdom in the  
 yeare an hundreth and seuen and fourtie: and he passed ouer  
 the riuer Euphrates, & walked through the higher countries:  
 38 † And Lysias chose Ptolomee the sonne of Doryminus, and  
 Nicanor, and Gorgias, mightie men of the kings freindes.  
 39 † And he sent with them fourtie thousand men, and seuen  
 thousand horsemen: that they should come into the land of  
 Iuda, and should destroy it according to the word of the king.  
 40 † And they went forth with al their power, and came, and  
 41 ioyned nere to Enimaum in the champaine countrie. † And  
 the merchants of the countries heard the name of them: and  
 they tooke siluer and gold exceding much, and seruants: and  
 they came into the campe, to take the children of Israel for  
 42 slaues, and there were added to them the armie of Syria, and of  
 the land of the strangers. † And Iudas saw, and his bretheren,  
 that the euils were multiplied, and the armies approached to  
 their borders: and they knew the kings words, which he com-  
 manded to doe to the people vnto destruction and consumma-  
 43 tion: † and they sayd euerie one to his neighbour: Let vs set  
 vp the abasing of our people, and let vs fight for our people,  
 44 and our holies. † And an assemblie was gathered, that they  
 should be readie vnto battel: and that they should :: pray and  
 45 desire mercie and miseration: † And Ierusalem was not inha-  
 bited, but was as a desert: there was none that came in and  
 went out of her children: and the holie place was conculca-  
 ted: and the children of strangers were in the castel, there  
 was the inhabitation of the Gentils, and pleasure was taken

rebelled be-  
 cause he com-  
 manded al to  
 leaue their for-  
 mer rites and  
 goddes, and to  
 accept of his  
 goddes only.  
*ch. i. v. 43.*  
 :: persecuting  
 al that did not  
 therto con-  
 forme them-  
 selues.

Praying fa-  
 sting & other  
 vvorkes of pe-  
 nance are the  
 best armour in  
 holie vvares  
 for religion.



Publicke  
place of  
prayer was,  
first in Silo.  
Iosue. 18. after  
in Maspha. 1.  
Reg. 7. lastly  
in Ierusalem.

away from Iacob, and there failed their pipe, and harpe. † And 46  
they gathered together, and came into Maspha against Ierusa-  
lem: because the place of prayer in Israel was in Maspha: be-  
fore. † And they fasted that day, and clothed themselues with 47  
heareclothes, and put ashes on their head: and they rent their  
garments: † and they layd open the bookes of the law, out 48  
of which the Gentils searched the similitude of their idols:  
† and they brought the ornaments of priests, and firstfrutes, 49  
and tithes, and rayled vp Nazareits, that had fulfilled their  
dayes: † and they cried with a lowd voice to heauen, saying: 50  
What shal we doe with these, & whither shal we carie them?  
† And thy holies are conculcated, and they are contaminated, 51  
and thy priests are brought into mourning, and into humilia-  
tion. † And behold the Nations are come together against vs, 52  
to destroy vs: thou knowest what thinges they intend against  
vs. † How shal we be able to stand before their face, vnles 53  
thou o God doe helpe vs? † And with trumpets they cried out 54  
with a lowd voice. † And after these thinges Iudas appointed 55  
captaynes of the people, tribunes, and centurions, and a sear-  
gents, and decurions. † And he sayd to them, that built houses, 56  
and desposled wiues, and planted vyneyards, and to the fear-  
ful, that euerie one should returne into his house according to  
the law. † And they remoued the campe, and pitched at the 57  
South of Emmaum. † And Iudas sayd: Gird vp your selues, 58  
and be mightie sonnes, and be readie agaynst the morning,  
that you may fight against these nations, which are assembled  
against vs to destroy vs, and our holies: † because it is better 59  
for vs to dye in battel, then to see the euils of our nation, and  
of the holies: † but: as it shal be the wil in heauen, so be it 60  
done.

:: This most  
godlie resolu-  
tion encore-  
ged them-  
selues, & pro-  
cured Gods  
merciful pro-  
tection,

a pent  
contar  
chos.

Deu. 1

#### CHAP. IIII.

Gorgias with six thousand souldiars wel appointed, intending suddenly to de-  
stroy the Israelites armie of three thousand not wel armed, 8. is defeated;  
halfe of his men slaine, the rest running away. 16. Iudas staying his men  
from spoyling, til the enemies were out of sight, then they take rich prayes;  
and render thanks to God. 28. The next yeare, Lyfias with three score  
thousand foote, and six thousand horsemen innuading Iurie, Iudas with  
tenne thousand ( making his prayer to God ) killeth fife thousand: 35. the  
rest flying, Lyfias gathereth more souldiars. 36. Iudas with his bretheren,  
and others cleanse the temple, and renew holie thinges. 55. Offer Sacrifice,  
58. and institute a feast of the dedication of a new Altar.

AND

**A**ND Gorgias tooke five thousand men, and a thousand  
 chosen horsemen: & they remoued the campe by night,  
 that they might approach to the campe of the Iewes, and  
 might strike them suddenly: and the children that were of the  
 castel, were their guides. † And Iudas heard, and arose, he  
 and the mighties to strike the powre of the kings armie, that  
 were in Emmaum. † For as yet the armie was disperfed from  
 the campe. † And Gorgias came into the campe of Iudas by  
 night, and found no man; and he sought them in the moun-  
 taines: because he sayd: These flee from vs. † And when the  
 day was come, Iudas appeared in the filde with three thousand  
 men onlie, which had not harnes, and swords as they would:  
 † and they saw the campe of the Gentils strong, and the men  
 in brigantines, and horsemen round about them, and these  
 were skilful to battel. † And Iudas sayd to the men that were  
 with him: Feare not the multitude of them, & of their assault:  
 be not as frayd. † Remember in what sort our fathers were  
 saued in the red sea, when Pharaos with a great armie folowed  
 them. † And now let vs rise towards heauen, and our Lord  
 will haue mercie on vs, and will be mindfull of the testament of  
 our fathers, & wil destroy this armie, before our face this day:  
 † and al Nations shal know that there is one that redemeth  
 and deliuereth Israel. † And the aliens lifted vp their eyes,  
 and saw them coming against them. † And they went out of  
 the campe into battel, and these that were with Iudas, sounded  
 with the trumpets. † And they mette together: and the  
 Gentils were discomfited, and fled into the playne. † but  
 al the hirmost fel by the sword, and they pursued them as  
 far as Gezeron, and euen to the playnes of Idumea; and of  
 Azorus, and of Iamnia: and there fel of them euen to three  
 thousand men. † And Iudas returned, and his armie following  
 him. † And he sayd to the people: Couet not the spoiles:  
 because there is battel against vs, † and Gorgias and his armie  
 are nere vs in the mount: but stand ye now against our ene-  
 mies, and ouerthrow them, and you shal take the spoiles  
 afterwards secure. † And as Iudas was speaking these wordes,  
 loe a certaine part appeared looking forth from the montayne.  
 † And Gorgias saw that his men were turned to flight, & that  
 they burnt the campe: for the smoke that was sene declared  
 what was done. † Which thinges seene they feared exceedingly,  
 beholding withal both Iudas, & the armie in the playne readie  
 to battel.



to battel. † And they did al flee into the playne of the aliens: 22  
 † and Iudas returned to the spoiles of the campe, & they tooke 23  
 much gold, and siluer, and hiacynth, and purple of the sea, and  
 great riches. † And turning they sung an hymne, and blessed 24  
 God towards heauen, because he is good, because his mercie is  
 for euer. † And great saluation was made in Israel in that day. 25  
 † And whosoever escaped of the aliens, they came and told 26  
 Lysias al thinges that had chanced. † Which when he heard 27  
 being amased he saynted in mynd: that such thinges chanced  
 not in Israel, as he would, and such as the king commanded. \*

Psa. 100

\* li. 2.

8. v. 8.

O

∴ The fourth  
 great battle  
 of Iudas vvas  
 agaynst Lysias  
 sent by Antio-  
 chus into Iu-  
 ric.

† And the yeare folowing ∴ Lysias gathered of chosen men 28  
 three score thousand, and of horsemen fīue thousand, to ouer-  
 throw them. † And they came into Iewrie, and pitched the 29  
 campe in Bethoron, and Iudas mette them with ten thousand  
 men. † And they saw the armie strong, and he prayed, and 30  
 sayd: Blessed art thou ô sauour of Israel, which brakest the  
 assault of the mightie by the hand of thy seruant Dauid, and  
 didst deliuer the campe of the aliens into the hand of Ionathas  
 Sauls sonne, and of his esquier. † shut vp this armie in the 31  
 hand of thy people Israel, and let them be confounded in their  
 armie and horsemen. † Geue them feare, and consume the 32  
 bouldnes of their strength, and let them be shaken with their  
 contrition; † cast them downe with the sword of them, that 33  
 loue thee: & let al that know thy name, prayse thee in hymnes.  
 † And they ioyned battel: and there fel of the armie of Lysias 34  
 fīue thousand men. † And Lysias seing the flight of his men, 35  
 and the boldnes of the Iewes, and that they are readie either  
 to liue or to dye manfully, he went to Antioch, and chose  
 souldiars, that being multiplied they might come agayne into  
 Iewrie. † But Iudas, and his bretheren sayd: Behold our ene- 36  
 mies are discomfited: ∴ let vs goe vp now to cleanse the holie  
 places, and to renew them. † And al the armie assembled to- 37  
 gether, and they went vp into mount Sion. † And they saw 38  
 the sanctification defert, and the altar prophaned, and the gates  
 burnt, and in the courts shrubbes growen vp as in a forest, or  
 on the mountaynes, & the chambers throwen downe. † And 39  
 they rent their garments, and lamented with a great lamenta-  
 tion, and layd ashes vpon their head: † and they fel on their 40  
 face vpon the earth, and cried out with trumpets of significa-  
 tions, and cried towards heauen. † Then Iudas ordayned men, 41  
 to fight against them that were in the castel, til they cleansed  
 the

1. Reg.

17.

1. Reg.

14.

∴ As it vvas the  
 first and chiefe  
 intention of  
 Iudas to de-  
 fend religion  
 & holie things  
 so hauing ex-  
 pugned their  
 enemies, his  
 chief care is  
 to purge the  
 temple, and to  
 restore al ho-  
 lie rites of  
 Gods true ser-  
 uice.

42 the holie places. † And he chose priests without spotte, ha-  
 43 uing their wil in the law of God : † and they clesed the holie  
 places, and tooke away :: the stones of contamination into an  
 44 vncleane place. † And he considered of the altar of holo-  
 45 causts, that was prophaned, what he should doe with it. † And  
 good counsel came to their mindes, to destroy it : lest perhaps  
 it might be a reproch to them, because the Gentils contami-  
 46 nated it, and they threw it downe. † And they layd vp the  
 stones in the mount of the house in a place conuenient, til  
 there should come a prophete, and geue answer concerning  
 47 them. † And they tooke whole stones according to the law, and  
 48 builded a new altar according to that which was before: † and  
 they built the holie places, and the thinges that were within  
 the temple inward : and the temple, and the courts they san-  
 49 ctified. † And they made the holie vessels new, and brought  
 in the candlestike, and the altar of incenses, and the table into  
 50 the temple. † And they put incense vpon the altar, and lighted  
 the lampes, that were vpon the candlesticke, and they gaue  
 51 light in the temple. † And they set loaues vpon the table, and  
 hung vp the veles, and finished al the workes, that they had  
 52 made. † And before the morning they arose the fise and  
 twentieth day of the ninth moneth ( this is the moneth of  
 53 Casleu ) of :: the hundreth and eight and fourtith yeare: † and  
 they offered sacrifice according to the law vpon the new altar  
 54 of holocausts, which they made. † According to the time and  
 according to the day, wherein the heathen contaminated it, in  
 the same was it renewed in canticles, and harps, and lutes, and  
 55 in cymbals. † And al the people fel on their face, and they a-  
 dored toward heauen, and blessed him that prospered them.  
 56 † And :: they made the dedication of the altar eight dayes, and  
 they offered holocausts with ioy, and sacrifice of saluation, and  
 57 of prayse. † And they adorned the face of the temple with  
 golden crownes, & litle shieldes: and they dedicated the gates,  
 58 and the chambers, and hanged doores vpon them. † And there  
 was made exceeding great ioy in the people, and the reproch of  
 59 the Gentils was turned away. † And Iudas decreed, and his  
 bretheren, and al the church of Israel, that the day of the de-  
 dication of the altar be kept in the times therof from yeare to  
 yeare for eight dayes, from the fise and twentieth day of the  
 60 moneth Casleu, with ioy and gladnes. † And they builded at  
 that time mount Sion, & round about high walles, and strong

:: Altars, tem-  
 ples, & statues  
 of false goddes  
 made of stone,  
 and set vp in  
 the temple. ch.  
 1. v. 50. vvere  
 nowv destroy-  
 ed.

:: The temple  
 vvas purged  
 two yeares &  
 some thing  
 more after the  
 prophanation  
 vvhich vvas in  
 the yeare 145.  
 ch. 1. v. 57.  
 :: Our Sauour  
 obserued this  
 feast being in-  
 stituted long  
 after the Law  
 of Moyses.  
 Ioan. 10. v. 22:



to wres, lest sometime the Gentils should come, & conculcate it as they did before. † And he placed an armie there, to keepe it, and he fensed it to keepe Bethsura, that the people might haue a munition against the face of Idumea. \*

## CHAP. V.

*Judas and his bretheren expugne their bordering enimies, 9. deliuer them that were distressed. 17. Simon prospereth in Galeley, 24. Judas in Galaad, 45. taketh Ephron, and al retorne safe into Ierusalem. 55. Iosephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Judas hath more victories.*

\* li. 2. c.  
10. v. l.

¶ In this chapter is mention of tenne battels in which Judas or his bretheren Ionathas and Simon were victors.

¶ The first against the Idumeans in Acrabathane.

¶ The second against the Beanites.

¶ The third against the Ammonites.

¶ The fourth against the Galadites.

AND it came to passe, as the Gentils round about heard that the altar was builded vp, & the sanctuarie as before, they were exceding angrie: † and they thought to take away the stocke of Iacob, that were among them, & they began to kil of the people, and to persecute. † And Judas fought against the children of Esau in Idumea, and them that were in Acrabathane: because they besette the Israelites round about, and he stroke them with a great plague. † And he remembered the malice of the children of Bean, which were to the people a snare and a scandal, lying in waite for them in the way. † And they were shut vp by him in towres, & he came nere to them, & anathematized them, & burnt their towres with fyre, with al that were in them. † and he passed to the children of Ammon, and found a strong band, and a copious people, and Timothee their captaine: † & he made manie battels with them, and they were discomfited in their sight, and he stroke them: † and he tooke Gazer the citie, & her daughters, and returned into Iewrie. † And the Gentils that are in Galaad, gathered together agaynst the Israelites, that were in their costs to dispatch them: and they fled into the fortresse of Batheman. † And they sent letters to Judas, & his bretheren, saying: The heathen round about are gathered together against vs, to dispatch vs: † and they prepare to come, and to occupie the fortresse into which we are fled: and Timothee is the captayne of their host. † Now therfore come, & deliuer vs, out of their handes, because a multitude of vs is fallen. † And al our bretheren, that were in the places of Tubin, are slaine: & they led away their wiues captiues, and the children, and the spoiles, and they haue slaine there almost a thousand men. † And the epistles were yet in reading, and loe other messengers came our of Galilee their

Q

a vtterly  
destroyed.

by villages

15 their coates rent reporting according to these wordes: † saying  
 that there were assembled against them from Ptolemais, and  
 Tyre, and Sidon, and al Galilee is replenished with alienes, to  
 16 consume vs. † And as Iudas and the people heard these wordes,  
 a great assemblie assembled together to consider what they  
 should doe for their bretheren, that were in tribulation, and  
 17 were expugned of them. † And Iudas sayd to Simon his bro-  
 ther: Choose thee men, and goe, and deliuer thy bretheren in  
 :: Galilee: and I, and my brother Ionathas wil goe into the  
 18 countrie of Galaad. † And he left Ioseph the sonne of zacharie,  
 and Azarias captaynes of the people with the residue of the  
 19 armie in Iurie to keepe it: † and he commanded them, saying:  
 Be ye ouer this people: & make no battel against the heathen,  
 20 til we returne. † And there were parted to Simon three thou-  
 sand men, to goe into Galilee: but to Iudas eight thousand to  
 21 goe into the countrie of Galaad. † And Simon went into Ga-  
 lilee, and made manie battels with the heathen: & the heathen  
 were discomfited before his face, and he pursued them euen  
 22 to the gate of Ptolemais. † And there fel of the heathen almost  
 23 three thousand men, & he tooke the spoiles of them, † and he  
 toke them that were in Galilee & in Arbatis with their wiues,  
 and children, & al thinges that they had, and he brought them  
 24 into Iurie with great ioy. † And Iudas Machabeus, and Iona-  
 thas his brother passed ouer Iordan, and went three dayes  
 25 iorney through the desert. † And the Nabutheians mette  
 them, and receiued them peaceably, and told them al thinges,  
 that had happened to their bretheren in the countrie of Ga-  
 26 laad, † and that manie of them were comprehended in Barasa,  
 and Bosor, and in Alimis, and in Casphor, and Mageth, and  
 27 Carnaim, al these cities fenced, and great. † Yea and in the rest  
 of the cities of Galaad they are held captiue, & on the morow  
 they appoynted to remoue the armie nere to these cities,  
 28 and to take them, & to dispatch them in one day. † And Iudas  
 turned, and his armie the way into Bosor sodenly, and rooke  
 the citie: and he slew euerie male in the edge of the sword,  
 29 and tooke al their spoiles, and burnt it with fire. † And they  
 30 arose thence by night, and went euen to the fortresse. † And  
 it came to passe early in the morning, when they had lifted vp  
 their eyes, and behold much people, wherof there was no  
 number, carying ladders, and engins, to take the fortresse, and  
 31 they expugned them. † And Iudas saw that the battel began,

:: The fifth a-  
 gainst the Ga-  
 lileans of the  
 Gentiles.



and the crie of the battel ascended to heauen as a trumpet, and  
 a great crie out of the citie: † and he sayd to his host: Fight ye 32  
 to day for your bretheren. † And he came with three ranks 33  
 behind them, and they cried out with trumpets, and cried in  
 prayer. † And the campe of Timothee vnderstood that it was 34  
 Machabeus, and they fled backe from his presence: and they  
 stroke them with a great plague: and there fel of them in that  
 day almost eight thousand men. † And Iudas turned aside into 35  
 Maspha, and expugned, and tooke it, and he slew euerie male  
 therof, and he tooke the spoiles therof, and burnt it with fyre.  
 † From thence he marched, and tooke Casbon, and Magesh, 36  
 and Bosor, and the rest of the cities of Galaad. † But after these 37  
 wordes Timothee gathered an other armie, & camped against  
 Raphon beyond the torrent. † And Iudas sent to vewe the 38  
 armie: and they reported vnto him, saying: That al the nations,  
 that are round about vs, are assembled against vs, an armie  
 exceding great: † and they haue hyred the Arabians to helpe 39  
 them, and they haue camped beyond the torrent, being readie  
 to come vnto thee into battel. And Iudas went to meete them.  
 † And Timothee sayd to the princes of his armie: When Iudas 40  
 shal approach, and his armie to the torrent of water: if he passe  
 ouer vnto vs first, we shal not be able to sustaine him: because  
 preuayling he wil preuaile against vs. † but if he be afrajd to 41  
 passe ouer, and campe without the riuer, let vs passe ouer to  
 them, and we shal preuaile against him. † But as Iudas appro- 42  
 ched to the torrent of water, he set the scribes of the people  
 by the torrent, and commanded them, saying: Leauē not a  
 man: but let al come into the battel. † And he passed ouer to 43  
 them first, and al the people after him, and al the heathen were  
 discomfited at their presence, and they threw away their wea-  
 pons, and fled to the temple, that was in Carnaim. † And he 44  
 tooke :: the citie itself, and the temple he burnt with fire,  
 with al thinges that were therein: & Carnaim was subdewed,  
 and could not stand against the face of Iudas. † And Iudas 45  
 gathered together al the Israelites, that were in the countrie  
 of Galaad, from the least euen to the greatest, and their wiues,  
 and children, and an armie exceding great, to come into the  
 land of Iuda. † And they came as far as :: Ephron, and this 46  
 citie was great situate in the entrance, fenced exceedingly, and  
 there was no meanes to decline from it on the right hand or  
 on the left, but the way was through the middes. † And 47  
 they

:: The sixth a-  
 gainst the Car-  
 naimites.

:: The seventh  
 against the E-  
 phronites.

they that were in the citie, shut in themselues, and stopped  
 the gates with stones: and Iudas sent to them in peaceable  
 48 wordes, † saying: Let vs passe through your land, and goe into  
 our countrie: and no man shal hurt you, onlie on foote we wil  
 49 passe. And they would not open vnto them. † And Iudas com-  
 manded proclamation to be made in the campe; that they  
 50 should approach euerie man in the place wherein he was. † and  
 the men of strength approached, and he assaulted that citie al  
 the day, and al the night, and the citie was deliuered into his  
 51 hand: and they slew euerie male in the edge of the sword,  
 and he rooted it vp, and tooke the spoiles therof, and passed  
 52 through al the citie vpon the slaine. † And they passed ouer  
 53 Iordan in the great playne, against the face of Bethsan. † And  
 Iudas gathered together: the hinmost, and he: † exhorted the  
 people throughout al the way, til they came into the land of  
 54 Iuda: † and they went vp into mount Sion with ioy, and  
 gladnes, & offered holocausts because none of them was fallen  
 55 til they returned in peace. † And in the dayes, that Iudas and  
 Ionathas were in the land of Galaad, and Simon his brother  
 56 in Galilee against the face of Ptolomais, †: Ioseph the sonne  
 of Zacharie heard, and Azarias, the princes of the band, the  
 57 things wel archeiued, and the battels that were made, † and  
 he sayd: Let vs also make vs a name, and let vs goe fight a-  
 58 gainst the heathen, that are round about vs. † And he com-  
 manded them that were in his armie, and they went to Iam-  
 59 nia. † And Gorgias went forth out of the citie, and his  
 60 men to meete them into battel. † And Ioseph and Azarias  
 were chased in flight euen vnto the borders of Iurie: and there  
 fel that day of the people of Israel about two thousand men,  
 61 and there was made a great tumult in the people: † because  
 they heard not Iudas, and his bretheren, thinking that they  
 62 should doe manfully. † But they were not of the seede of  
 63 those men by whom saluation was made in Israel. † And the  
 men of Iuda were magnified exceedingly in the sight of al Is-  
 64 rael, and of al nations where their name was heard. † And they  
 came together vnto them, with acclamations for their good  
 65 successe. † And Iudas went out, and his bretheren, and they  
 expugned the children of: Esau in the land, that is toward  
 the South, and they stroke Chebron, and her daughters: and  
 the walles therof and the towres he burnt with fyre round  
 66 about. † And he remoued the campe to goe into the land of

A good and  
 pious captaine  
 cheriseth and  
 comforteth  
 the weeke  
 souldiers:  
 and encore-  
 ged al to shew  
 their forti-  
 tude.

Men that  
 pre'ume of  
 their ovne  
 strenght with  
 our commis-  
 sion from law-  
 ful auctoritie,  
 haue not gods  
 assistance, and  
 so fayle in their  
 attempts, as  
 not called of  
 God amongst  
 those men, by  
 whom salua-  
 tion is made in  
 Israel. 7. 62.

The eight a-  
 gainst the Idu-  
 means, in Che-  
 bron.



:: The ninth  
against the Sa-  
maritanes.

:: The tenth  
against the  
Philistines in  
Azotus,

the aliens, and he walked through :: Samaria. † In that day fel 67  
the priests in battel, whiles they wil doe manfully, whiles they  
goe forth without counfel into battel. † And Judas declined 68  
to Azotus into the land of the aliens, and he threw downe  
their altars, and the sculptsils of their goddes he burnt with  
fyre: and he tooke the spoiles of the cities, and returned into  
the land of Iuda.

# CHAP. VI.

*Antiochus repulsed from Elimais, 5. and hearing of the overthrow of his  
armie in Iurie, falleth vehemently sick: 11. and acknowledging his cala-  
mities to haue happened, for the euils he hath done against the Iewes, dyeth.  
17. His young sonne Antiochus Eupator succedeth. 18. Judas besiegeth  
the Macedonians fortresse. 21. Relapsed Iewes sollicite the king, 28. and  
he cometh with a terrible huge armie. 32. Judas therefore leauing the siege  
mee'th the enemy. 43. Eleazar going under an elephant killeth him and  
so himselfe is also slaine. 47. The king taketh Bethsura by composition. 51.  
and bendeth his forces against Ierusalem. 55. By Lysias aduice the king ma-  
keth peace with the Iewes; 62. but breaking his othe destroyeth the wal  
of Sion; 63. and returning reconereth Antioch from Philippe.*

:: The ful hi-  
storie of An-  
tiochus Epi-  
phanes his  
death is writ-  
ten in this  
chapter to the  
16. v. and in al  
the 9. of the  
second booke.

:: Finally he  
returned into  
the countrie  
of Babylon:  
:: but before  
he arriued  
there he heard  
the bad newes  
of his armie  
in Iurie, & fel  
into intolerable  
and despe-  
rate diseases,  
v. 8. and vi. 2.  
ch. 9. v. 5.

**A**ND king Antiochus walked through the higher coun- 1  
tries, and he heard that there was a citie Elymais in Per-  
sis most noble, and plentiful in siluer, and gold, † and a temple 2  
therin exceding rich: and couerings thereof gold, and brigan-  
tines, and shildes, which Alexander philips sonne the king of  
Macedonia that reigned first in Grece left there. † And he 3  
came, and sought to take the citie, and to spoile it, and he could  
not, because the word was knowen to them that were in the  
citie. † And they rose vp into battel, and he fled from thence, 4  
and departed with great sorow, and returned into :: Babylonia.  
† And there came one that told him in Persis, that the campes 5  
that were in the land of Iuda, were put to flight: † and that 6  
Lysias went with great powre with the first, and was put to  
flight before the face of the Iewes, and they grew strong  
with armour, and force, and manie spoiles, which they tooke  
out of the campes, which they destroyed: † and that they 7  
threw downe the abomination which they had builded vpon  
the altar that was in Ierusalem, and the sanctification they  
compassed about as before with high walles, yea and Bethsura  
his citie. † And it came to passe as the king heard these wordes, 8  
he was sore afrajd, and was moued exceedingly: and he lay  
downe

- downe vpon his bed, and fel into sicknes for sorow, because  
 9 it was not chanced to him as he thought. † And he was there  
 for manie dayes: because there was renewed in him great so-  
 10 rowfulness, and he made account to dye. † And he called al his  
 freindes, and sayd to them: Sleepe is departed from mine eyes,  
 11 and I am fallen away, & my hart is gone for pensifenes: † and I  
 sayd in my hart: Into how great tribulation am I come, & into  
 what waues of sorow, wherein now I am: who was pleasant,  
 12 and beloued in my powre! † But: now I remember the euils, :: Al this vvas  
 that I haue done in Ierusalem, from whence also I tooke away but feared re-  
 al the spoiles of gold, and of siluer, that were in it, and I sent to pentance. *li. 2.*  
 13 take away the inhabitants of Iewrie, without cause. † I know *ch 9. v 13.*  
 therfore that for this cause haue these euils found me: and loe  
 14 I perish with great sorow in a strange countrie. † And he cal-  
 led philip, one of his frendes, and he made him chiefe ouer al  
 15 his kingdom. † And he gaue him the crowne, and his robe,  
 and ring, thar he should bring Antiochus his sonne, & should  
 16 bring him vp to reigne. † And Antiochus the king died there  
 in the yeare :: an hundreth fourtie nine. \* :: Antiochus  
 17 † And Lysias vnderstood that the king was dead, and he ap- began to per-  
 poynted Antiochus his sonne to reigne, whom he brought vp secute the  
 a young man: and he called his name Eupator. \* Iewves in the  
 18 † And they that were in the castel, had inclosed Israel round yeare. *143. ch.*  
 about the holie places: and they sought them euils alwayes, *1. v. 21. and*  
 19 and the strengthning of the Gentils, † And Iudas thought dying this  
 to destroy them: and he called together al the people, to be- yeare, *149 it*  
 20 siege them. † And they came together, and besieged them in appeareth  
 the yeare an hundredth fiftie, and they made balists and that his per-  
 21 engins. † And certaine of them that were besieged, went forth: secution du-  
 & some impious men of Israel ioyned them selues vnto them, red about six  
 22 † and they went to the king, and sayd: How long doest thou yeares, or  
 23 not iudgements, and reuengest our bretheren? † We decreed some vvhath  
 to serue thy father, and to walke in his precepts, and obey his more agreeable  
 24 edicts: † and the children of our people for this alienated to the answer  
 them selues from vs, and whosoever were found of vs, they of the Angel.  
 25 were slayne, and our inheritances were spoiled. † And not *Dan. 8. v. 14.*  
 to vs only haue they extended the hand, but also into al our that it should  
 26 coasts. † and behold they haue approched this day to the castel indure. *2300.*  
 in Ierusalem to take it, and they haue fortified a fortresse in dayes, vvhich  
 27 Bethsura: † and vnles thou preuent them more spedely, they make six yea-  
 wil doe greater things then these, and thou shalt not be able res, & almost  
 four monethes: vvhithin  
 which time  
 Iudas by his  
 valure obtey-  
 ned & purged  
 to wine

\* li. 2. c.

9. v. 1.

S

\* li. 2. c.

10. v. 10.

V



the holie places, in the  
yeare 148. ch.  
6. v. 52. some  
monethes be-  
fore Antio-  
chus death.

to winne them. † And the king was angrie, as he heard these 28  
thinges: and he called together al his freinds, and the princes  
of his armie, and them that were ouer the horsemen. † Yea 29  
and of other realmes, and of the islands by the sea there came  
vnto him hyred armies. † And the number of his armie was 30  
an hundred thousand footemen, and twentie thousand horse-  
men, and elephants thirtie two, taught to battel. † And  
they came through Idumea, and approached to Bethsura, and 31  
fought manie dayes, and they made engins and came forth,  
and burnt them with fyre, and fought manfully. † And Iudas 32  
departed from the castel, and remoued the campe to Bethza-  
caram against the kings campe. † And the king arose before 33  
it was light, and stirred the bands into fierceness against the  
way to Bethzacaram: and the armies made themselves readie  
to the battel, and they sounded with trumpets: † and to the 34  
elephants they shewed :: the bloud of the grape, and of the  
mulberie, to prouoke them to the battel. † And they diuided 35  
the beasts by the legions: and there stood by euerie elephant a  
thousand men in coates of maile, & helmets of brasse on their  
heads: and fife hundred horsemen set in order were chosen  
for euerie beast. † These before the time whersoever the beast 36  
was, there were they: and whither soeuer it went, they went,  
and they departed not from it. † Yea & vpon them were strong 37  
woodden towres proreſting euerie beast: & vpon them en-  
gins, and vpon euerie one thirtie two men of strength, which  
fought from aboue: & within the master of the beast. † And 38  
the residue of the horsemen he placed on this side and on that  
side into two parts, with trumpets to stir vp the armie, & to vrge  
them that stood thicketogether in the legions therof. † And 39  
as the sunne did shine vpon the bucklers of gold, and of  
brasse, the mountaynes glistered therewith, and they glistered  
as lampes of fire. † And part of the kings armie was seuered by 40  
the high montaynes, and an other part by the low places: and  
they marched warely and orderly. † And al the inhabitants of 41  
the land were moued at the voice of the multitude of them,  
and the marching of the troupe, & the ratling of the armour,  
for it was an armie exceding great and strong. † And Iudas 42  
approched, and his armie into battel: & there fel of the kings  
armie six hundred men. † And Eleazar the sonne of Saura saw 43  
one of the beasts harnessed with the kings harnes: and it was  
eminent aboue the other beasts; and it semed to him that the  
king

:: Bloud of the  
grape (vvine  
Deut. 32. v. 14.)  
and iuyce of  
mulberies do  
incite elephan-  
tes to fight.  
As some kinde  
of bloud or  
smel therof  
doth incite  
houndes to  
hunt. Valesius  
c. 82. sacra  
Philosophia.

- 44 king was on it: † and he gaue himself to deliuer his people,  
 45 and to get him self an euerlasting name. † And he ranne to it  
 boldly in the middes of the legion, killing on the right hand, &  
 on the left, and they were slaine of him on this side and that  
 46 side. † And he went vnder the feete of the elephant, and  
 put himself vnder him, and slew him; and it fel to the ground  
 47 vpon him, and he died there † And they seing the kinges  
 powre, and the fiercenes of his armie, turned them selues  
 48 aside from them. † But the kings campe went vp against them  
 vnto Ierusalem: and the kings campe approached to Iurie and  
 49 mount Sion. † And he made peace with them that were in  
 Bethsura: and they came forth out of the citie, because there  
 were no victuals for them there benig shut vp, because it was  
 50 the sabbaths of the land. † And the king tooke Bethsura: and  
 51 he placed there a garrison to kepe it. † And he turned the  
 place of the sanctification manie dayes: & he placed there arba-  
 lists and engins, and instruments to cast syre, and peeeces to cast  
 stones, and arrowes, & scorpions to shoote arrowes, and slings.  
 52 † And they also made engins against their engins, and they  
 53 fought manie dayes. † But there were no victuals in the citie,  
 for that it was the seuenth yeare: and they that had remayned  
 in Iurie of the Gentils, had consumed their remaynes, that  
 54 had bene layd vp. † And there remayned in the holies few  
 men, because famine had preuailed ouer them: and they were  
 55 disperied euerie man into his place. † And Lysias heard that  
 Philip, whom king Antiochus when he liued, had appointed  
 56 to bring vp his sonne to reigne, † was returned from Persis,  
 and Media, and the armie that went with him, and that he  
 57 sought to take vpon him the assayres of the kingdom: † and  
 he hastened to goe, and to say to the king, and to the princes of  
 the armie: We decay dayly, and there is litle victual for vs, and  
 the place that we besiege, is fensed, & it lyeth vpon vs to take  
 58 order for the kingdom. † Now therfore let vs geue the right  
 handes to these men, and make peace with them, and with al  
 59 their nation. † And let vs decree for them, that they walke in  
 their owne ordinances as before. For, because of their ordi-  
 nances which we dispised, they haue bene wrath, and haue  
 60 done al these thinges. † And the word was liked in the sight  
 of the king, and of the princes: and he sent vnto them to make  
 61 peace: and they receiued it. † And the king and the princes  
 62 Iware to them: and they came out of the fortresse. † And the

S Ambrose  
 li. 1. c. 40 offic.  
 highly com-  
 mendeth the  
 fortitude of  
 this souldiar  
 putting him-  
 self in so pre-  
 sent danger of  
 death fighting  
 for religion.



king entred mount Sion, and saw the munition of the place: and he brake quickly the othe which he sware, and commanded to destroy the wal round about. † And he departed in haste, 63 and returned to Antioche, and found Philip ruling ouer the citie: and he fought against him and wanne the citie. \*

\* 12. 2. 6  
13. 7. 1.

## CHAP. VII.

*Demetrius commandeth to kil Antiochus and Lysias being captiues. 5. Alcimus and other wicked Iewes sollicite the king, 8. and he sendeth a great armie into Iurie: appointeth Bacchides general, and Alcimus highpriest. 10. Who falsly pretending peace, Iudas doth not credite them, but the Assidians are deceiued: 16. and manie are slayne. 23. Iudas resisting, the persecuters depart. 26. Whereupon Nicanor is sent with an other armie, fighteth, and loseth manie men; 33. partieth in great rage, 39. assaulteth Bethoron, 42. is slayne; and his armie flying is al destroyed. 48. They celebrate that day with ioy, and haue peace for a while.*

:: This Seleucus was brother to Antiochus Epiphanes: & so Antiochus Eupator was Demetrius his cosingerman. Alcimus was now in place of the highpriest, as Menelaus had bene before him, set vp by Antiochus: & therefore is rightly here sayd: he wrould haue bene the chiefe priest, but in dede was not. For the true highpriesthood was amongst the Machabees  
:: This vsurper with his complices deuised

**I**N the yeare an hundreth fiftie first went forth Demetrius 1  
the sonne :: of Seleucus from the citie of Rome, and he  
ascended with few men into a citie by the sea side, and reigned there. † And it came to passe, as he entered into the house 2  
of the kingdom of his fathers, the armie tooke Antiochus, and Lysias, to bring them vnto him. † And the king was 3  
knowne to him: and he sayd: Shew me not their face. † And 4  
the armie slew them. And Demetrius sate vpon the seate of his kingdom: † and there came to him the wicked and impious 5  
men of Israel: & Alcimus the captaine of them, who :: would be made the priest. † And :: they accused the people to the 6  
king, saying: Iudas and his bretheren haue destroyed al thy freindes, and vs he hath destroyed out of our land. † Now 7  
therefore send a man, whom thou doest credite, that he may goe, and see al the destruction, that he hath done to vs, and to the kings countries: and let him punish al his freinds, and their ayders. † And the king chose of his freinds Bacchides, that 8  
ruled beyond the great riuer in the kingdom, and was saythful to the king: and he sent him, † to see the destruction that 9  
Iudas hath made: and Alcimus the impious man he appointed to the priesthood, and gaue him in commandment to make reuenge vpon the children of Israel. † And they arose, and 10  
came with a great armie into the land of Iuda: and they sent messengers, and spake to Iudas, & his brethren with peaceable wordes in guile. † And they attended not to their wordes: for 11  
they

X

- 12 they saw that they came with a great armie. † And there assembled to Alcimus & Bacchides a congregation of the scribes  
 13 to require the thinges that are iust: † and :: first, the Assideans that were in the children of Israel, and they sought peace of  
 14 them. † for :: they sayd: A man that is a priest of the seede of  
 15 Aaron is come, he wil not deceiue vs. † And he spake with them peaceable wordes: and he sware to them, saying: We wil doe  
 16 you no harme, nor your freindes. † And they beleued him. And he tooke of them threescore men, and slew them in one  
 17 day according to the word, that is written: † The flesh of thy  
 18 saincts, and the bloud of them they haue shed round about  
 19 Ierusalem, and there was none to burie them. † And there  
 20 fel feare, and trembling vpon al the people, because they sayd: There is no truth, & iudgement in them: for they haue transgressed the appointment, and the othe which they sware.  
 21 † And Bacchides remoued the campe from Ierusalem, and  
 22 approached to Bethzecha: and he sent, & tooke manie of them that were fled from him, and certaine of the people he killed,  
 23 and threw them into a great pitte. † And he committed the  
 24 cuntry to Alcimus, and left with him ayde to helpe him. And  
 25 Bacchides went away to the king: † and Alcimus did what  
 26 he could for the principalitie of his priesthood: † and there  
 27 gathered together vnto him al that disturbed their people,  
 28 and they obteyned the land of Iuda, & made a great plague in  
 29 Israel. † And Iudas saw al the euils that Alcimus did, and they  
 30 that were with him, to the children of Israel, much more then  
 the Gentils. † And he went out into al the coasts of Iurie  
 round about, and did vengeance vpon the men that reuolted,  
 and they ceased to goe forth any more into the cuntry. † But  
 Alcimus saw that Iudas preuailed, and they that were with  
 him: and he knew that he could not stand with them, and he  
 went backe to the king, and accused them of manie crimes. \*
- † And the king sent :: Nicanor, one of his nobler princes: that  
 practised enmities against Israel: and he commanded him to  
 destroy the people. † And Nicanor came into Ierusalem with  
 a great armie, and he sent to Iudas and to his bretheren in  
 peaceable wordes with guile, † saying: Let there be no fighting  
 betwen me and you: I wil come with few men, to see your  
 faces with peace. † And he came to Iudas, and they saluted  
 one an other peaceably: and the enemies were readie to catch  
 Iudas. † And the thing was knowne to Iudas that he was

false accusa-  
 tions against  
 Iudas, and the  
 rest to incense  
 the king a-  
 gainst them.  
 And by great  
 giftes gayned  
 the kings fa-  
 uour. *li. 2. c.*  
*14. v. 4.*  
 :: Among the  
 Scribes the As-  
 sideans were  
 first consulted  
 being as ler-  
 ned as the Pha-  
 rises, or anie  
 other, and in  
 dede more sin-  
 cere, as we no-  
 ted, *ch. 2. v. 42.*  
 :: And so Alci-  
 mus deceiuing  
 them in a mat-  
 ter of fact, to-  
 witte, that  
 himself meant  
 traly (as he did  
 not) cruelly  
 murdered  
 three score of  
 them.

:: This Nica-  
 nor was the  
 most terrible  
 enimie against  
 Iudas, but was  
 at last slaine by  
 him. *v. 43. &*  
*li. 2. c. 15. v. 28.*



come with guile: and he was sore afraid of him, & would not  
 see his face any more. † And Nicanor knew that his counsel 31  
 was disclosed: and he went forth to Iudas into battel beside  
 Capharsalama. † And there fel of Nicanors armie almost fise 32  
 thousand men, and they fled into the citie of Dauid. † And 33  
 after these wordes Nicanor went vp into mount Sion: & there  
 went forth of the priests of the people to salute him in peace,  
 and to shew him the holocausts, that were offered for the king.  
 † And scorning he contemned them, and polluted them: and 34  
 he spake proudly, † and sware with anger, saying: Vnles Iudas 35  
 be deliuered, and his armie into my handes, incontinent when  
 I shal returne in peace, I wil burne this house. And he went  
 out with great anger: † and the priests entered in, and stood 36  
 before the face of the altar and the temple: and weeping they  
 sayd: † Thou ô Lord hast chosen this house for thy name to 37  
 be inuocated therein, that it might be a house of prayer, and ob-  
 secration for thy people. † Take vengeance vpon this man, 38  
 and his armie, and let them fal by the sword: remember their  
 blasphemies, and grant not vnto them to be permanent. \*  
 † And :: Nicanor went out from Ierusalem, and moued the 39  
 campe neere to Bethhoron: and the armie of Syria mette  
 him. † And Iudas approched in Adarsa with three thousand 40  
 men: and Iudas prayed, and sayd: † They that were sent by 41  
 king Sennacherib, ô Lord, because they blasphemed thee, an  
 angel came forth, and stroke of them an hundred eightie fise  
 thousand: † so destroy this armie in our sight to day, and let 42  
 the rest know that he hath spoken il vpon the holy places: and  
 iudge thou him according to his malice. † And the armies 43  
 ioyned battel the thirteenth day of the moneth Adar: and the  
 campe of Nicanor was discomfited, and himself was slaine first  
 in the battel. † And as his armie saw that Nicanor was slaine, 44  
 they threw away their weapons, & fled: † and they pursewed 45  
 them one dayes iorney from Adazer, euen til ye come into Ga-  
 zara, and with trumpets they sounded after them with signifi-  
 cations. † And they went forth out of al the townes of Iurie 46  
 round about, and they pushed them with the hornes, and they  
 turned againe to them, and they were al slaine with the sword,  
 and there was not left of them so much as one. † And they 47  
 tooke the spoiles of them for a praye: and Nicanors head they  
 cut of, and his right hand, which he had proudly stretched  
 forth, and they brought it, and hung it vp against Ierusalem.  
 † And

∴ This was the  
 last conflict  
 between Iudas  
 and Nicanor  
 vvritten more  
 largely in the  
 last chapter of  
 the second  
 booke.

\* li. 2 c.  
 I 4. y. 12.

b

4. Reg.  
 19.

48 † And the people reioyced exceedingly, and they spent that day  
49 in great gladnes. † And he ordayned that this day should be  
50 kept euerie yeare the thirteenth of the moneth Adar. † And  
the land of Iuda was quiet for :: a few dayes.\*

:: Vvhiles Iudas disposed thinges pertaining to religion, and the common-wealth: Demetrius prepared for warre  
lib. 9. c. 3.

## CHAP. VIII.

*Iudas knowing the Romanes to be a most renowned nation, reciting their  
worthie actes, 17. sendeth Embassadors to enter league with them: 21.  
Wherto they a greing confirme a perpetual amitie with mutual conditions.*

d 1 **A**ND Iudas heard of :: the name of the Romanes, that  
they are mightie of power, and agree vnto al thinges  
that are requested of them: and whosoever haue come vnto  
2 them, they haue made amitie with them, and that they are  
mightie of powre. † And they heard of their battels, & goodlie  
acts, which they did in Galatia, that they ouercame them, and  
3 brought them vnder tribute: † & how great thinges they did in  
the countrie of Spaine, & that they brought into their powre  
the metalles of siluer and gold, that are there, and possessed  
4 euerie place by their counsel, & patience: † and destroyed :: the  
places that were very far of from them; & the kings that came  
vpon them from the ends of the earth, and stroke them with  
a greate plague: and the rest geue them tribute euerie yeare.  
5 † And Philip and Peres the king of the Ceteans, and the rest  
that had borne weapon against them, they discomfited in bat-  
6 tel, and ouercame them: † and that Antiochus the great king  
of Asia, who made battel against them, hauing :: an hundred  
and twentie elephants, & horsemen, & chariottes an armie ex-  
7 ceding great was discomfited by them: † & that they tooke him  
aliue, and appointed him, that himself and they that should  
reigne after him, should geue a great tribute, and he should  
8 geue hostages, and the thing appointed him. † and the region of  
the Indes, & the Medes, & the Lydiains of their best countries:  
and the same being taken of them, they gaue to Eumenes the  
9 king. † And that they which were in Hellada, would haue gone  
10 to dispatch them: and the word was knowen to them, † and  
they sent vnto them one captayne, and they fought against  
them, & manie of them were slaine, and they led away their  
wiues captiue, and their children, and spoiled them, and posses-  
sed their land, and destroyed their walles, and brought them  
11 into bondage euen vntil this day: † and the residue of king-  
doms, and isles that some time had resisted them, they spoyled,

:: Of the renowned actes of the Romanes; other Historiographers haue also written largely: especially *Linus, Diodorus, Iustinus Florus Varre Plutarchus*, and manie others.  
:: Vvhat places these were Iosephus expresseth. *li. 12. c. 17.*  
:: Polybius *li. 5.* writeth that Antiochus had 102. elephants in his warre against Ptolemeus, & therefore it is not to be merueiled that he had 120. against the Romanes.



and brought vnder their powre. † But with their freinds, and 12  
those that rested in them, they kept amitie, and obteyned the  
kingdoms, that were next, and that were far of: that who-  
focuer heard their name, feared them. † But such as they 13  
would helpe to reigne, those reigned: and whom they would,  
they deposed from the kingdom: and they were exalted  
excedingly. † And in al these none bare a crowne, nor was 14  
clothed with purple, to be magnified therin. † And that they 15  
made them selues a court, and consulted dayly three hundred  
and twentie, that sate in counsel alwayes for the multitude,  
that they might doe the thinges that were conuenient: † and 16  
they committe their gouernment :: to one man euerie yeare to  
rule ouer al their land, & al they obey one, & there is no enuie,  
nor emulation amongst them. † And Iudas chose Eupolemus 17  
the sonne of Iohn, the sonne of Iacob, and Iason the sonne of  
Eleazar, & he sent them to Rome to make amitie and societie  
with them: † and that they should take from them the yoke of 18  
the Greeks, because they saw that they pressed the kingdom of  
Israel vnto bondage. † And they went to Rome, a way exceding 19  
great, and they entered into the court, and sayd: † Iudas Ma- 20  
chabeus, and his bretheren, and the people of the Iewes haue  
sent vs vnto you to make societie and peace with you, and to  
write vs your felowes and freindes. † And the word was liked 21  
in their sight. † And this is the rescript, that they wrote againe 22  
in tables of brasse, and sent into Ierusalem, that it might be  
with them there a memorial of peace, & societie. † BE IT WEL 23  
TO THE ROMANES, and to the nation of the Iewes by sea, & by  
land for euer: and sword and enemy be far from them. † But 24  
and if warre be toward the Romanes first, or al their felowes  
in al their dominion: † the nation of the Iewes shal geue ayde, 25  
according as the time shal appoint, with ful hart: † and to 26  
them fighting, they shal not geue nor allow wheate, armour,  
money, shippes, as it hath pleased the Romanes: and they shal  
keepe their charge, taking nothing of them. † In like maner 27  
also and if warre shal happen first to the nation of the Iewes,  
the Romanes shal helpe with al their hart, according as the  
time shal permitte them: † and to them helping shal not be 28  
geuen wheate, armour, money, shippes, as it hath pleased the  
Romanes: and they shal keepe their charge without guile.  
† According to these wordes did the Romanes agree to the 29  
people of the Iewes. † And if after these wordes these or they 30

2: Though  
Rome vvas  
then gouerned  
by two con-  
suls. Yet one  
only ruled e-  
uerie day in  
their course,  
not both in  
one day, for so  
saith Lilius (*li.*  
*2 hist.*) it should  
haue bene  
more terror  
of two ru-  
lers, then be-  
fore it had  
bene of one  
king.

- will adde to these, or take away any thing, they shal doe it at their pleasure: and whatsoeuer they shal adde, or take away,
- 31 shal be ratified. † Yea and concerning the euils, that Demetrius the king hath done against them, we haue writen to him, saying: Why hast thou aggrauated thy yoke vpon our freinds,
- 32 and felowes the Iewes? † If therfore they come againe vnto vs against thee, we wil doe iudgement for them, and wil fight with thee by sea and land.

## CHAP. IX.

*Bacchides and Alcimus returning into Iurie make great slaughter. 5. More then two partes of Iudas smaltroupe flying away, he with eight hundred, setteth vpon the enemye, 14. ouerthroweth the strongest part of their armie: 16. but an other part coming at his back, with great slaughter on both parties, Iudas is slaine: 19. and most honorably buried. 23. Much euil increaseth in Israel. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being enuironed by Bacchides chaceth him away to his fensed places, killing manie. 54. Alcimus beginning to deface the temple, is stricken with a palsey, and dyeth miserably. 57. So they haue peace two yeares. 58. Bacchides coming with a new armie: 62. Ionathas and Simon retyre into Bethbessen. 65. there defend themselves, and annoy the enemye. 69. who blaming his counsellors, maketh peace, and departeth.*

- 1 **I**N :: the meane time as Demetrius heard that Nicanor was fallen and his armie in the battell, he added to send Bacchides and Alcimus againe into Iurie, and the right wing
- 2 with them. † And they went the way, that leadeth into Galgal, and camped in Masaloth, which is in Arbellis: and they wanne
- 3 it, & slew of men manie soules. † In the first moneth of :: the yeare an hundreth and fiftie two they brought the armie nere
- 4 to Ierusalem: † and they arose, and went into Berea twentie
- 5 thousand men, and two thousand horsemen. † And Iudas had camped in Laifa, and three thousand chosen men with him:
- 6 † & they saw the multitude of the armie that they were manie, and they feared exceedingly: and manie withdrew themselves out of the campe, and there remayned of them but eight hundred men. † And Iudas saw that his armie shrunke away, and the battell pressed vpon him, and :: his hart was broken: because he had not time to gather them together, and he was
- 8 discouraged. † And he sayd to them that were remayning: Let vs rise, and goe to our aduersaries, if we may be able to fight
- :: This happened about a yeare after the death of Nicanor, ch. 7.v. 50, li. 1. c. 15, 38.
- :: Strongest men are not free from first motions of perturbation,



but reflecting vpon their ouerne infirmitie, and considering in Gods prouidence, take corage in a good cause, being assured either of temporal victorie, or of eternal glorie As now it happened to this most glorious Champion. v. 18.

:: The mightie may fall in the fight of men, but Iudas his fortitude proued and confirmed by former heroical actes, with prosperous iucesse, was now perfectly consummate by this most glorious end. *S. Ambr. li. i. c. 41. Offic.*

:: VVhere there is no gouernour the people shal fall. *Pro. ix. 7. 14.*

:: Ionathas the third general captain

fight against them. † And they diswaded him, saying: We are not able, but let vs saue our liues now, and returne to our bretheren, and then we wil fight against them: and we are few. † And Iudas sayd: God forbid we should doe this thing, to flee from them: and if our time be neere, let vs dye manfully for our bretheren, and let vs not stayne our glorie. † And the armie moued out of the campe, and they stood to meete them: and the horsemen were diuided into two parts, and the slingers, and the archers went before the armie, and of the forward al mightie. † And Bacchides was in the right wing, and the legion approched on two sides, and they sounded with trumpets: † and they also cried out that were on Iudas side, euen they also, and the earth was moued at the voice of the armies: and the battel was fought from morning euen vntil the euening. † And Iudas saw that the stronger part of the armie was on the right hand, & al the stout of hart came together with him: † and the right side was discomfited of them, and he pursued them euen to the mount of Azorus. † And they that were in the left wing, saw that the right wing was discomfited, and they folowed after Iudas, and them that were with him at the backe: † and the battel grew sore, and there fel manie wounded of these and of them. † And Iudas was slaine, and the rest fled. † And Ionathas and Simon tooke Iudas their brother, and buried him in the sepulcher of their fathers in the citie Modin. † And al the people of Israel lamented him with great lamentation, and they mourned manie dayes, † and sayd: :: How is the mightie fallen, that saued the people of Israel! † And the rest of the wordes of Iudas battels, and of the valient acts that he did, and of his greatnes are not described: for they were exceeding manie.

† And it came to passe: :: after the death of Iudas, there came forth the wicked men in al the costs of Israel, and there arose al that wrought iniquitie. † In those dayes was made an exceeding great famine, and al their countrie with themselves yelded to Bacchides. † And Bacchides chose the impious men, and appointed them lords of the countrie: † and they fought out, and searched for the freindes of Iudas, and brought them to Bacchides, and he rooke reuenge on them, & scorned them. † And there was made great tribulation in Israel, such as was not since the day, that there was no prophete scene in Israel. † And al the freinds of Iudas gathered, and sayd to :: Ionathas

† Since

- 29 † Since thy brother Iudas died, there is not a man like vnto him, to goe forth against the enemies, Bacchides, & them that  
 30 are the enemies of our nation. † Now therfore thee haue we chosen this day to be for him our prince, and captayne to wage  
 31 our battel. † And Ionathas tooke vpon him at that time the  
 32 principedom, and arose in the place of Iudas his brother. † And  
 33 Bacchides vnderstood it, and sought to kil him. † And Ionathas vnderstood it, & Simon his brother, and al that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar. † And Bacchides vnderstood it, and in the day of the Sabbaths came him self, and al his  
 34 armie ouer Iordan. † And Ionathas sent his brother captayne of the people, to desire the Nabutheians his freindes, that they  
 35 would lend him their prouision, which was copious. † And the children of Iambri issued forth of Madaba, and :: tooke  
 36 Iohn, and al things that he had, and went away hauing them. † After these wordes, it was told Ionathas, and Simon his  
 27 brother, that the children of Iambri make a great mariage, and bring the bride out of Madaba, the daughter of one of the  
 38 great princes of Chanaan with great pompe. † And they remembered the bloud of Iohn their brother: and they went vp,  
 39 and hid them selues vnder the couert of the mountayne. † And they lifted vp their eyes, and saw: and loe a tumult, and great preparation: and the bridegrome came forth, and his freindes, and his bretheren to meete them with timbrils, and musical  
 40 instruments, and manie weapons. † And they rose vpon them out of the embushement, and slew them, and there fel manie wounded, & the rest fled into the mountaines, and they tooke  
 41 al the spoiles of them: † & the mariage was turned into mourning, and the voice of their musical instruments into lamentation. † And they :: tooke reuenge of the bloud of their brother: & they returned to the banke of Iordan. † And Bacchides  
 42 heard it, and he came on the day of the Sabbaths euen to the  
 43 brinke of Iordan with a great powre. † And Ionathas sayd to his companie: Let vs arise, and fight against our enemies: for  
 44 it is not to day as yesterday, and the day before. † For loe battel dire&ly against vs, and the water of Iordan on this side and on that side, & bankes, and marishes, and forests: and there is  
 45 no place to turne aside. † Now therfore crie ye vnto heauen, that you may be deliuered out of the hand of your enemies. † And  
 46 battel was ioyned. † And Ionathas stretched forth his

of the Machabees was also high priest after the death of Iudas. Though Alcimus by the kinges fauoure vniuersally vsurped the office: (ch. 7. v. 9.) vvhiles Iudas yet liued, and vntil this time. v. 54.

They also killed him. v. 38. 42. :: To reuenge or punish faultes in due measure, & other right circumstances is a special vertue, moderating mans defence of his person, honour, or right vwithour crueltie, or remisses: and so the children sometimes are temporally punished, for their parents finnes, and the communitie for their leanders, either for their consent before the fact or after; or to prevent that they doe not the like. S. rho. 2. 2. q. 108.



:: Ionathas  
 and his men  
 swame not to  
 the other side,  
 but to an other  
 place on the  
 same side. for  
 otherwise the  
 armies had  
 bene parted by  
 the riuer: and  
 so there had  
 bene no con-  
 flict that time.  
 :: Iosephus li.  
 12. c. 17. con-  
 fesseth that  
 Iudas was  
 highpriest, but  
 erreth in say-  
 ing he succe-  
 ded after Alci-  
 mus: neither  
 considering  
 that Alcimus  
 was not in  
 dede high  
 priest, but an  
 vsurper: nor  
 that he liued  
 after Iudas:  
 vwho was  
 slaine a yeare  
 before this  
 time v3 & 18.  
 VVherby, and  
 by manie o-  
 ther such er-  
 rors, vve see  
 that Iosephus  
 is rather to be  
 corrected by  
 this booke  
 then to disa-  
 loue this  
 booke be-  
 cause it dif-  
 fereth from  
 Iosephus, or  
 other like au-  
 thors.

hand to strike Bacchides, and he turned aside from him back-  
 wards. † And Ionathas lept aside, and they that were with 48  
 him into Iordan, and they swame: ouer Iordan to them: † and 49  
 there sel of Bacchides part that day a thousand men: and they  
 returned into Ierusalem, † and built fensed cities in Iurie, the 50  
 fortresse that was in Iericho, and in Ammaum, & in Bethoron,  
 and in Bethel, and Thamnata, and Phara, and Thopo with high  
 walles, and gates, and lockes. † And he placed a garrison in 51  
 them, that they might exercise enmities against Israel: † and 52  
 he fensed the citie Bethsura, and Gazara, and the castel, and set  
 garisons in them, and prouision of victuals: † and he tooke the 53  
 sonnes of the princes of the countrie for hostages, & put them  
 in the castel in Ierusalem into ward. † And in :: the yeare an 54  
 hundred fiftie three, the second moneth, Alcimus commanded  
 the walles of the inner holie house to be destroyed, and the  
 workes of the prophets to be destroyed: and he began to  
 destroy. † In that time was Alcimus strooken: and his workes 55  
 were stayed, and his mouth was stopped, and he was dissolued  
 with the palsey, neither could he speake a word any more, and  
 geue commandement touching his house. † And Alcimus 56  
 died at that time with great torment. † And Bacchides saw 57  
 that Alcimus was dead: and he returned to the king, and  
 the land was quiet for two yeares. † And al the wicked 58  
 thought saying: Behold Ionathas, and they that are with him,  
 dwell in silence securely: now therfore let vs bring Bacchides,  
 and he shal take them al in one night. † And they went, and 59  
 gaue him counsel. † And he arose to come with a great armie: 60  
 and he sent secretly epistles to his felowes that were in Iurie,  
 to take Ionathas, and them that were with him: but they  
 could not, because their counsel was knowen to them.  
 † And he apprehended of the men of the countrie, that were 61  
 the principal of the mischife, fiftie men, and he slew them.  
 † And Ionathas: retyred aside, and Simon, and they that were 62  
 with him into Bethbessen, which is in the desert: and he built  
 vp the ruins therof, and they fortified it. † And Bacchides vn- 63  
 derstood it, and gathered together al his multitude: and sent  
 word to them that were of Iurie. † And he came, and camped 64  
 about Bethbessen, and assaulted it manie dayes, and made en-  
 gins. † And Ionathas left Simon his brother in the citie, and 65  
 went forth into the countrie, and came with a number, † and 66  
 strooke Odares, and his bretheren, and the children of Phaeron  
 in their

- in their tabernacles, & he began to slay, and to grow in forces.
- 67 † But Simon and they that were with him, went out of the  
 68 citie, and burnt the engins, † and they fought against Bac-  
 chides, and he was discomfited by them: and they afflicted him  
 exceedingly, because his counsel, and his conflict was in vayne.
- 69 † And being angrie against the wicked men, that had geuen  
 him counsel to come into their countrie, :: he slewe manie of  
 them: but himself thought with the rest to depart into their  
 70 countrie. † And Ionathas vnderstood it, and he sent vnto him  
 legates to make peace with him, and to render vnto him the  
 71 captiues, † And he tooke it gladly, and did according to his  
 wordes, & sware that he would doe him no harme al the dayes  
 72 of his life. † And he rendered vnto him the captiues, which  
 he before had taken for a praye, out of the land of Iuda: and  
 returning he departed into his owne countrie, and he added  
 73 no more to come into their coasts. † And the sword ceased out  
 of Israel: and Ionathas dwelt in Machmas, & Ionathas began  
 there to iudge the people, and he destroyed the impious out of  
 Israel.

## CHAP. X.

*Demetrius inuaded by Alexander, 3. seeketh helpe of Ionathas: 15. but he  
 ioyneth with Alexander, a surer freind: 22. though Demetrius sollicite  
 him againe, offering rewardes, with remission of tributes, 31. and great  
 privileges, 46. At which he suspecting to be feared, persisteth with A-  
 lexander: 48. who in battel killeth Demetrius: 52. espouseth the kings  
 daughter of Egypt: 59. calleth Ionathas to the mariage: 62. and hono-  
 reth him as a king. 67. Demetrius (the sonne) coming into Syria, sendeth  
 Apollonius against Ionathas: 70. prouoketh him, 74. and is ouerthrowen  
 (79 notwithstanding his ambushment of a thousand horsemen) 83. Iona-  
 thas burneth Asotus, with their idol Dagon. 86. so returneth by Ascalon  
 to Ierusalem with great glorie.*

- 1 **A**N D in the yeare an hundreth threescore came vp Alex-  
 ander :: the sonne of Antiochus, that was surnamed  
 Noble: and he tooke Ptolemais, and they receiued him, and  
 2 he reigned there. † And Demetrius the king heard it, and he  
 gathered together an exceding great armie, and went forth to  
 3 meete him into battel. † And Demetrius sent an epistle to  
 4 Ionathas in peaceable wordes, to magnifie him. † For he sayd:  
 Let vs preuent to make peace with him, before he make with  
 5 Alexander against vs: † for he wil remember al the euils, that  
 we haue

:: Euil counsel  
 how soeuer it  
 happeneth to  
 them that fo-  
 low it, is e-  
 uer hurtful to  
 them that geue  
 it.

:: He falsely  
 auouched  
 that he was  
 the sonne of  
 Antiochus E-  
 piphanes. for  
 he was in dede  
 of very meane  
 birth. *Infirmus,*  
 li. 35.



we haue done against him, and against his brother, and against  
 his nation. † And he gaue him authoritie to gather an armie, 6  
 and to make weapons, and to be himself his fellow: and the  
 hostages that were in the castel, he commanded to be deliuered  
 to him. † And Ionathas came into Ierusalem, and read the epi- 7  
 stles in the hearing of al the people, and of them that were in  
 the castle. † And they feared with great feare, because they 8  
 heard that the king gaue him authoritie to gather an armie.  
 † And the hostages were deliuered to Ionathas, & he rendered 9  
 them to their parents. † And Ionathas dwelt in Ierusalem, and 10  
 began to build, and to renew the citie. † And he spake to them 11  
 that made the workes, that they should build the walles, and  
 mount Sion round about with square stones for munition:  
 and so they did. † And the Aliens fled that were in the holdes, 12  
 which Bacchides had built: † and euerie man left his place, and 13  
 departed into his owne countrie: † onlie in Bethsura there re- 14  
 mained some of them, that had forsaken the law, and the pre-  
 cepts of God: for this was for a refuge to them. † And Alexan- 15  
 der the king heard of the promises, that Demetrius had promi-  
 sed to Ionathas: and they told him the battels, and the worthie  
 acts that he did, and his bretheren, and the labours, that they  
 endured: † and he sayd: Why, shal we find any such man? and 16  
 now we wil make him a freind, & our fellow. † And he wrote 17  
 an epistle, & sent it to him according to these wordes, saying: 18  
 † KING Alexander to his brother Ionathas greeting. † We 19  
 haue heard of thee, that thou art mightie of powre, and art  
 meete to be our freind: † & now :: we make thee this day high 20  
 priest of thy nation, that thou be called the kings freind ( and  
 he sent him purple, and a crowne of gold ) and in our assayres  
 thou be of one minde with vs, and keepe amitie towards vs.  
 † And Ionathas put on him the holie stole the seuenth mo- 21  
 nth, in the yeare an hundreth threescore in the solemne day of  
 Scenopegia: and he gathered an armie, and made very manie  
 weapons. † And Demetrius heard these wordes, and was exce- 22  
 ding sorie, and sayd: † What is this that we haue done, that 23  
 Alexander hath preuented vs to take the frendshippe of the  
 Iewes for his strength? † I also wil write to them wordes of 24  
 request, and dignities, and gifts: that they may be with me to  
 ayde me. † And he wrote to them in these wordes: KING 25  
 Demetrius to the nation of the Iewes greeting. † Because you 26  
 haue kept couenant towards vs, and haue continewed in our  
 amitie,

:: It was not  
 in the kinges  
 powre to  
 make Iona-  
 thas high priest  
 but he being  
 so before, the  
 king from this  
 time did so ac-  
 count him,

17 amitie, and haue not ioyned to our enemies, :: we haue heard  
 of it, & are glad. † And now perseuere stil to keepe fidelitie to-  
 wards vs, & we wil reward you with good thinges, for that you  
 28 haue done with vs. † And we wil remitte you manie charges,  
 29 and wil geue you manie gifts. † And now I release you, and al  
 the Iewes from tributes, and I pardon you the prices of salt,  
 30 and remitte the crownes, and the thirds of the seede: † and  
 the halfe of the fruite of trees, which is my portion, I leaue to  
 you from this day forward, that it be not taken of the land of  
 Iuda, and of the three cities that are added thereto of Samaria,  
 31 and Galilee from this day and for euer: † and let Ierusalem be  
 holie, and free with the coasts therof: and the tithes, & tributes  
 32 be they to it. † I release also the authoritie of the castel, that  
 is in Ierusalem, and I geue it to the high priest, to place therein  
 33 men whomsoever he shal choose, that may keepe it. † And  
 euerie soule of the Iewes, that is captiue from the land of Iuda  
 in al my kingdom, I dismissee free for nothing, that al may be  
 34 discharged also from tributes of their cattel. † And al the so-  
 lemne dayes, and the sabbaths, and the new moones, and the  
 dayes appointed, and three dayes before the solemne day, and  
 three dayes after the solemne day let them al be of immunitie  
 35 and remission, to al the Iewes that are in my kingdom: † and no  
 man shal haue powre to do any thing, and to make busineses  
 36 against any of them in any cause. † And let there be inrolled of  
 the Iewes in the kings armie to the number of thirtie thou-  
 sand men: and allowance shal be geuen them as behoueth to al  
 the kings bands, and of them there shal be ordayned certaine,  
 37 that shal be in the fortresses of the great king: † and of these  
 there shal be appoynted ouer the affayres of the kingdom,  
 that are done of trust, and let there be princes of them, and let  
 them walke in their owne lawes, as the king hath comman-  
 38 ded in the land of Iuda. † And the three cities that are added  
 to Iurie of the countrie of Samaria, let them be accounted  
 with Iurie: that they may be vnder one, and obey no other  
 39 powre, but the high priestes: † Ptolomais, and the confines  
 therof, which I haue geuen for a gift to the holies, that are in  
 40 Ierusalem, to the necessarie charges of the holie thinges. † And  
 I geue euerie yearé fiftene thousand sicles of siluer of the kings  
 41 accounts, that belong to me: † and al that is about which they  
 had not rendred, that were ouer the affayres the yeares before,  
 from this time they shal geue it to the workes of the house.

:: This king  
 Demetrius to  
 gette his desi-  
 red purpose,  
 sticked not to  
 vwrite a plaine  
 lye, for he had  
 heard that the  
 Iewes had re-  
 fused him and  
 made league  
 vvith his eni-  
 mie Alexander  
 7, 22, 23.



† And beside these five thousand sicles of siluer, which they 42  
 receiued of the account of the holies euerie yeare : and let  
 these perteyne to the priests, that execute the ministerie. † And 43  
 whosoever flee into the temple that is in Ierusalem, & in al the  
 coasts therof, in the kings danger for matter, let them be dis-  
 missed, & al thinges, that they haue in my kingdom, let them  
 haue it free. † And to build or repayre the workes of the holie 44  
 places, the charges shal be geuen of the kings account : † and 45  
 to build the walles in Ierusalem, and to fortifie them round  
 about, the charges shal be geuen of the kings account, and to  
 build the walles in Iurie . † But as Ionathas, and the people 46  
 heard these wordes, :: they beleued them not, nor receiued  
 them : because they remembred the great mischise, that he had  
 done in Israel, and had afflicted them exceedingly. † And their 47  
 liking was toward Alexander, because he had bene the first  
 mouer of the wordes of peace vnto them, and him they ayded  
 al dayes. † And king Alexander gathered a great armie, and 48  
 moued the campe nere to Demetrius. † And the two kinges 49  
 ioyned battel, and the armie of Demetrius fled, and Alexander  
 pursewed him, and vrged them sore. † And the battel grew 50  
 very sore, til the sunne went downe: and Demetrius was slaine  
 in that day. † And Alexander sent legates to :: Ptolomee king 51  
 of Ægypt according to these wordes, saying: † BECAUSE I am 52  
 returned into my kingdom, and am set in the seate of my fa-  
 thers, and haue obteyned the principedom, and haue destroyed  
 Demetrius, and possessed our countrie, † and haue ioyned bat- 53  
 tel with him, and he is destroyed him self, & his campe by vs,  
 and we sit in the seate of his kingdom: † and now let vs make 54  
 amitie one with an other : and geue me thy daughter to wife,  
 and I wil be thy sonne in law, and I wil geue thee gifts, and to  
 her, dignitie. † And king Ptolomee answered, saying : HAPPY 55  
 is the day wherein thou art returned to the land of thy fathers,  
 and art set in the seate of their kingdom. † And now I wil doe 56  
 to thee that which thou hast writen : but meete me at Ptole-  
 mais, that we may see one an other, and I may despoise her to  
 thee as thou hast sayd. † And Ptolomee went out of Ægypt, 57  
 he and Cleopatra his daughter, and he came to Ptolomais in  
 the yeare an hundred threescore and two. † And Alexander 58  
 the king mette him, and he gaue him Cleopatra his daughter :  
 and he made her mariage at Ptolomais , as kinges in great  
 glorie . † And king Alexander wrote to Ionathas, that he 59  
 should

ch. 7. v.  
 11.

:: Notwith-  
 standing the  
 great offers  
 of euil dispo-  
 sed men, Io-  
 nathas and al  
 prudent men  
 considering  
 their former  
 vicked dedes  
 do not geue  
 credite to glo-  
 rious vvordes.

:: This Ptolomeus Philome-  
 tor decided a  
 controuersie  
 that the Iewes  
 had the true  
 temple in Ie-  
 rusalem, and  
 that the Sama-  
 ritanes temple  
 in Garizim  
 was schisma-  
 tical: vvhich  
 he iudged be-  
 cause albeit  
 both pleaded  
 antiquitie, yet  
 only the Ie-  
 wes proued  
 by continual  
 succession of  
 high priests  
 from Aaron,  
 and shewed

- 60 should come to meeete him. † And he went with glorie to Ptolomais, and he mette there the two kinges, and he gaue them much siluer, and gold, and gifts: and he found grace in  
 61 their sight. † And there assembled against him pestilent men of Israel, wicked men soliciting against him: and the king at-  
 62 tended not to them. † And he commanded Ionathas to be changed of his garments, and that he should be clothed with purple: and so they did. And the king placed him to sit with  
 63 him self. † And he sayd to his princes: Goe ye out with him into the middes of the citie, & proclame, that no man sollicite against him for any matter, and that no man be troublesome  
 64 vnto him for any cause. † And it came to passe, as they that solicited, :: saw his glorie that was published, & him couered  
 65 with purple, they af fled: † and the king magnified him, and wrote him amongst his chiefe freindes, and made him Duke,  
 66 and partaker of the principedom. † And Ionathas returned into Ierusalem with peace, and ioy. † In the yeare an hundreth  
 67 sixtie fwe came Demetrius the sonne of Denetrius from Crete into the land of his fathers. † And Alexander the king heard  
 68 it, and he was verie sorie, and returned to Antioche. † And Demetrius the king made Apollonius general, who was ruler of Coelesiria: & he gathered a great armie, & came to Iamnia:  
 70 and he sent to Ionathas the high priest, † saying: Thou onlie resistest vs, and I am brought into derision, and into reproch, because thou doest exercise powre against vs in the moun-  
 71 tains. † Now therefore if thou trust in thy forces, come downe to vs into the plaine, let vs compare there one with an other:  
 72 because with me is the force of battels. † Aske, and learne who I am, and the rest, that ayde me, who also say that your foote can not stand before our face, because twise haue thy  
 73 fathers bene put to flight in their owne land: † and now how wilt thou be able to abide the horsemen, & so great an armie in  
 74 the plaine, where is no stone, nor rocke, nor place to flee? † But as Ionathas heard the wordes of Apollonius, he was moued in minde: and he chose tenne thousand men, and went forth from Ierusalem, & Simon his brother mette him to ayde him.  
 75 † And they moued the campe to Ioppe, and it shut him out of the citie: because the garison of Apollonius was in Ioppe,  
 76 and he assaulted it. † And they that were in the citie being put in great feare, opened to him, and Ionathas obteyned Ioppe.  
 77 † And Apollonius heard it, & he tooke three thousand horsemen,

that the o-  
 ther departed  
 from them,  
 first in the  
 time of Iero-  
 boam, and af-  
 terwardes,  
 built that tem-  
 ple in Gari-  
 zim, vwhen  
 some were re-  
 turned from  
 captiuitie:  
 vvherof Iose-  
 phus vvriteth.  
*ls. 13. c. 6. Anti-*  
*quis.* Our Sa-  
 uiour also iud-  
 ged that the  
 cause of the  
 Iewes vvvas  
 better. *Iohn. 4.*  
*7. 22.*  
 :: VVhen ca-  
 lumniators see  
 that the inno-  
 cent is iustified  
 and honored,  
 they faile in  
 their hart to  
 procede a-  
 gainst him.



21. Ionathas set his armie in that maner as on euerie side his men stood in front readie to resist the force of the enimie coming towards them, al their backes so turned vwithin their owne Squadron, that the enimie could no vvay enter without present resistance: and so those of the embushment could only cast dartes, but could not breake the aray of Ionathas campe, nor make anie entrance with out their owne present death.

men, and a great armie. † And he went to Azotus as making iorney, and immediatly he went forth into the plaine : because he had a multitude of horsemen, and he trusted in them. And Ionathas pursewed him vnto Azotus, and they ioyned batrel. † And Apollonius left in the campe a thousand horsemen behinde them secretly. † And Ionathas vnderstood that there was an embushment behind him, and they compassed his campe, and they threw dartes vpon the people from morning euen vnto euening. † But :: the people stood, as Ionathas had commanded : and their horses laboured. † And Simon put forth his armie, and ioyned it against the legion : for the horsemen were wearied : and they were discomfited by him, and fled. † And they that were scattered by the playne, fled into Azotus, and entered into Bethdagon their idol house, there to saue them selues. † And Ionathas burnt Azotus, and the cities that were round about it, and he tooke the spoiles of them, and the temple of Dagon : and al that fled into it, he burnt with fire. † And there were that were slayne by the sword, with these that were burnt, almost eight thousand men. † And Ionathas remoued the campe from thence, and brought it to Ascalon : and they went out of the citie to meete him in great glorie. † And Ionathas returned into Ierusalem with his companie, hauing manie spoiles. † And it came to passe : as Alexander the king heard these wordes, he added yet to glorifie Ionathas. † And he sent him a cheyne of gold, as the custome is to be geuen to the cosins of kings. And he gaue him Accaron and al the borders therof in possession.

# CHAP. XI.

*Prolemeus king of Egypt deceitfully coming into Syria, 8. surpriseth certaine cities, & taking his daughter from Alexander geueth her to Demetrius. 15. Alexander flying away, 17. is treacherously slaine. 18. Prolemeus dyeth the third day, and Demetrius reigneth. 20. Ionathas besiegeth the fortresse which resisted him in Ierusalem. 24. obtayneth of Demetrius remission of tributes, and other priuilegies. 38. Demetrius dismissing his armie, the souldiars conspire with Tryphon against him. 43. Ionathas aydeth him with three thousand men, who kil an hundred thousand muliners. 53. Demetrius breaking league with Ionathas, is overthrown by Tryphon. 57. Young Antiochus reneweth league with Ionathas : and he ( 65. as likewise his brother Simon ) prospereth : 67. in great danger prayeth and preuaileth.*

- 1 **A**Nd the king of Egypt gathered an armie, :: as the sand :: By this hyperbolical description (very frequent in holic scripture) is signified that Ptolomeus armie was exceeding great, yea greater then can be easily conceived, & therefore is described by excessive termes.
- 2 that is about the sea shore, and manie shippes: and he sought to winne the kingdom of Alexander by guile, and to adde it to his owne kingdom. † And he went out into Syria with peaceable wordes, and they opened to him the cities, and mette him: because Alexander the king had commanded them to goe forth to meete him, for that he was his father in law.
- 3 † But when Ptolomee entered the cities, he put garrisons of souldiars in euerie citie. † And as he approached to Azotus, they shewed him the temple of dagon burnt with fyre, and Azotus, and the rest therof throwen downe, and the bodies cast forth, and the graues of them that were slaine in the battel, which they had made neere the way. † And they told the king that Ionathas did these things: to raise enuie against him:
- 6 and the king held his peace. † And Ionathas came to meete the king into Ioppe with glorie, and they saluted one another, and they slept there. † And Ionathas went with the king euen to the riuer, that was called Eleutherus: and he returned into Ierusalem. † And king Ptolomee obteyned the dominion of the cities euen to Seleucia by the sea side, and he purposed euil purposes against Alexander. † And sent legates to Demetrius, saying: Come, let vs make a league between vs, and I wil geue thee my daughter that Alexander hath, & thou shalt reigne in the kingdom of thy father. † For it repenteth me that I haue geuen him my daughter: for he hath sought to kil me. † And he disprased him, for that he coueted his kingdom, † and he tooke away his daughter, & gaue her to Demetrius, and alienated him self from Alexander, and his enmities were made manifest. † And Ptolomee entered into Antioch, & he put two crownes vpon his head, of Egypr, & of Asia. † But Alexander the king was in Cilicia at that time: because they rebelled that were in those places. † And Alexander heard it, and came to him into battel: and Ptolomee the king brought forth an armie, and mette him with a strong power, and put him to flight. † And Alexander fled into Arabia, there to be protected: and king Ptolomee was exalted. † And Zabdiel an Arabian tooke of Alexanders head, & sent it to Ptolomee. † And king Ptolomee died the third day: and they that were in the fortresses, perished by them that were within the campe. † And Demetrius reigned the yeare an hundreth sixtie seuen. † In those dayes Ionathas gathered together them, that were in



:: VVhen pastors ende-  
 uour to extir-  
 pate siane out  
 of the mindes  
 of the people,  
 those that  
 hate godlines,  
 suggest to tem-  
 poral princes  
 that such spi-  
 ritual prea-  
 ching is dan-  
 gerous to  
 their state.  
 :: But zelous  
 men cease not  
 from so neces-  
 sarie a worke,  
*because Gods*  
*word is not*  
*tyed. 2. Tim. 2.*  
 :: And wise  
 kinges vvill  
 most esteeme  
 of such men,  
 knowing that  
 their fidelitie  
 towards God,  
 is an assurance  
 that they vvill  
 also be faith-  
 ful to princes.  
 :: The king  
 had before ad-  
 ioyned princi-  
 pal places to  
 Iudea vvhich  
 were called *ro-*  
*parchies* that is  
 places of prin-  
 cipalitie, or  
 principal go-  
 uernments:  
 now he gran-  
 ted also immu-  
 nities to them  
 as to al Iudea  
 and Samaria.

Iurie, to winne the castel in Ierusalem: and they made engins  
 against it. † And certaine :: that hared their owne nation 21  
 wicked men, went to king Demetrius, and told him that Io-  
 nathas besieged the castel. † And as he heard it, he was wrath: 22  
 and forthwith he came to Ptolemais, and wrote to Ionathas,  
 that he should not besiege the castel, but should meete him to  
 talke together in hast. † But as Ionathas heard it, :: he bade 23  
 them besiege it: and he chose of the ancients of Israel, and of  
 the priests, and put himself in hazard. † And he tooke gold, 24  
 and siluer and ryments, and manie other presents, and went  
 to the king to Ptolomais, and he found grace in his sight.  
 † And certaine wicked men of his nation solicited against him. 25  
 † And :: the king did to him, as they had done to him which 26  
 had bene before him: and he exalted him in the sight of al his  
 freinds, † and he established to him the chiefe priesthood, 27  
 and whatsoever other thinges he had before precious, and he  
 made him the chiefe of his freindes. † And Ionathas requested 28  
 of the king that he would make Iurie free, and the three :: to-  
 parchies, & Samaria, & the confines therof: and he promised  
 him three hundred talents. † And the king consented: and he 29  
 wrote to Ionathas epistles of al these thinges, conteyning this  
 tenure. † KING Demetrius to his brother Ionathas greeting, 30  
 & to the nation of the Iewes. † A copie of the epistle, which 31  
 we haue writen to Lathenes our parent concerning you, we  
 haue sent to you that you might know it. † KING Demetrius 32  
 to Lathenes his parent greeting. † We haue determined to do 33  
 good to the nation of the Iewes our freinds, & that keepe the  
 thinges that are iust with vs, for their gentlenes which they  
 beare towards vs. † We haue ordayned therefore vnto them al 34  
 the coasts of Iurie, & the three cities, Apherema, Lyda, & Rama-  
 tha, which are added to Iurie of Samaria, & al their confines,  
 to be sequestred to al them that sacrifice in Ierusalem, for these  
 thinges, which the king receiued of them euerie yeare, and for  
 the fruits of the land, and of the trees. † And other thinges, 35  
 that pertained to vs of the tithes, and of the tributes, from this  
 time we remitte to them: and the salt floores, and the crownes,  
 that were presented to vs, † we grant al to them, and nothing 36  
 of these shal be broken from this time, and for euer. † Now 37  
 therefore prouide to make a copie of these, and let it be geuen  
 to Ionathas, and let it be layd in the holie mount, and in a so-  
 lemne place. † And Demetrius the king seing that the land 38

- was quiet in his sight, and nothing resisted him, he dismissed  
 al his armie, euerie man to his place, except the forren armie,  
 which he brought from the isles of the Gentils: and al the  
 39 bandes of his fathers were enemies to him. † And there was  
 one Tryphon of Alexanders part before: and he saw that al the  
 armie murmured against Demetrius, & he went to Enalchuel  
 the Arabian, that brought vp Antiochus the sonne of Alexan-  
 40 der: † And he lay vpon him, to deliuer this Antiochus vnto  
 him, to reigne in his fathers place: and he declared vnto him  
 what great thinges Demetrius did, & the emnities of his hosts  
 41 against him. And he taried there manie dayes. † And Ionathas  
 sent to Demetrius the king, that he would cast out them, that  
 were in the castel in Ierusalem, and that were in the holdes:  
 42 because they impugned Israel. † And Demetrius sent to Iona-  
 thas, saying: I wil not onlie doe these thinges for thee, and for  
 thy nation, but with glorie I wil honour thee, and thy nation,  
 43 when it shal be time conuenient. † Now therfore thou shalt  
 doe wel if thou wilt send men to helpe me: because al mine  
 44 armie is departed. † And Ionathas sent him :: three thousand  
 valient men to Antioch: and they came to the king, and the  
 45 king was delighted at their coming. † And there assembled  
 they that were of the citie, an hundred twentie thousand men,  
 46 and they would haue slaine the king. † And the king fled into  
 the court: and they that were of the citie kept the wayes of the  
 47 citie, and began to fight. † And the king called the Iewes for  
 ayde: and they came together to him al at once, and they were  
 48 al disperfed through the citie. † And they slew in that day an  
 hundred thousand men, and they burnt the citie, and tooke  
 49 manie spoiles in that day, and deliuered the king. † And they  
 that were of the citie saw, that the Iewes had obteyned the  
 citie as they would: and they were discomfited in their minde,  
 50 and cried to the king with petitions, saying: † Geue vs the  
 right hand, and let the Iewes cease to oppugne vs, and the citie.  
 51 † And they threw away their weapons, & made peace, and the  
 Iewes were glorified in the kings sight, & were renowned in  
 the sight of al that were in his kingdom, & returned into Ieru-  
 52 salem with manie spoiles. † And king Demetrius sate in the seat  
 53 of his kingdom: & the land was at rest in his sight. † And he fea-  
 ned al thinges whatsoeuer he sayd, and alienated himself from  
 Ionathas, and he requited him not according to the benefites,  
 54 that he had geuen him, and he vexed him exceedingly. † And

:: Three thou-  
 sand faithful  
 encountering  
 with an hun-  
 dred & twen-  
 tie thousand  
 infidels, killed  
 of them in one  
 day an hun-  
 dred thousand.



after these thinges Tryphon returned, and with him Antiochus the yong boy, who reigned, and put the crowne vpon him. † And there gathered vnto him al the bandes, which Demetrius had disperfed, and they fought agaynst him: and he fled, and turned the backe. † And Tryphon tooke the beastes, and wanne Antioch. † And Antiochus the yong man wrote to Ionathas, saying: I appoynt to thee the priesthood, and I place thee ouer the foure cities, that thou mayst be of the kings freinds. † And he sent him vessels of gold for his seruice,

As to vveare purple, and to bare a crowne so to drinke in gold cuppes and to vveare a gold cheyne, vvas proper to kinges, and to vvhom they gaue license.

It is an ancient ceremony in al nations, often mentioned in these bookes, to confirme peace by ge-uing ech other the righthand. Only two captaines remained, and vwith them some souldiars (as Iosephus writeth, about 50) for it is not to be thought that Ionathas would haue

and he gaue him leaue: to drinke in gold, and to be in purple, and to haue a cheyne of gold: † And he appointed Simon his brother gouerner from the borders of Tyre euen to the coasts of Ægypt. † And Ionathas went forth, and walked through the cities beyond the riuer: and al the band of Syria gathered vnto him to helpe him, and he came to Ascalon, & they mette him honorably out of the citie. † And he went from thence to Gaza: and they that were in Gaza, shut in them selues: and he besieged it, & burnt the thinges that were round about the citie, and he spoiled it. † And the men of Gaza besought Ionathas, and he gaue them the right hand: and he tooke their sonnes for hostages, and sent them into Ierusalem: and he walked through the countrie euen to Damascus. † And Ionathas heard that the princes of Demetrius preuaticated in Cades, which is in Galilee, with a great armie meaning to remoue him from the assayres of the kingdom: † and he went against them: but his brother Simon he left within the prouince. † And Simon approched to Bethsura, and expugned it manie dayes, and inclosed them. † And they requested of him: to take the right handes, and he gaue it them: and he cast them out from thence, and tooke the citie, and placed therein a garrison. † And Ionathas, and his campe approched to the water of Genesar, and before it was light they watched in the plaine Asor. † And loe the campe of the aliens mette him in the playne, & they layd embushments for him in the mountaines: but he went against them. † And the embushments rose out of their places, and they ioyned battel. † And al fled that were on Ionathas part, and none was left of them, but Mathathias the sonne of Absolom, and Iudas the sonne of Calphi, chiefe captayne of the chiuallrie of the host. † And Ionathas rent his garments, and put earth vpon his head, and prayed. † And Ionathas returned to them into battel, & he put them to flight,

and

- 73 and they fought. † And they of his part that fled, saw, and returned to him, and Pursued with him euen to Cades to their campe, and they came euen thither. † And there sel of the aliens in that day three thousand men : and Ionathas returned into Ierusalem.
- returned to battel. 7 72. being but three men in al to beginne a new assault,

## CHAP. XII.

*Ionathas confirmeth league with the Romanes, and Spartiates, by letters : 19. with mention of letters receiued before. 24. By diligent guard he defendeth the countrie from the enimies inuasions, putting them to flight. 31. subdueth the Arabians, and returneth by Damascus. ( 33. Simon prospering in other places. ) fortifieth Ierusalem, 39. Finally is deceiued by Tryphon. 48. and al his men are slaine.*

- 2 **A**ND Ionathas saw that the time helped him, he chose men and sent them to Rome, to establish and to renew
- 2 amitie with them : † and to :: the Spartiats, and to other places
- 3 he sent epistles according to the same tenure. † And they went to Rome, and entered into the court, and sayd : Ionathas the high priest, and the nation of the Iewes haue sent vs to renew
- 4 the amitie, and societic according as before. † And they gaue them epistles vnto them by place and place, to conduct them
- 5 into the land of Iuda with peace. † And this is a copie of the epistles which Ionathas wrote to the Spartiats : † IONATHAS the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Iewes, to the Spartiats :: their
- 7 bretheren greeting. † Long agoe were epistles sent to Onias the high priest from Arius who reigned with you, that you are our bretheren, as the writing conteyneth, that here beneath
- 8 foloweth. † And Onias receiued the man, that was sent, with honour : and he receiued the epistles, where in there was signification of the societic, and amitie. † We wheras we neded none of these hauing for our comfort the holie bookes, that
- 9 are in our handes, † chose rather to send vnto you to renew the fraternitie, lest perhaps we be made aliens from you : for
- 10 much time is passed, since you sent to vs. † We therfore at al time without intermission in the solenne dayes, and the rest where in we should, are mindful of you in the sacrifices, that we offer, and in the obseruances, as it is meete, and becometh
- 12 to remember bretheren. † We reioyce therfore of your glorie.
- 13 † But manie tribulations haue compassed vs, and manie battels, and the kinges that are round about vs, haue impugned
- :: Sparta the chief citie of Lacedemonia called also Lacedemon, and Theramne,
- :: Spartians otherwise called Laedemonians (by Iosephus and other vvriters) descended from Abraham, 7. 21. and were in great league vvith the Iewes.



vs. † We therefore would not be troublesome to you, nor to the  
 rest our felowes and freindes in these battels. † For we haue  
 had ayde from heauen, and we are deliuered, and our enemies  
 are humbled. † We haue chosen therefore Numenius the  
 sonne of Antiochus, and Autipater the sonne of Iason, and  
 haue sent to the Romanes to renew with them the old amitie  
 and societie. † Wetherfore haue commanded them that they  
 come vnto you also, & salute you, and deliuer you our epistles,  
 concerning the renewing of our fraternitie. † And now you  
 shal doe wel in answering vs to these thinges. † And this is  
 the rescript of the epistles, which he had sent to Onias :  
 † A R I V S the king of the Spartians to Onias the grandpriest  
 greeting. † It is found :: in scripture of the Spartians, and the  
 Iewes that they are bretheren, & that they are of the stocke of  
 Abraham. † And now since we vnderstood these thinges, you  
 doe wel in writing to vs of your peace. † Yea and we haue  
 written agayne to you, Our cartel, & our possessions, are yours :  
 and yours, ours. We therefore haue commanded that these  
 thinges be told you. † And Ionathas heard that the princes of  
 Demetrius were come agayne with a great armie more then  
 before to fight against him. † And he went out from Ierusa-  
 lem, and mette them in the countrie of Amathis : for he gaue  
 them not space to enter into his countrie. † And he sent spies  
 into their campe, & they returning reported that they appoin-  
 ted to come vpon them in the night. † And when the sunne was  
 set, Ionathas cammanded his men to watch, and to be in ar-  
 mour readie to fight al night, & he set watchmen round about  
 the campe. † And the aduersaries heard that Ionathas with  
 his companie was prepared to battel : & they feared, and were  
 afraid in their hart : and they kindled fyres in their campe.  
 † But Ionathas, and they that were with him, knew it not til  
 the morning : and they saw light burning, † and Ionathas fo-  
 lowed them, and ouertooke them not : for they had passed  
 the riuer Eleutherus. † And Ionathas turned aside to the A-  
 rabians, that were called Zabadeans : and he strooke them, and  
 tooke the spoiles of them. † And he ioyned, and came to  
 Damascus, and walked through al that countrie. † But Si-  
 mon went forth, and came euen to Ascalon, and to the next  
 holdes, and he declined into Ioppe, and tooke it, ( † For he  
 heard that they would deliuer the hold to Demetrius parte) and  
 he put a garrison there to keepe it. † And Ionathas returned, &  
 called

:: The Spar-  
 tianes had  
 written this  
 epistle before  
 Onias vritte  
 to the, though  
 it be here plac-  
 ed after.  
 :: There re-  
 mained with  
 the Spartians  
 old vvrites of  
 genealogies,  
 as Iosephus  
 supposeth. li.  
 12. c. 5. & li. 13.  
 c. 9.

called together the ancients of the people, and he consulted  
 36 with them to build fortresses in Iurie, † and to build the walles  
 in Ierusalem, and to reare a mount of a great height between  
 the castel and the citie, to separate it from the citie, that it might  
 37 be alone, and they might neither bye nor sel: † And they  
 came together to build the citie: and the wal sel that was vpon  
 the torrent toward the rising of the sunne, and he repayred it,  
 38 which is called Caphetetha: † and Simon built Adiada in  
 39 Sephela, and fortified it, & hanged on gates and lockes. † And  
 when Tryphon had purposed to reigne ouer Asia, and to take  
 the crowne, & to extend his hand against Antiochus the king:  
 40 † fearing lest perhaps Ionathas would not permit him, but  
 would fight against him: he sought to take him: & to kil him.  
 41 And rising vp he went into Bethsan. † And Ionathas went  
 forth to meete him with fourtie thousand chosen men into  
 42 battel, and came to Bethsan. † And Tryphon saw that Iona-  
 thas came with a great armie, to extend his handes vpon him:  
 43 and he feared: † and receiued him with honour, and com-  
 mended him to al his freindes; and gaue him gifts: and he  
 44 commanded his hosts to obey him, as him self. † And he  
 sayd to Ionathas: Why hast thou troubled al the people: wheras  
 45 we haue no warre? † And now send them backe to their  
 houses, but choose thee a few men, that may be with thee, and  
 come with me to Ptolemais, and I wil deliuer it to thee, and  
 the other holdes, and the armie, and al the ouerseers of the  
 affayres, and returning I wil depart: for therfore I came.  
 46 † And Ionathas beleued him, and did as he sayd: and dismissed  
 47 his armie, and they departed into the land of Iuda: † but he  
 reteyned with him three thousand men; of whom he sent  
 backe two thousand into Galilee, and a thousand came with  
 48 him. † But as Ionathas entered into Ptolemais, they of Pto-  
 lemais shut the gates of the citie: and they tooke him, and al  
 49 that had entered with him they slew with the sword. † And  
 Tryphon sent an armie and horsemen into Galilee, and into  
 50 the great playne to destroy al Ionathas felowes. † But they  
 when they vnderstood that Ionathas was taken, and was peri-  
 shed, and al that were with him, they encouraged them selues,  
 51 & went forth readie to battel. † And these that had pursued,  
 52 seeing that the matter stood vpon their life, they returned. † But  
 they came al with peace into the land of Iuda. And they la-  
 mented Ionathas, and them that were with him exceedingly:

and

∴ Morally in  
 Tryphon is no-  
 ted the pra-  
 ctise of the di-  
 uel: vvhoe in-  
 tending to o-  
 uerthrow a  
 king or a king-  
 dom first see-  
 keth to de-  
 ceiue the pa-  
 stors, and to  
 destroy them:  
 especially by  
 error or other  
 sinne. For (as  
 S. Gregorie  
 teacheth. ho.  
 38.) if the pa-  
 stors life be  
 corrupted, his  
 doctrine vil  
 be contem-  
 ned.



and Israel mourned with great mourning. † And al the hea- 53  
then that were round about them, sought to destroy them. for  
they sayd: † They haue no prince, and helper: now therfore 54  
let vs expugne them, and take away from men the memorie  
of them

## CHAP. XIII.

*Simon exhorteth the people to defend themselves, and religion: 7. is made  
general captaine. 14. Tryphon demandeth an hundred talents of silver,  
and hostages for Ionathas. 17. which are sent (to satisfie the peeple) Try-  
phon receiueth the ransom, 23. killeth Ionathas, and his sonnes. 25. Simon  
erecteth a memorie to his parentes and bretheren. 31. Tryphon murthereth  
his young king. 33. Simon fortifieth the countrie, obteyneth peace, and li-  
berties of Demetrius: 42. subdueth the citie Gaza, and the rebellious  
castle within Ierusalem.*

¶ Simon the  
fourth gene-  
ral captaine of  
the Macha-  
bees, & high-  
priest excelled  
his bretheren  
in vvisdome,  
by the testi-  
monie of his  
father. c. 2.  
v. 65.

¶ He vnder-  
tooke by al  
his endeouour  
to defend and  
deliuer his na-  
tion from dan-  
ger, and to re-  
store their for-  
mer libertie.

**A**ND ¶ Simon heard that Tryphon gathered a very great 1  
armie, to come into the land of Iuda, and to destroy it.  
† Seing that the people was in dread, and in feare, he went vp 2  
to Iurusalem, and assembled the people: † and exhorting he 3  
sayd: You know what great battels I and my bretheren, and  
the houle of my father, haue made for the lawes, & the holies,  
and the distresses that we haue sene: † by reason of these are al 4  
my bretheren perished for Israel, and I onlie am left. † And 5  
now let it not fal to me to spare my life in al time of tribulation:  
for I am not better then my bretheren. † I wil: auenge ther- 6  
fore my nation and the holies, our children also, & wiues: be-  
cause al the heathen are gathered together to destroy vs of em-  
nitie. † And the spirit of the people was kindled as soone as 7  
they heard these wordes: † and they answered with a lowd 8  
voice, saying: Thou art our captayne in the place of Iudas, and  
Ionathas thy brother: † fight thou our battel, & we wil doe 9  
al thinges whatsoever thou shalt say to vs. † And gathering 10  
together al the men of warre, he hastened to finish al the  
walles of Ierusalem, and fortified it round about. † And he 11  
sent Ionathas the sonne of Absalom, & with him a new armie  
into Ioppe, and they that were in the castel being cast out, he  
remained there. † And Tryphon remoued from Ptolemais 12  
with a great armie, to come into the land of Iuda, & Ionathas  
with him in ward. † But Simon pitched in Addus against the 13  
face of the playne. † And as Tryphon vnderstood that Simon 14  
was risen in the place of his brother Ionathas: and that he  
would

- 15 would ioynē battel with him, he sent legats to him, † saying:  
For the siluer, that thy brother Ionathas owed in the kings ac-  
count, for the assayres which he had, we haue stayed him.
- 16 † And now send an hundred talents of siluer, and his two  
sonnes for hostages, that being dismissed he flee not from vs, *Simon being*  
*wise choise*
- 17 and we wil release him. † And Simon knew that with guile he *the lesse euil,*  
spake with him, :: neuertheles he commanded the siluer, and *and lesse dan-*  
the children to be geuen: lest he should get great emnirie with *ger. For if he*  
*had not sent*  
18 the people of Israel, saying: † Because he sent not the siluer, & *that vvas de-*  
19 the children, therfore is he perished. † And he sent the chil- *mand it was*  
dren, and the hundred talents: and helyed, and dismissed not *very like and*  
20 Ionathas. † And after these thinges came Tryphon within *almost cer-*  
the cōuntry, to destroy it, and they compassed by the way that *taine, that Io-*  
leadeth to Addar, & Simon, and his campe marched into euerie *nathas should*  
21 place whither soeuer they went. † And they that were in the *be slaine, and*  
castel, sent legates to Tryphon, that he should hasten to come *it vwould haue*  
22 through the desert, and should send them victuals. † And *bene imputed*  
Tryphon prepared al the horsemen, to come that night: but *to Simon, that*  
there was an exceding great snow, and he came not into the *he had not ta-*  
23 cōuntry of Galaad. † And when he had approched to Ba- *ken iust care*  
24 scama, he slew Ionathas and his sonnes there. † And Try- *of his brothers*  
25 phon returned, & went into his cōuntry. † And Simon sent, *life, vvherby*  
and tooke the bones of Ionathas his brother, and buried them *the people*  
26 in Modin the citie of his fathers. † And al Israel lamented him *vwould haue*  
with great lamentation: & they mourned for him manie dayes, *bene alienated*  
27 † And Simon :: built ouer the sepulcher of his father and of *from him, and*  
his bretheren, a building high to behold, of stone polished *perhaps haue*  
28 behind and before: † and he erected seuen spyres one against *reuolted from*  
29 one, to his father and mother, and to his foure bretheren: † and *him, and also*  
about these he set great pillers: and vpon the pillers armour for *from religion.*  
an eternal memorie: and by the armour shippes grauen, which *S. Tho. in hunc*  
30 might be sene of al that sayled the sea. † This is the sepulcher, *locum.*  
31 that he made in Modin euen vntil this day. † But Tryphon whē *: This vvas*  
he iourneyed with Antiochus the king being but a yong man, *not vaine*  
32 by guile he slew him. † And he reigned in his place, and put *glory, but true*  
the crowne of Asia vpon him self, and made a great plague in *glorie to kepe*  
33 the land. † And Simon built the fortresses of Iurie, fortify- *memorie of so*  
ing them with high towres, and great walles, and gates, and *great vertue:*  
34 lockes: and he put victuals in the fortresses. † And Simon *therby to stir*  
chose men & sent to Demetrius the king, that he would make *vp others to i-*  
a release to the cōuntry: because al Tryphons actes had bene *mitation: He*  
*that loueth ho-*  
*nour (saith S.*  
*Augustin. li.*  
*cont. Secundu.*  
*c. 17.) imita-*  
*eth God. But*  
*humble soules*  
*desire honour in*



God, proud men  
vill be honoured  
more then God,  
or vvithout  
God. O how  
manie Epira-  
phes are of  
vvicked men,  
nothing els  
but perpetual  
monuments  
of their ambi-  
tion, vanitie,  
iniustice, cru-  
eltie, & other  
vices! but  
those that are  
of true ver-  
tues are to  
Gods more  
honour: the  
auctor of al  
vertues.

:: By how  
much more,  
that mercie is  
admixed vvith  
iustice, so that  
iustice be not  
destroyed, and  
that religion  
be aduanced,  
the betterie  
pleaseeth God,  
and edifieth  
the vveld dispo-  
sed.

done by spoile. † And Demetrius the king according to these 33  
wordes answered him, and wrote an epistle in this maner:  
† KING demetrius to Simon the high priest, and the freind of 36  
kings, and to the ancients, and to the nation of the Iewes,  
greeting. † The crowne of gold, and \* the bahem, which you 37  
sent, we haue receiued: and we are readie to make with you  
great peace, and to write to the kings chiefe officers to release  
you the thinges that we haue released. † For what soeuer 38  
thinges we haue decreed vnto you, stand in force. The holdes  
that you haue built, let them be to you. † We remitte also the 39  
ignorances, and offences euen vntil this day, and the crowne  
which you owed: and if any other thing was tributarie in  
Ierusalem, now let it not be tributarie. † And if anie of you be 40  
fittre to be inrolled among ours, let them be inrolled, and let  
there be peace betwen vs. † In the yeare an hundreth seuentie 41  
was the yoke of the Gentils taken away from Israel. † And the 42  
people of Israel began to write in the tables, and publike in-  
struments. The first yeare vnder Simon the high priest, the  
great duke, and the prince of the Iewes. † In these dayes Simon 43  
approched to Gaza, and compassed it with campees, and he  
made engins, & set them to the citie, and he stroke one towre,  
and tooke it. † And they that were within the engin, brake 44  
out into the citie: and there was made a great sturre in the citie.  
† And they that were in the citie went vp with their wiues, & 45  
children vpon the wal their coates rent, and they cried with a  
lowd voice, desyring of Simon that the right handes might be  
geuen them, † and they sayd: Requite vs not according to our 46  
malices, but according to thy mercies. † And Simon yelding 47  
destroyed them not: but yet he cast them out of the citie, and  
cledsed the houses, wherein there had bene idols, and then he  
entered into it with hymes blessing our Lord: † and al filthines 48  
being cast out of it, he placed in it men that should doe the law:  
and he fortified it, and made it his habitation. † But they that 49  
were in the castel of Ierusalem, were prohibited to goe out and  
to come in to the countrie, & to bye, and sel: and they were ex-  
ceeding hungrie, and manie of them perished for famine, † and 50  
they cried to Simon to receiue the right handes, and he gaue it  
them: and he cast them out from thence, and cledsed the castel  
from the contaminations: † and they entered into it the three 51  
and twentieth day of the second moneth, the yeare an hundreth  
seuentie one, with prayse, and boughes of palme trees, and  
harpes,

\* a pre-  
cious  
chaîne.

harpes, and cymbals, & nables, and hymnes, and canticles, be-  
 52 cause the great enemy was destroyed out of Israel. † And he or-  
 dayned that euerie yeare these dayes should be kept with glad-  
 53 nes. † And he fortified the mount of the temple, that was by  
 the castel, and he dwelt there him self, and they that were  
 54 with him. † And Simon saw :: Iohn his sonne, that he was a  
 valient man of warre: & he made him captayne of al the hosts:  
 and he dwelt in Gazara.

:: This Iohn  
 Hyrcanus de-  
 fended the  
 countrie a-  
 gainst inua-  
 ders. ch. 16.

## CHAP. XIII.

*Demetrius invading Media is taken captiue: 4. and Iurie is in peace. 14.*

*Simon cherisheth the godlie, and punisheth the wicked: 16. receiveth  
 freindlie letters from the Romanes, and Spartiates: 20. Wherof the copie  
 is recited: 24. sendeth a legate to Rome with a present. 25. And is esta-  
 blished highpriest, and gouernour by publique consent.*

1 **I**N THE yeare an hundreth seuentie two, king Demetrius  
 gathered his armie, and went into Media to get him aydes  
 2 to expugne Tryphon. † And Arfaces the king of Persia, and  
 Media heard, that Demetrius was entered his confines, and he  
 3 sent one of his princes to take him aliue. † And he went, and  
 stroke the campe of Demetrius: and tooke him, and brought  
 4 him to Arfaces, and he put him into ward. † And :: al the land  
 of Iuda was at rest al the dayes of Simon, and he sought good  
 to his nation: and his powre, and his glorie pleased them al  
 5 dayes. † And with al his glorie he tooke Ioppe for an hauen,  
 and made it an entrance vnto the iles of the sea. † And he en-  
 6 larged the borders of his nation, and obteyned the countrie.  
 7 † And he gathered a great :: captiuitie, and had the dominion  
 of Gazara, and of Berhsura, and of the castle: and tooke away  
 the vncleanes out of it, and there was none that resisted him.  
 8 † And euerie man tilled his land with peace: & the land of Iuda  
 yelded her frutes, and the trees of the fildes their fruit. † The  
 9 ancients sate al in the streetes, and treated of the good thinges  
 of the land, & the yongmen did on them glorie, and the stoles  
 10 of warre. † And he gaue victuals to the cities, and he appoin-  
 ted them that they should be vessels of munition, til the name  
 of his glorie was renomed euen to the end of the earth.  
 11 † He made peace vpon the land, & Israel reioyced with great  
 12 ioy. † And euetie man sate vnder his vine, and vnder his fig-  
 13 tree: and there was none to make them afraid. † There was  
 none left that impugned them vpon the earth: kings were

:: Simon had  
 now gouer-  
 ned the peo-  
 ple two yeares  
 beginning  
 with great dif-  
 ficulties, but  
 henceforth en-  
 ioyed peace til  
 Antiochus Se-  
 detes brake  
 the league, &  
 inuaded Iurie.  
 ch. 15. v. 27. &  
 39.

:: He reduced  
 manie leues  
 from capti-  
 uitie.



discomfited in those dayes. † And he confirmed al the humble 14  
 of his people, and sought the law, and tooke away euerie  
 wicked and euil man: † he glorified the holies, and multiplied 15  
 the vessels of the holie places. † And it was heard at Rome 16  
 that Ionathas was dead, and euen vnto the Spartiats: and they  
 were very sorie. † But as they heard that Simon his brother 17  
 was made the high priest in his place, and he obteyned al the  
 countrie, and the cities therein; † they wrote to him in bra- 18  
 sen tables, to renew the amities and societie, which they had  
 made with Iudas, & with Ionathas his bretheren. † And they 19  
 were read in the sight of the church in Ierusalem. And this is a  
 copie of the epistles, that the Spartiates sent. † THE PRINCES 20  
 and :: the cities of the Spartians to Simon the grand priest, and  
 to the ancients, and the priests, and the rest of the people of  
 the Iewes their bretheren, greeting. † The legates, that were 21  
 sent to our people, haue told vs of your glorie, and honour,  
 and ioy: and we reioyced at their entrance. † And we wrote 22  
 that, which was sayd of them in the counsels of the people,  
 thus: Numenius the sonne of Antiochus, and Antipater the  
 sonne of Iason legates of the Iewes, came to vs, renewing  
 with vs old amitie. † And it pleased the people to receiue the 23  
 men gloriously, and to put a copie of their wordes in the seue-  
 red booke of the people, to be for a memorie to the people of  
 the Spartiats. And a copie of these we haue writen to Simon  
 the grand priest. † And after these things Simon sent Nume- 24  
 nius to Rome, hauing a great buckler of gold, of the weight  
 of thousand poundes, to establish amitie with them. But when  
 the people of Rome had heard † these wordes, they sayd: 25  
 What thanks geuing shal we render to Simon, and his chil-  
 dren: † For he hath restored his bretheren, and hath expugned 26  
 the enemies of Israel from them: & they decreed him libertie,  
 and registred it in tables of brasse, and put it in titles in mount  
 Sion. † And this is a copie of the wriring. THE EIGHTEENTH 27  
 day of the moneth Elul, in the yeare an hundreth seuentie two,  
 the third yeare vnder Simon the grand priest in Asaramel, † in 28  
 a great assemblie of the priests, & of the people and the princes  
 of the nation, and the ancients of the countrie, these things  
 were notified: that there haue often bene battels made in our  
 countrie. † But Simon the sonne of Mathathias of the chil- 29  
 dren of Iarib, and his bretheren put themselues in danger, and  
 resisted the aduersaries of their nation, that their holies, and  
 law

::Sparta being  
 the chief citie  
 of Lacedemo-  
 nia, had manie  
 cities subiect  
 & depending  
 as vpon their  
 Metropoli-  
 tane.

::Vwhen peace  
 was established  
 in al Iurie, and  
 freindsippe  
 confirmed  
 vvith the Ro-  
 manes, & La-  
 cedemonians,  
 the vrhole na-  
 tion of the Ie-  
 uues in grati-  
 tude tovvards  
 Simon, vvho  
 onlie novv re-  
 mained of Ma-  
 thathias son-  
 nes, confirmed

law might stand: & with great glorie haue they glorified their  
 30 nation. † And Ionathas gathered together his nation, and was  
 31 made their grand priest, and he was layd to his people. † And  
 their enemies would conculcate, and destroy their countrie,  
 32 and extend their handes against the holies. † Then Simon, re-  
 sisted and fought for his nation, and bestowed much money,  
 and armed the valient men of his nation, & gaue them wages:  
 33 † and he fortified the cities of Iurie, and Bethsura, that was in  
 the borders of Iurie, where the armour of the enemies was be-  
 34 fore: and he placed there Iewes for a garrison. † And he forti-  
 fied Ioppe, which was by the sea: and Gazara, which is in the  
 borders of Azotus, wherein the enemies dwelt before, and he  
 placed Iewes there: and whatsoeuer was fite for their correp-  
 35 tion, he put in them. † And the people saw the fact of Simon,  
 and the glorie that he meant to doe to his nation, & they made  
 him their duke, and grand priest, for that he had done al these  
 thinges, and for the iustice, and sayth, which he kept to his na-  
 tion, & for that he sought by al meanes to aduance his people.  
 36 † And in his dayes it prospered in his hands, so that the heathen  
 were taken away out of their countrie, and they that were in  
 the citie of of Dauid in Ierusalem in the castel, out of which  
 they came forth, and contaminated al thinges that were round  
 about the holies, & they brought great plague vpon chastitie:  
 37 † & he placed in it men of Iurie to the defence of the countrie,  
 38 & of the citie, & he rayed the walles of Ierusalem. † And king  
 39 Demetrius appointed him the high priesthood. † According to  
 these thinges he made him his freind, and glorified him with  
 40 great glorie. † For he heard that the Iewes were called of the  
 Romanes, freinds, and felowes, and bretheren, and that they  
 41 receiued Simons legates gloriously: † and that the Iewes, and  
 their priests consented that he should be their duke, and high  
 42 priest: for euer, til there rise the faithfull prophete: † and  
 that he be duke ouer them, and that he should haue the care  
 of the holies, and that he should appoint rulers ouer their  
 workes, and ouer the countrie, and ouer the armour, and ouer  
 43 the holdes. † And that he haue care of the holies: and that  
 he be heard of al, and that al writings in the countrie be wri-  
 ten in his name: and that he be clothed with purple, and gold:  
 44 † and that it be not lawfull for any of the people, and of the  
 priests to disanulanie of these, and to gainsay those thinges,  
 that are sayd of him, or to cal together an assemblie in the  
 countrie

him in the of-  
 fice of high-  
 priest perpetu-  
 ally or for euer,  
 7. 41 that is,  
 during his life,  
 & to his pro-  
 genie, 7. 49.

∴ The hiegh-  
 priesthood  
 continevved  
 in this familie  
 of the Macha-  
 bees vntil He-  
 rod tooke it  
 from them sel-  
 ling it for mo-  
 ney, and then  
 shortly came  
 Christ the faith-  
 full Prophet.



countrie without him: and to be clothed with purple, and to weare a cheyne of gold. † But he that shal doe beside these 45 things, or shal make frustrate any of these he shal be guiltie. † And it pleased al the people to appoiunt Simon, and to doe 46 according to these wordes. † And Simon tooke it vpon him, 47 and it pleased him to execute high priesthood, and to be duke, and prince of the nation of the Iewes, and of the priests, and to be chiefe ouer al. † And this writing they bad them put in 78 tables of brasle, and to set them in the circuite of the holies, in a famous place: † and to put a copie therof in the treasure, 49 that Simon may haue it, and his children.

## CHAP. XV.

*Antiochus by his letters granteth great priuilegies to Simon: 10. pursueth Tryphon, and inuironeth him. 15. The Romanes commend the Iewes to other nations. 25. Antiochus refusing ayde sent by Simon, breaketh league, 30. and exacteth certaine cities, and tribute. 37. Tryphon escapeth, and other of the kings forces innade and spoile Iurie.*

∴ This Antiochus Sedetes sonne of Demetrius Soter, was brother to Demetrius the second, who was now captiue in Persia. ch. 14. v. 3.

**A**N No king Antiochus: the sonne of Demetrius sent epistles 1 from the isles of the sea to Simon the priest, and prince of the nation of the Iewes, and to al the nation: † and they con- 2 teyned this tenure: KING Antiochus to Simon the grand priest, and to the nation of the Iewes greeting. † Because certaine 3 pestilent men haue obteyned the kingdom of our fathers, and I meane to chalenge the kingdom, and to restore it as it was before: and I haue chosen a great armie, & haue made shippes of warre. † And I wil march through the countrie, that I may 4 take reuenge of them, that haue destroyed our countrie, and that haue made manie cities desolate in my realme. † Now 5 therfore I establish vnto thee al the oblations, which al the kinges before me remitted vnto thee, and what other gifts foucer they remitted thee: † and I permitte thee to make a 6 coyne of thy owne money in thy countrie: † and Ierusalem to 7 be holie and free, and al the armour that is made, and the fortresses which thou hast built, and which thou dost hold, let them remayne to thee. † And al that is dew to the king, and 8 the things that are to be the kings hereafter, from this present and for al time, they are remitted to thee. † And when we shal 9 haue obteyned our kingdom, we wil glorifie thee, and thy nation, and the temple with great glorie, so that your glorie shal be made manifest in al the earth. † In the yeare an hundreth 10  
seuentie

seuentie foure went forth Antiochus into the land of his fathers, and al the hostes assembled vnto him, so that there were  
 11 few left with Tryphon. † And Antiochus the king pursewed  
 12 him, and he came to Dora flying by the seacost. † For he knew  
 13 that euils were heaped vpon him, and the armie forsooke him.  
 14 † And Antiochus camped vpon Dora with an hundred twentie  
 15 thousand men of warre, and eight thousand horsemen:  
 16 † and he compassed the citie, and the shippes approched to the  
 17 sea: and they vexed the citie by land, and by sea, and suffered  
 18 none to come in, or to goe out. † And :: Numenius came,  
 19 and they that had bene with him, from the citie of Rome, ha-  
 20 uing epistles written to kinges, and countries, wherein were  
 21 conteyned these wordes: † L V C I V S the consul of the Ro-  
 22 manes, to Ptolomee the king greeting. † The ambassadours  
 23 of the Iewes our freindes came to vs, renewing the old amitie,  
 24 and societie, being sent from Simon the prince of the priests,  
 25 and the people of the Iewes. † And they brought also a buckler  
 26 of gold of a thousand powndes. † It hath pleased vs therfore  
 27 to write to the kinges, and countries, that they doe them no  
 28 harme, nor impugne them, and their cities, and their countries:  
 and that they geue no ayde to them that fight against them.  
 † And it hath semed good vnto vs to take the buckler of them.  
 † If therfore anie pestilent men are fled out of their countrie  
 to you, deliuer them to Simon the prince of the priests, that he  
 may punish them according to their law. † These self same  
 thinges were written to Demetrius the king, & to Attalus, and  
 to Ariarathes, and to Arsaces, † and into al countries: and to  
 Lampfaces, and to the Spartiats, and to Delus, and to Myndus,  
 and to Sicyon, and to Caria, and to Samus, & Pamphilia, and  
 Lycia, and Alicarnassus, and Coo, and Siden, and Aradon, and  
 Rhodes, & Phaselis, and Gortyna, and Gnidus, and Cypres, and  
 Cyrene. † And a copie therof they wrote to Simon the prince  
 of the priests & people of the Iewes. † But king Antiochus mo-  
 ued his campe vnto Dora the second time, setting handes al-  
 wayes vpon it, & making engins: & he shut vp Tryphon, that  
 he could not goe forth. † And Simon sent vnto him two thou-  
 sand chosen men for ayde, and siluer, and gold, and abundance  
 of furniture. † And he would not take them, but brake al thin-  
 ges that he couenanted with him before, & alienated him self  
 from him. † And he sent to him Athenobius one of his freinds,  
 to treat with him, saying: You hold loppe, and Gazara, and

:: This legate  
 vvas sent al-  
 most two yea-  
 res before to  
 Rome *ch. 14.*  
*v. 24.* and now  
 brought let-  
 ters not only  
 to the Iewes  
 but also to  
 sundrie kinges  
 and peoples in  
 their behalf.



the castel, that is in Ierusalem, cities of my kingdom: † their 29  
 borders you haue made desolate, and you haue made a great  
 plague in the land, and haue ruled in manie places in my king-  
 dom. † Now therfore deliuer the cities, that you haue taken, 30  
 and the tributes of the places, wherein you haue ruled without  
 the borders of Iurie. † But if not, geue you for them fise hun- 31  
 dred talents of siluer, and for the destruction, that you haue  
 made, and the tributes of cities other fise hundred talents: but  
 if not, we wil come and expugne you. † And Athenobius the 32  
 kings freind came into Ierusalem, & saw the glorie of Simon,  
 and his magnificence in gold, & siluer, and furniture abundant,  
 and he was astonied, and told him the kings wordes. † And Si- 33  
 mon answered him, and sayd to him: Neither haue we taken  
 other mens land, neither do we hold that is other mens: but  
 the inheritance of our fathers, which was a certaine season vn-  
 iustly possessed of our enemies. † But we hauing oportunitie 34  
 challenge the inheritance of our fathers. † For concerning 35  
 Ioppe, and Gazara, that thou complaynest: they made a great  
 plague among the people, and in our countrie: for these: we  
 geue an hundred talents. And Athenobius answered him not a  
 word. † But with anger returning to the king, he reported 36  
 vnto him these wordes, and the glorie of Simon, & al thinges  
 that he saw, and the king was wrath with great anger. † And 37  
 Tryphon fled by shippe to Orthosias. † And the king appoin- 38  
 ted Cendebæus captaine by the sea coast, and gaue him an armie  
 of foote men and horsemen. † And he commanded him to 39  
 moue the campe against the face of Iurie: and he commanded  
 him to build: Cedron, and to fortifie the gates of the citie,  
 and to conquer the people. But the king pursewed Tryphon.  
 † And Cendebæus came to Iamnia, and began to prouoke 40  
 the people, & to conculcate Iurie, and to take the people cap-  
 tiue, and to kil, and to build Cedron. † And he placed there 41  
 horsemen, and an host: that going forth they might walke by  
 the way of Iurie, as the king appointed him.

## CHAP. XVI.

*Simon sendeth two of his sonnes to fight against Cendebæus, 8. whom they  
 ouerthrow. 11. Ptolemee Simons sonne in law, inuiting him to a feast trea-  
 cherously killeth him, and his sonnes Iudas and Mathathias: 19. sendeth  
 also men to kil Iohn, but he being warned of the treason, killeth them: 23.  
 and succedeth to his father in the government.*

∴ Simon sub-  
 dued these  
 two townes  
 because they  
 annoyed the Je-  
 wes: but be-  
 cause they o-  
 therwise per-  
 ceined not to  
 Iurie he payed  
 for them an  
 hundred ta-  
 lentes.

∴ By the riuer  
 of Cedron (or  
 uer which Da-  
 uid passed 2.  
*Reg. 15. v. 23.*  
 and our Sa-  
 uiour. *Ioan. 18.*)  
 a citie was  
 now built, or  
 rather repared  
 being decayed  
 before.

- 1 **A**N D :: Iohn went vp from Gazara, and told Simon his  
 2 father what Cendebæus did amongst their people. † And  
 Simon called his two elder sonnes, Iudas & Iohn, and he sayd  
 to them: I and my bretheren, and the house of my father, haue  
 expugned the enemies of Israel from our youth euen to this  
 3 day: and it hath prospered in our handes to deliuer Israel  
 oftentimes. † And now I am old, but be you in place of me, and  
 my brerheren, & going forth fight for our nation: & the helpe  
 4 from heauen be with you. † And he chose out of the countrie  
 twentie thousand fighting men, and horsemen, and they went  
 5 forth to Cendebæus: and they slept in Modin. † And they  
 arose in the morning, and went into the plaine filde: and loe  
 a mightie great armie coming to meete them, of foote men, and  
 6 horsemen, & there was a running riuer betwen them. † And  
 he camped agaynst the face of them, him self and his people,  
 and he saw the people fearful to passe through the torrent, and  
 he passed through first: and the men saw him, and they passed  
 7 ouer after him. † And he diuided the people, and the horse-  
 men in the middes of the footemen: and the horsemen of  
 8 the aduersaries were exceding manie. † And they sounded  
 with the holie trompers: and Cendebæus was put to flight,  
 and his campe: and there fel manie of them wounded, and  
 9 the rest fled into the hold. † Then was Iudas Iohns brother  
 wounded: But Iohn pursewed them, til he came to Cedron.  
 10 which he built: † and they fled euen to the towres, that were  
 in the fildes of Azotus, and he burnt them with fyre. And there  
 fel of them two thousand men, and he returned into Iurie in  
 11 peace. † And Ptolomee the sonne of Abobus was appointed  
 captayne in the plaine of Iericho, and he had much siluer, and  
 12 gold. † For he was the sonne in law of the high priest. † And  
 13 his hart was exalted, and he would gayne the countrie, and he  
 purposed treacherie agaynst Simon, and his sonnes to dispatch  
 14 them. † And Simon walking through the cities, that were in  
 in the countrie of Iurie, and being careful of them, went  
 downe into Iericho, he and Mathathias his sonne, and Iudas  
 :: the yeare an hundreth seuentie seven, the eleuenth moneth:  
 15 this is the moneth Sabath. † And the sonne of Abobus receiued  
 them with guile into a litle fortresse, that is called Doch which  
 he built: and he made them a great feast, and hid men there.  
 16 † And when Simon was :: inebriated and his sonnes, Ptolomee  
 arose with his companie, and they rooke their weapons, and

After Simons  
death, his el-  
dest sonne  
Iohn surna-  
med Hyrcanus  
succeeded him  
in govern-  
ment spiritual  
and temporal.

v. 24.

:: He begin-  
ning to go-  
uerne in the  
yeare. 170. ch.  
13. v. 41. 42.  
had difficulties  
the first & last  
yeares, in the  
rest they had  
peace.  
To be inebria-  
ted signifieth  
no more but  
catered



to be replenished with drinke competently, or abundantly, without excessse. As *Psal.* 64. v. 10 the earth inebriated, and v. 11. rivers inebriated. That is, abundantly replenished without excessse. *August.* 9. 144. in *Gen.* :: Out of the booke here mentioned some thinke the fourth booke of Machabees was translated. See *Sixtus Senen.* li. 1. *Biblioth.* pag. 97.

entered into the feast, and slew him, and his two sonnes, and certain of his seruants. † And he did great deceite in Israel, & rendered euil for good. † And Ptolomee wrote these thinges, and sent to the king that he should send him an armie for ayde, and he would deliuer him the countrie, and their cities, and tributes. † And he sent others into Gazara to dispatch Iohn: and to the tribunes he sent epistles, that they should come to him, & he would geue them siluer, & gold, and gifts. † And he sent others to take Ierusalem, & the mount of the temple. † And one running before, told Iohn in Gazara, that his father was perished, and his bretheren, & that he hath sent that thou also mayst be slayne. † But as he heard it, he was exceedingly afraid: and he apprehended the men, that came to destroy him, & he slew them: for he knew that they sought to destroy him. † And the rest concerning the wordes of Iohn, & his battels, and the valient actes, which he did manfully, and the building of the walles, which he built, & the thinges that he did: † these are written in the booke of the dayes of his priesthood, from the time that he was made prince of the priests after his father. \*

\* li. 2. c.  
I. v. 1.

## THE SECOND BOOKE OF MACHABEES.

### CHAP. I.

*The Iewes in Ierusalem write to the Iewes in Egypt, signifying that they had writte before of manie afflictions past: 9. and now write againe, rendering thankses to God for their deliuerie from Antiochus: 18. exhorting their bretheren to kepe the feast of Scenopogia: reciting the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memorie therof.*

This Appendix concerning two epistles of the Iewes was added to the historie, of the first booke by him that writte this second.



OF THE bretheren, the Iewes that are through out Egypt, the bretheren, the Iewes that are in Ierusalem, and that are in the countrie of Iurie, send health, and good peace. † God doe good to you, and remember his testament, that he spake to Abraham, and Isaac, and Iacob, his faithful seruantes: † and geue he vnto

e

vnto you al an hart to worshippe him, and to doe his wil  
 4 with a great hart, and a willing minde. † Open he your hart  
 5 in his law, and in his precepts, and make peace. † Heare he  
 your prayers, and be he reconciled vnto you, neither forsake  
 6 he you in the euil time. † And now here we are praying for  
 7 you. † When Demetrius reigned, in the yeare one hundreth  
 sixtie nine, :: we Iewes wrote vnto you in the tribulation, and  
 violence, that came vpon vs in these yeares, since Iason reuol-  
 8 red from the holie land, and from the kingdom. † They burnt  
 the gate, and shed innocent bloud: and we prayed to our Lord,  
 and were heard, and we offered sacrifice, and sine floore, and  
 9 lighted the lampes, and serforth there breades. † And now  
 celebrate ye the dayes of Scenopegia of the moneth Cesseu.  
 10 † In the yeare one hundreth eightie eight, the people that is  
 at Ierusalem, and in Iurie, and the senate, and :: Iudas, to Ari-  
 stobolus the maister of Ptolomee the king, who is of the  
 stocke of the annointed priestes, and to those Iewes, that are in  
 11 Ægypt health, and welfare. † Being deliuered by God out of  
 great dangers, we geue him thanks magnifically, as who haue  
 12 fought against such a king. † For he made them swarme out of  
 13 Persis, that haue fought against vs, and the holie citie. † For  
 when he was capitaine in Persis, & with him a very great armie,  
 he fel in the temple of Nania, being deceiued by the counsell of  
 14 Naneaes priestes. † For Antiochus, & his freindes came to the  
 place as to dwell with her, & that he might receiue much mo-  
 15 ney vnder the title of a dowrie. † And when Naneaes priestes  
 had layde it forth, and he with a few was entered within the  
 16 compasse of the temple, they shut the temple, † when Antio-  
 chus was entered in: & a secrete entrance of the temple being  
 opened, casting stones they stroke the duke, and them that  
 were with him, and diuided them in peeces, and cutting of  
 17 their heades they threw them forth. † Blessed be the God in al  
 18 thinges, who hath deliuered vp the impious. † We therefore  
 meaning to keepe the purification of the temple the siue and  
 twentieth day of the monerh Casseu, thought it necessary to sig-  
 nifie vnto you: that you also may kepe the day of Scenopegia,  
 and the day of the fire, that was geuen when Nehemias, after  
 19 the temple was built and the altar, offered sacrifice. † For

:: As they had  
 vwritten be-  
 fore in their  
 afflictions, so  
 novv they ex-  
 horte their  
 bretheren to  
 be thankful to  
 God, and a-  
 mongst other  
 meanes to  
 shew their  
 grateful minde  
 by celebrating  
 the feast of de-  
 dication of the  
 new altar.

:: It semeth  
 that either this  
 Iudas was the  
 first sonne of  
 Iohn Hyrcanus  
 (other-  
 wise called A-  
 ristobolus) or  
 rather Iudas  
 Essenus of  
 vvhom, ch. 2.  
 v. 14. and of  
 vvhom Iose-  
 phus vvrieth,

l. 13. c. 19.

:: Chaldea be-  
 ing nere to  
 Persis, is some-  
 times compre-  
 hended vnder



the same name  
so Mamertius,  
in *Panag-  
gerica ad Italia*,  
reciteth *Rigri*  
and *Euphrates*  
amongst the  
rivers of Per-  
si. & S. Chry-  
sostom. *ho. 6.*  
in *Math.* saith  
the leaves  
were deliue-  
red from capti-  
uitie of Persis,  
meaning Ba-  
bylon.  
:: In this fire  
were foure  
miracles. First  
it was not  
changed into  
ayre but into  
water. *v. 20.*  
:: Secondly  
this water be-  
ing cast on the  
hostes of sa-  
crifice was  
kindled as fire.  
*v. 22.*  
:: Thirdly, it  
burned also  
being cast  
vpon stones.  
*v. 32.*  
:: Fourth, it  
was extin-  
guished by  
the light that  
came from the  
altar. *v. 32.*  
:: *Nephtar*, sig-  
nifieth deliue-  
rie, vvhich is  
the effect of  
purification,  
for the temple  
& other holie  
things being  
purified, were  
deliuered from  
prophane vse.

and dry, and therein they saued it, so that the place was vn-  
knowne to al men. † But when manie yeares had passed, and it  
pleased God that Nehemias should be sent of the king of  
Persis: he sent the nephewes of those priestes, that had hid it, to  
seeke out the fire: and as they told vs, they found not fire, but  
:: this ke water. † And he bad them draw, & bring vnto him: 21  
and the sacrifices, that were layd on, the priest Nehemias com-  
manded to be sprinkled with the same water, and the wood,  
and the things that were layde therupon. † And as this was 22  
done, & the time was come that the sunne shone forth, which  
before was in a cloude, there :: was kindled a great fire, so that  
al merueiled. † And al the priestes made prayer, whiles the 23  
sacrifice was consuming, Ionathas beginning, and the rest an-  
swering. † And the prayer of Nehemias was in this maner: 24  
O LORD God creatour of al, dreadful, and strong, iust, and  
merciful, which only art the good king, † only giuer, only iust, 25  
and omnipotent, and eternal, which deliuerest Israel from al  
euil, which madest the fathers elect, and didst sanctifie them.  
† Receiue the sacrifice for al thy people Israel, and kepe thy 26  
part, and sanctifie it. † Gather together our dispersion, deliuer 27  
them, that serue the Gentils, and regard the contemned & ab-  
horred: that the Gentils may know that thou art our God.  
† Afflict them that oppresse vs, and that doe contumelie in 28  
pride. † Place thy people in thy holie place, as Moyse said. 29  
† And the priestes sang hymnes, til the sacrifice was consumed. 30  
† And when the sacrifice was consumed, of the rest of the 31  
water Nehemias comanded the greater stones to be throughly  
washed. † Which thing as it was done, out of them :: was 32  
kindled a flame: but :: by light also, that shined from the altar,  
it was consumed. † And as the thing was made manifest, it was 33  
told the king of the Persians, that in the place, wherein those  
priestes that were transported, had hid fire, there appeared  
water, with the which Nehemias, and they that were with  
him, purified the sacrifices. † And the king considering, and 34  
diligently examining the matter, made a temple for it, that he  
might approue that which was done. † And when he had ap- 35  
proued it, he gaue to the priestes manie good things, and  
diuerse giftes, and taking them with his owne hand, he gaue  
to them. † And Nehemias called this place :: *Nephtar*,  
which is interpreted purification. But it is called with manie  
*Nephi*.

## CHAP. II.

*Holie fire, and the booke of the law were conserued by Ieremie the prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses the Arke, and Altar of incense in a secrete place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Iudas Machabew cleansing the Temple, and making a new Altar, instituted a feast of the Dedication therof. 20. The Preface of the Author abridging the historie of the Machabees written by Iason in fise bookes.*

- 1 **A**Nd it is found in the descriptions of Ieremie the pro-  
phet, that he commanded them that went in transmi-  
gration, to take:: the fire, as it was signified, & as he com-  
2 ded them that were caried away in transmigration. † And he  
gaue them a law that they should not forget the precepts of  
our Lord, and that they should not erre in their mindes, seing  
the idols of gold, and siluer, and the ornaments of them.  
3 † And saying other like thinges, he exhorted them that they  
4 would not remoue the law from their hart. † And it was in  
the same writing, how the prophet commanded by the diuine  
answer made to him, that:: the tabernacle, & the arke should  
5 folow in company with him, til he came forth into the mount  
in which Moyses ascended, and saw the inheritance of God.  
6 † And Ieremie coming thither found a place of a caue: & he  
brought the tabernacle, and the arke, and the altar of incense  
7 in thither, and stopped the doore. † And there came certaine  
withal, that folowed, to marke the place for themselves: and  
they could not finde it. † And as Ieremie vnderstood it, bla-  
ming them he sayd: that the place shal be vnknowne, til God  
gather together the congregation of the people, and become  
8 propitious: † and then our Lord wil shew these thinges, and  
the maiestie of our Lord shal appeare, & there shal be a cloude  
as it was also made manifest to Moyses, and as when Salomon  
9 prayed that the place might be sanctified to the great God, he  
did manifest these thinges. † For he handled wisdom magni-  
10 fically: as hauing wisdom, did he offer the sacrifice of the  
dedication, and of the consummation of the temple. † As  
11 Moyses also prayed to our Lord, and as Salomon prayed, and  
fire came downe from heauen, and consumed the holocaust.  
12 † And Moyses sayd: Because that which was for sinne, was  
not eaten, it was consumed. † In like maner Salomon also  
13 eight dayes celebrated the dedication. † And these self same  
things

.. S. Ambrose,  
li 3 c. 14. *Offic.*  
vvriteth at  
large of this  
miracle.

.. Neither the  
tabernacle  
nor the arke  
were caried  
away by Na-  
buchodonos-  
sor, but were  
preserued by  
some meanes:  
and most like  
(besides the  
auctoritie of  
this scripture)  
by Ieremie  
the prophet,  
vwho had spe-  
cial fauour of  
the Babylonians,  
vwhen Ierusalem  
was taken. *Iere. 39.*  
v. 11.

*Epist. Iere.  
Baruc. 6.*

*Exo. 40.  
3. Reg. 8.*

*Leuit. 9.  
v. 24.*



things were put in the descriptions, and commentaries of Nehemias: and after what sort he making a librarie gathered together bookes of the prophetes, and of Dauid, and the epistles of the kinges, and concerning the donaries. † And in 14 like maner :: Iudas also such thinges as were fallen away by the warre that happened to vs, gathered them al together, and they are with vs. † If therfore you desire these thinges, 15 send some that may fetch them vnto you. † We therfore meaning to kepe the purification haue written vnto you: You 16 shal doe wel then, if you kepe these dayes. † And God that 17 hath deliuered his people, and rendered the inheritance to al, the kingdom, and the priesthoode, and the sanctification, † as 18 he promised in the law, we hope that he wil quickly haue mercie vpon vs, and wil gather vs together from vnder heauen into the holie place. † For he hath deliuered vs out of great 19 perils, and hath purged the place. \*

\* li. 2. c.  
15. 7. 38.

A

After the au-  
thor had writ-  
ten this Appen-  
dix to the for-  
mer booke, he  
resolved also  
to adde an a-  
bridgement of  
the vvhole hi-  
storie, vvhether-  
unto he ma-  
keth this Pre-  
face, signify-  
ing the matter  
vvhherof he  
vvil vvrite. v.  
20. in vvhat  
maner. v. 24.  
and why, v. 25.  
auouching  
his diligence.  
v. 26. vvith  
breuitie. v. 29.  
God assisting  
the vvriters  
of diuine hi-  
stories, doth  
not alwayes  
deliuer them  
from labour  
in seeking to  
know the

† :: Concerning Iudas Machabeus, and his brethren, and of 20 the purification of the great temple, and of the dedication of the altar, † Yea and of the battels that pertain to Antio- 21 chus the Noble, and his sonne Eupator: † and of the apparitions, that were made from heauen to them, that did manfully 22 for the Iewes, so that being few they reuenged the whole countrie, and put to flight the barbarous multitude: † and re- 23 payred the most famous temple in al the world, and deliuered the citie, and the lawes that were abolished, were restored, our Lord with al clemencie being made propitious vnto them. † Also the thinges which by Iason the Cyrenean, 24 are comprised in fise bookes we haue attempted to abridge in one volume. † For considering the multitude of bookes, and 25 the difficultie to them, that wil attempt the narrations of histories, because of the multitude of matters: † we haue bene 26 careful for them that are willing to reade, that there might be delectation of the minde: and for the studious, that they may more easily comitte it to memorie: and that profite might en- 27 sewe to al that read it. † And to our owne selues in deede, which haue taken vpon vs this worke to make an abridge- 28 ment, we haue taken in hand no easie labour, yea rather a busines ful of watching and swette. † As they that prepare a feast, and seeke to condescend to other mens wil: for manie mens 29 sakes we doe willingly susteyne the labour. † The \* veritie certes concerning euery particular leauing to the authors, and

\* exact  
declara-  
tion.

OUR

our selues according to the forme that is geuen, studying to  
 30 be brieſe. † For as the builder of a new house muſt haue care  
 of the whole building: but he that hath the care to paint, muſt  
 ſeek out the thinges that are apt for garniſhing: ſo muſt it be  
 31 eſteemed alſo in vs. † For to gather together the vnderſtan-  
 ding, to order the ſpeech, and curiouſly to diſcuſſe euerie par-  
 32 ticular part, agreeeth to the auctor of an hſtorie: † but to pur-  
 ſew the breuitie of ſpeech, & to auoyde the exact declarations  
 33 of thinges, is to be granted to him that abridgeth. † From  
 hence then wil we beſine the narration: of the preface let it  
 be ſufficient to haue ſayd thus much. for it is a fooliſh thing  
 before the hſtorie to flow ouer, and in the hſtorie to be  
 ſhorter. \*

ſame of ſuch  
 as knew parti-  
 cular thinges.  
 So S. Luke  
 vyritte the  
 Goſpel, hauing  
 diligently attain-  
 ed to al thinges  
 Luc. 1. 1. 3.

\*li. i. c.  
 i. 7. i.

## CHAP. III.

*When Ieruſalem was in peace, and good order, by the care of Onias high  
 priet, and king Seleucus fauoured pious workes, 4. Simon a wicked  
 churchwarden, betrayeth the treaſure of the Sanctuarie: 7. Verupon  
 Heliodorus ſent by the king, and after curteous intertainment, declaring  
 that he muſt carie al the money to the king, is reſiſted by Onias with others,  
 deuoutly commending the cauſe to God. 23. He neuertheles attempting  
 the ſacrilege, is terrified by a viſion, ſore beaten, and in deſperate miſerie,  
 31. by Onias ſacrifice and prayers, is reſtored to health: 35. and returning  
 home confeſſeth the powre of God.*

The firſt part.  
 The perſecu-  
 tion of the  
 Church by  
 Antiochus.

**C** 1 **T**HEREFORE when the holie citie was inhabited in  
 1. al peace, 2. the lawes alſo as yet were very wel kept, be-  
 cauſe of Onias 3. the high priet his pietie, & minde that hated  
 2 euils, † it came to paſſe that kinges alſo themſelues, and princes  
 eſteemed the place worthe of high honour, and glorified the  
 3 temple with verie great giſtes: † ſo that Seleucus the king of  
 Asia of his reuenues allowed al the charges perteyning to  
 4 the miniſterie of the ſacrifices. † But Simon of the tribe  
 of Benjamin, being appointed ouerſeer of the temple, con-  
 tended, the prince of the prietſtes reſiſting him, to worke ſome  
 5 wicked thing in the citie. † And 2. when he could not over-  
 come Onias, he came to Appollonius the ſonne of Tharſas,  
 who at that time was gouernour of Caeſyria, and Phœnicia:  
 6 † and told him, that the treaſurie at Ieruſalem was ful of innu-  
 merable deale of money, and the common ſtore to be infinite,  
 which perteyne not to the account of the ſacrifices: and that  
 7 it is poſſible, al might fall into the kings powre. † And 3. when

Three thin-  
 ges make a  
 comonwealth  
 to be in good  
 ſtate.

1 Good agree-  
 ment of prin-  
 cipal men a-  
 mongſt them-  
 ſelues, & with  
 the commo-  
 naltie.

2 Exact obser-  
 uation of  
 good lawes:

3. And eminent  
 vertue of the  
 ſupreme go-  
 uernour with  
 exerciſe of  
 pietie and hate  
 of finnes.

Appollo-



Other three things do trouble the state: Obstinacie in offenders, not content to be corrected.

2 Inueterate malice seeking reuenge against iust Superiors.

3 an auarice of princes, to robbe the holie or common treasure.

Appollonius had made relation to the king, concerning the money that he was told of, he calling for Heliodorus, who was ouer his affayres, sent him with commission to transport the foresayde money. † And forthwith Heliodorus began to take 8 his iourney, in shew in dede as if he would goe visite the cities through out Cœlesyria and Phœnicia, but in very dede to accomplish the kings purpose. † But when he was come to Ierusalem, and was curteously receiued in the citie by the highpriest, he told of the the aduertisment geuen of the money: and opened for what cause he was come: and asked if these things were so in very dede. † Then the highpriest shewed 10 that these were deposita, and the liuelihoods of widowes, and pupils: † but certaine of them to belong vnto Hircanus of 11 Tobie a very noble man, among these things, which impious Simon had promoted, & the whole to be of siluer foure hundred talents, and of gold two hundred. † And that they should 12 be deceiued which had committed it to the place, & the temple, that is honoured through out the whole world, to be a thing, for the reuerence, and holines therof altogether vnpossible. † But he by reason of those things, which he had in commis- 13 sion of the king, sayd in any wise that they must be caried to the king. † And on a day appointed, Heliodorus entered in 14 to take order concerning these things. But there was noe smal trembling through out the whole citie. † And the priestes 15 cast them selues before the altar with their priestes stoles, and inuocated him from heauen, which made the law of deposita, that he would kepe the things safe, from them that had 16 depofed them. † But now he that saw the countenance of the high priest, was wounded in minde: for his face and colour being changed declared the inner sorow of the minde. † For 17 there was a certaine pepsuuenes powred about the man, and horroir of the bodie, wherby the sorow of his hart was made manifest to them that beheld him. † Others also came flock- 18 ing together out of their houses: praying with publicke supplication, for that the place was to come into contempt. † And 19 the women hauing their breast girded with heareclothes, came together through the stretes. Yea and the virgins: that were 20 shut vp, came forth to Onias, and some to the walles, but some looked through the windowes: † and al stretching forth 21 their handes vnto heauen, prayed. † For the expectation of the confuse multitude, and of the grand priest being in an agonie,

was

- 22 was miserable. † And these certes inuocared almighty God, that the thinges committed to them, might be performed with al integritie for them that had committed the same of
- 23 trust. † But Heliodorus exercised that which he had decreed in the same place himself present with his gard about the trea-
- 24 surie. † But the spirit of almighty God made great euidence of his appearing, so that al which had presumed to obey him, falling by the vertue of God, were turned into dissolution and
- 25 feare. † For :: there appeared to them a certaine horse hauing a terrible rider, adorned with very rich harnessse: and he with seircenes stroke Heliodorus with his forefoote, and he
- 26 that fate vpon him, seemed to haue armour of gold. † There appeared also two other yong men comely for strength, excellent of glorie, and beautiful in attyre: which stood about him, and on both sides whipped him, beating him with manie
- 27 stripes without intermission. † And Heliodorus sodenly fel on the ground, & they tooke him being couered round about with much darkenes, and being set in a seate portatiue, they
- 28 thrust him forth. † And he that with manie currers, and men of his garde entered into the foresayde treasurie, was caried no man geuing him succourse, the manifest powre of God being
- 29 knowne. † And he in deede by the powre of God lay dumbe,
- 30 and deprived of al hope, and health. † But they blessed our Lord, because he magnified his place: and the temple, that a little before was ful of feare and tumult, almighty God appearing, was filled with ioy and gladnes. † And then certaine of the freindes of Heliodorus forth with desired Onias, that he would inuocate the highest to geue him life, who was at the very last
- 32 gaspe. † And the highpriest considering least perhaps the king might suspect some malice on the Iewes part downe aboute Heliodorns, offered for the health of the man an healthful
- 33 host. † And when the highpriest by prayer obteyned, the selfe same yong men, clothed with the same garments, standing by Heliodorus, sayd: Geue thanks to Onias the priest: for him
- 34 hath our Lord geuen thee life. † But thou being scourged of God, declare vnto al men the great workes and the powre of God. And these thinges being sayd, they appeared no more.
- 35 † And Heliodorus hauing offered an host to God, and hauing promised great vowes to him, that granted him to liue, and geuing thanks to Onias, taking his armie againe returned to
- 36 the king. † And he testified to al men those workes of the

pietie, fasting  
and praying,  
til they were  
despouled. 1.

Reg. 2. 7. 22. 8.

Amb. li. 1. de

virgint. s. Greg.

Nissen: Orat. de

Christi Natiuit.

S. Damas. li. 4.

6. 13.

:: 4. Reg. 2. 7. 17.

A fire chari-

otte and fire

horses caried

Elias from E-

lizicus. 4. Reg.

6. 7. 17. And the

mountaine ap-

peared ful of

horses, and of

fire chariots

round about

Eli<sup>zeus</sup>, no lesse

strange then

this vision. See

S. Ambrose li.

2. c. 29. Offic.

discourting

vpon this hi-

storie.



great God, which he had seene before his owne eyes. † And 37  
 when the king had asked Heliodorus; who was meete to be  
 sent yet once more to Ierusalem, he sayd: † If thou haue anie 38  
 enemy, or traytour to thy kingdome, send him thither, and  
 thou shalt receiue him againe scourged, if yet he escape: be-  
 cause there is vndoubtedly in the place a certaine powre of  
 God. † For he that hath his dwelling in the heauens, is the 39  
 visiter, and helper of that place, & them that come to doe euil,  
 he striketh, and destroyeth. † Therefore concerning Helio- 40  
 dorus, and the keping of the treasurie so the matter standeth.

## CHAP. IIII.

*Onias defamed & molested by Simon, repayreth to the king to procure peace.*

7. Seleucus dying, & Antiochus reigning, Iason by promising money to the king, getteth the office of highpriest from his brother Onias: 10. and peruertereth religion: 12. setteth vp a wicked schoole, wherby manie are corrupted: 8. sendeth money for sacrifice to be offered to Hercules, which is imployed in making gallees. 21. Antiochus is receiued with great pompe into Ierusalem. 23. Menelaus by promise of more money getteth the high priesthood from Iason. 29. He also is deposed, and his brother Lysimachus put in the place. 32. Andronicus trayterously murdereth Onias. 36. and for the same is slaine by the kings commandment: 39. and Lysimachus by the people. 43. Menelaus iustly accused escapeh by bribing, and the innocent are slaine.

It is the common practise of traytors to calumniate and defame good gouerners.

And the best remedie against such seducers is by auctoritie of Superior powre, not by the people, who are commonly more prone to fauour faction then iustice.

**B**UT Simon the foresayde betrayer of the money, and of 1  
 his countrie, spake il of Onias, as though he had stirred  
 vp Heliodorus to these thinges, and had bene the mouer of the 2  
 euils: † and the prouider for the citie, and defender of his na-  
 tion, and the emulatour of the law of God, he presumed to 3  
 cal a secret betrayer of the kingdom. † But when the emnities  
 proceeded so far, that murders also were committed by cer- 4  
 taine of Simons familiars: † Onias considering the peril of  
 the contention, and that Appollonius being gouernour of 5  
 Cælesyria, and Phænicia, was outrageous, which encreased the  
 malice of Simon, went to the king, † not as an accuser of the  
 citizens, but considering with himself the common profite of 6  
 the whole multitude. † For he saw that without the kings  
 prouidence it was vnpossible that peace should be made in 7  
 those matters, & that Simon would not cease from his follie.  
 † But after Seleucus departure out of life, when Antiochus 8  
 that was called the Noble, had taken the kingdom vpon him,  
 Iason

\* li. i. c.  
 i. v. ii.

- Iason the brother of Onias ambitiously sought the highpriest-  
 8 hood: † going to the king, promising him three hundred  
 three score talents of siluer, and of other reuenues foure  
 9 score talents, † about this he promised also an hundred fiftie  
 more, if leaue might be granted him to make a schole, and  
 a place for youth, and to intitule them, that were at Ierusalem,  
 10 Antiochians. † Which when the king had granted, and he  
 had obteyned the principedom, forthwith he began to transport  
 11 his countrey men to the heathen rite. † And these thinges  
 being taken away, which of fauoure had bene decreed by  
 kinges vnto the Iewes, and through Iohn the father of the  
 Eupolemus, who was embassadour with the Romans con-  
 cerning amitie and societie, he disannulling the lawfull rites of  
 12 the citizens, made wicked ordinances. † For he presumed vnder  
 the verie castle to set vp a schoole, and to put al the goodliest  
 13 youtnes in brothel houses. † And this was not the beginning,  
 but a certaine increase, and going forward of the heathen and  
 strange conuersation, through the abhominable neuer heard  
 14 before, of Iason the impious and not a priest. † So that the  
 priestes were not now occupied about the offices of the altar,  
 but: the temple being contemned, & the sacrifices neglected, :: ¶ Where true Religion is a-  
 they hastened to be pertakers of the game of wrastring, and bolished, most  
 of the vniust maintenance therof, and in the exercise of the men neglect  
 15 coyte. † And setting nought by the honours of their fathers, al shew of reli-  
 16 they esteemed the Greeke glories for the best: † by reason gion, and ra-  
 wherof they had dangerous contention, and they had emula- ther applie  
 tion toward their ordinances, and in al thinges they coueted themselues to  
 to be like to them, whom they had enemies and murderers. vanities, or  
 17 † For to doe impiously against the lawes of God escapeth not worfe sinnes.  
 18 unpunished, but this the time folowing wil declare. † And  
 when the game vsed euerie fifth yeare was kept at Tyre, and  
 19 the king was present, † the wicked Iason sent from Ierusalem  
 sinful men, carying three hundred didrachmas of siluer for  
 the sacrifice of Hercules, which they that caryed it, requested  
 that it might not be bestowed on the sacrifices, because it ought  
 20 not, but that it might be deputed for other charges. † And  
 these were offered in dede by him that sent them, vnto the sa-  
 crifice of Hercules: but because of them that were present  
 they were geuen to the making of gallees. \*
- G 21 † And Apollonius the sonne of Mnestheus being sent into  
 Egypt because of the nobles of Ptolomee Philometor the  
 king,



∴ This king  
falsly preten-  
ded to restore  
his kinsman  
(his sisters,  
sonne) to the  
kingdom be-  
ing deprived  
by his younger  
brother (*Luius*  
*li. 44.*) but the  
true cause of  
his sending  
Apolonius  
into *Ægypt*,  
was to subdue  
that kingdom  
to himself. *i.*  
*Math. i. v. 17.*

∴ Menelaus  
brother of Si-  
mon (*v. 23*) of  
the tribe of  
Benjamin (*ch.*  
*3. v. 4.*) was  
not by the law  
capable of the  
priesthood,  
which only  
pertained to  
the progenie  
of Aaron of  
the tribe of  
Leui So in this  
troublesome  
time the right  
succession of  
highpriests  
was intermit-  
ted, and resto-  
red in *Matha-*  
*rhias, li. i. c. 2.*

king, ∴ when Antiochus vnderstood that himself was made  
an alien from the affaires of the kingdom, providing for his  
owne commodities, departing thence he came to Ioppe, and  
from thence to Ierusalem. † And being magnifically receiued 22  
of Iason, and the citie, entered in with torch lights; and with  
prayes: and from thence he turned his armie into Phænicia.  
† And after the time of three yeares Iason sent Menelaus bro- 23  
ther of the foresaide Simon, carying money to the king, and  
to bring answers of necessarie affayres. † But he being com- 24  
mended to the king, when he had magnified the presence of  
his power, wrested the high priesthood vpon him self, ouer  
bidding Iason three hundred talents of siluer. † And hauing 25  
receiued commission from the king, he came, hauing in deede  
nothing worthe of the priesthood: but bearing the mind of a  
cruel tyrant, and the wrath of a wilde beast. † And Iason in- 26  
deede who had circumvented his owne brother, being him-  
self deceiued was driuen out a fugitiue into the countrie of the  
Ammanites. † And ∴ Menelaus obteyned the principedom: 27  
but concerning the money promised to the king he did no-  
thing, whereas Sostratus that was gouernour of the castel ex-  
acted it. † For to him perteyned the exacting of the tributes: 28  
for which cause they were both called out to the king. † And 29  
Menelaus was remoued from the priesthood, Lysimachus his  
brother succeeding: and Sostratus was made gouernour of the  
Cyprians. † And when these things were a doing, it chanced 30  
the Tharsians, and the Mallotians to moue sedition, because  
they were geuen for a gift to king Antiochus concubine.  
† The king therfore came in hast to pacifie them, one of his 31  
companions Adronicus being lesse substitute. † But Mene- 32  
laus supposing that he had taken a conuenient time, stealing  
certaine vessels of gold out of the temple, gaue them to Adro-  
nicus, and others he had sould at Tyre, & in their neere cities:  
† Which thing when Onias vnderstood most certainly, he re- 33  
buked him, keeping himself in a safe place at Antioche beside  
Daphne. † Whereupon Menelaus coming to Andronicus, de- 34  
fired him to kill Onias. Who when he was come to Onias, and  
right handes being geuen with an oath (although he was sus-  
pected of him) had perswaded him to come out of the san-  
ctuarie, immediatly he slew him, not reuerencing iustice. † For 35  
which cause not only the Iewes, but also other nations like-  
wise were offended, and tooke it greuoussly for the vniust  
murder

- 36 murder of so great a man. † But when the king was returned  
out of the places of Cilicia, the Iewes went vnto him at An-  
tioch, and also :: the Greekes: complayning of the vniust mur-  
37 der of Onias. † Antiochus therefore was sorie in his minde  
for Onias, and being inclined to pitie, he shed teares, remem-  
38 bring the sobrietie and modestie of the deceased. † And his  
hart being incensed, he commanded Andronicus being spoi-  
led of the purple, to be led about al the citie: and that in the  
same place, wherin he had committed the impiety vpon Onias,  
the sacrilegious person should be depriued of his life, our Lord  
39 repaying him worthie punishment. † And manie sacrilegies  
being committed of Lysimachus in the temple by the counsel  
of Menelaus, and the rumour being bruiet abroad, the mul-  
titude gathered together against Lysimachus, much gold being  
40 now caried out. † But the multitudes making insurrection,  
and their mindes replenished with anger, Lysimachus arming  
almost three thousand began to vse vniust handes, a certaine  
tyrant being captaine farre growne in age, and also in madnes.  
41 † But as they vnderstood the endeouour of Lysimachus, some  
tooke stones, some strong clubbles: and certaine threw ashes.  
42 † And manie in deede were wounded, & certaine also throwne  
to the ground, but al were put to flight: the sacrilegious per-  
43 son also himself they slew beside the treasure. † Concerning  
these thinges therefore iudgement began to be commenced  
44 against Menelaus. † And when the king was come to Tyre,  
three men sent from the ancients, put vp the matter vnto him.  
45 † And when Menelaus was ouercome, he promised Ptolomee.  
46 to geue much money to perswade the king. † Ptolomee ther-  
fore went to the king being in a certaine courte, as it were to  
47 coole himself, and brought him from his purpose: † and Me-  
nelaus certes being guiltie of al the euil was quitted of the  
crimes: and the poore wretches, who if they had pleaded the  
cause euen before Scythians should be iudged innocent, them  
48 he commanded to death. † Quickly then did they vniustly  
suffer, which prosecuted the cause for the citie, & the people,  
49 and the sacred vessels. † For the which thing the Tyrians also  
being offended, were very liberal towards the burial of them.  
50 † But Menelaus because of their auarice that were in power,  
continewed in authoritie, increasing in malice to the betraying  
of the citizens.

True and so-  
lide vertue  
moued the  
common peo-  
ple to compas-  
sion, the King  
himself to  
teares, the Ty-  
rians to ho-  
nour the bo-  
dies of the in-  
nocent with  
costlie burial.  
v. 49.



*visions of armies fighting in the ayre appeare in Ierusalem fourtie dayes. 5. Iason with a thousand men surpriseth the citie, killeth manie citizens, but is expulsed and dyeth miserably. 11. Antiochus persecuteth the Iewes, 15. spoyleth the temple, and prophaneeth holie thinges. 27. Iudas with others flee into the desert.*

¶ Strange things about the ordinarie course of nature doe euer signifie Gods vniuersall, for mens transgression, and are admonitions to turne from sine, with pence that we may escape the heauie hand of Gods iustice. So the Emperour Charles the Great interpreted the apparition of a great Comete as vnitnesse. *Fasciculus temporum.*

¶ Lacedemonians otherwise called Spartians, descended from the stocke of Abraham. *li. 1. c. 12. v. 2.*

**A**T the same time Antiochus prepared a second iourney 1  
into Ægypt. † And it came to passe: that through out 2  
the whole citie of Ierusalem were senne for fourtie dayes in  
the ayre horsemen running hither & thither, hauing golden  
stoles, and speares, as it were companies armed, † and cour- 3  
sing of horses set in orders by rankes, and that there were en-  
counterings together neere hand, and shakings of sheildes,  
and a multitude of men in helmets with swordes drawen, and  
throwing of darts, and the glittering of golden armour, and of  
al kind of harness. † Wherefore al prayed that the wonders 4  
might be turned to good. † But when there was a false rumour 5  
gone forth, as though Antiochus had bene parted this life,  
Iason taking vnto him no lesse then a thousand men, suddenly  
set vpon the citie: and the citizens flying together to the wal,  
at the last the citie being taken, Menelaus fled into the castel.  
† But Iason spared not his citizens in murder, nor considered, 6  
that prosperitie against kinsmen is a verie great euil, supposing  
that he should take the victorious spoiles of the enemies, and  
not of his citizens. † And the principall verily he obtey- 7  
ned not, but receiued confusion, the end of his treacherie, and  
went againe a fugitiue into the countrie of the Ammanites.  
† At the last to his owne destruction being inclosed of Arctas 8  
the tyrant of the Arabians, flying from citie to citie, odious  
to al men, as an apostata from the lawes, and execrable, as an  
enemie of his countrie and citizens, he was thrust out into  
Egypt: † and he that had expelled manie out of their countrie, 6  
perished in a strange place, going to the Lacedemonians, as  
being like :: for kindred sake to haue refuge there: † but he 10  
that cast away manie vnburied, himself both vnlamented, and  
vnburied is cast forth, neither enioying forrein buryal, nor  
partaker of the sepulcher of his fathers\*.  
† These thinges therefore being done, the king suspected that 11  
the Iewes would forsake the societie: and for this departing  
out of Ægypt with a furious mind, he tooke the citie by armes.  
† And

\* *li. 1. c. 1. v. 24.*

- 12 † And he bad the souldiars kil, and not spare them that came in their way, to murder them that went vp into the houses.  
 13 † Slaughters therfore were made of youngmen & old, and destructions of wemen and children, and murders of virgins and  
 14 litle ones. † And there were in the whole three dayes foure score thousand slaine, fourtie thousand prisoners, and no lesse  
 15 sold. † But neither do these thinges suffice, he presumed also to enter into the temple, in al the earth the most holie, Menelaus being his leader, who was betrayer of the lawes, and his  
 16 countrie. † And with wicked handes taking the holie vessels, which by other kinges and cities were set for the ornament and the glorie of the place, he vnworthily handled and con-  
 17 taminated them. † So Antiochus being alienated in minde, considered not, that for the sinnes of them that inhabit the citie, God had bene angrie a litle: for the which also hapned  
 18 the contempte about the place: † otherwise vnles it had chanced them to haue bene wrapped in manie sinnes, as Heli-  
 odor, who was sent of Seleucus the king to spoile the treasure, this man also immediately as he came had bene scourged,  
 19 and repelled verily from his boldnes. † But :: not the nation for  
 20 the place, but the place for the nation hath God chosen. † And therefore the place also it self is made partaker of the peoples  
 euils: but afterward it shal be partaker of the good thinges, and it that was forsaken in the wrath of almightie God, shal be  
 exalted againe with great glorie in the reconciliation of the  
 21 great Lord. † Therefore Antiochus hauing taken away out of the temple a thousand and eight hundred talents, spedily went  
 backe to Antioch, thinking through pride, that he might bring the land to sayle vpon, & the sea to goe vpon, through haugh-  
 22 tines of minde. † And he left also rulers to afflict the nation: at Ierusalem, Philip a Phrygian borne, more cruel of maners  
 23 then he himself by whom he was appointed: † and in Garizim Andronicus and Menelaus, who lay more greiuously vpon  
 24 the citizens then the rest. † And wheras he was set against the Iewes, he sent the odious prince Apollonius with an armie of  
 two & twentie thousand, commanding him to kil al of perfect  
 25 age, to sel the wemen and the young ones. † Who when he was come to Ierusalem, feyning peace, rested vntil the holie day of  
 the Sabbath: and then the Iewes keping holie day, he com-  
 26 manded his men to take weapons. † And he murdered al that were gone forth to behòld the gammes: & running through  
 the

Al rites of religion vvith temples and other holie thinges are ordained to the Seruice of God, and for mens spiritual good and therfore vvhen men cease to serue God, as holie thinges are destroyed, or taken away.



:: Iudas was  
the tenth law-  
ful highpriest  
from the Mo-  
narchie of the  
Grecians.

the citie with armed men he slew a very greate multitude.  
† But Iudas Machabeus, who was :: the tenth, was retyred into 27  
a desert place, and there amongst wilde beastes he led his life  
in the mountaines with his companie: and they abode eating  
meate of grasse, that they might not be partakers of the con-  
tamination.

## CHAP. VI.

*The law of God is abolished, the temple prophaned, and named of Iupiter Olympius. 7. The feast of Bacchus is kept. 10. women with their circumcised children are slaine. 11. others for celebrating the sabbath (12. an admonition to the reader) 18. old Eleazarus constantly obseruing the law suffereth glorious death.*

:: Sanaballat  
in the time of  
Alexander the  
great procu-  
red a temple  
to be built in  
Garizim like  
to that in Je-  
rusalem.

An other was  
built in Egypt  
by Ananias in  
the time of  
Ptolomee Phi-  
lometor both  
schismatical.

*Iosephus. l. 11. c.  
8. & li. 13. c. 6.*

:: Besides for-  
mer great ma-  
fakers. c. 5. foure  
most notori-  
ous martyr-  
domes are  
here related.

I.

Women with

**B**V T not long after the king sent a certaine ancient man of  
Antioch, that should compel the Iewes to remoue them  
selues from the lawes of their fathers and of God: † to contami- 2  
nate also the temple that was in Ierusalem, and to cal it by the  
name of Iupiter Olympius: and in :: Garizim, according as they  
were that inhabited the place, of Iupiter Hospitalis. † And  
the inuasion of the euiles was fore and grieuous to al: † for the 4  
temple was ful of the lecherie and glottonie of the Gentiles:  
& of them that played the harlots with whoores. And women  
thrusting themselves of their owne accord into the sacred hou-  
ses, bringing in thouse thinges which were not lawful. † The 5  
altar also was ful of vnlawful thinges, which were forbidden  
by the lawes. † And neither were the Sabbaths kept, nor the 6  
soleme dayes of the fathers obserued neither plainly did anie  
man confesse him selfe to be a Iewe. † But they were led 7  
with bitter necessitie in the kings birth day to sacrifices: and  
when the feast of Bacchus was kept, they were compelled to  
goe about crowned with Iuie vnto Bacchus. † And there went 8  
forth a decree into the next cities of the Gentiles, the Ptol-  
omeans geuing the aduise, that they also in like manner should  
doe against the Iewes, that they might sacrifice: † and them 9  
that would not passe to the ordinances of the heathen, :: they  
should kil. A man then might see the miserie. † For 1. two 10  
women were accused to haue circumcised their children:  
whom, the infantes hanging at their breasts, when they had  
openly led them about through the citie, they threwe downe  
headlong by the walles. † And others coming together to the 11  
next caues, & secretly 2. keeping the day of the Sabbath, when  
the y

they were discovered to Philip, were burnt with fyre, because they feared for religion and obseruance, to helpe themselves with their hand.

their circum-  
cised children.

2.

Other people  
for keeping  
the sabbath.  
A necessarie  
admonition  
to the weake  
in time of per-  
secution.

- 12 † But I beseech them that shal read this booke, :: that they abhorre not for the aduersities, but that they account those things, which haue happened, not to be for the destruction, but for the chastening of our stocke. † For not to suffer sinners a long time to doe as they wil, but forthwith to punish, is a token of a great benefite. † For, not as in other nations our Lord patiently expecteth, that when the day of iudgement shal come, he may punish them in the fulnes of sinnes: † so also doth he determine in vs, that our sinnes being come to the end, so at length he may punish vs. † For which cause he neuer certes remoueth away his mercie from vs: but chastening his people by aduersitie, he forsaketh them not. † But let these things be sayd of vs in few wordes for an admonition of the readers. And now we must come to the storie.
- 18 † Therefore 3. Eleazarus one :: of the chief of the Scribes, a man stricken in age, and comely of countenance, with open mouth gaping was compelled to eate swines flesh. † But he embracing rather a most glorious death then an hateful life, went before voluntarily to the punishment. † And considering how he ought to come patiently susteyning, he determined not to committe vnlawful things for loue of life. † But they that stood by, moued with vnlawful pitie, for the old frendshipe of the man, taking him in secrete, desired that flesh might be brought, which it was lawfull for him to eate, that he :: might feyne to haue eaten, as the king had commanded, of the flesh of the sacrifice: † that by this fact he might be deliuered from death: and for the old frendshipe of the man, they did him this courtesie. † But he begane to thinke vpon the worthie preeminence of his age and ancientnes, and the houre heares of natural nobilitie, & his doings from a childe of very good conuersation, and according to the ordinances, and the holie law made of God, he answered quickly, saying: that he would rather :: be sent vnto hel. † For it is not meete, quoth he, for our :: age to feyne: that manie young men thinking, that Eleazarus of foure score yeare & renue is passed to the life of Aliens: † they also through my dissimulation, and for a litle time of corruptible life, may be deceiued, and hereby I may purchase a stayne, and a curse to mine old age. † For

3.  
Eleazarus  
nintie yeares  
old cruelly  
slaine.

:: He was ex-  
cellently ler-  
ned in holie  
Scriptures and  
in al diuine  
and humane  
knowlege.

:: To feyne or  
make our-  
vvard shew of  
consent to  
false religion,  
is neuer law-  
ful.

:: In the old  
testament  
none could  
enter into hea-  
uen, but the  
most iust went  
to Limbus when  
they died.

:: Old age  
(saith S. Am-  
brose. li. 2. c. 10.)



*de Iacob patri.)*  
ought to be  
the haue,  
not the ship-  
vrake of thy  
former life.

although at this present time I be deliuered from the punish-  
ments of men, yet neither alieue nor dead shal I escape the hand  
of the Almightye. † Wherfore in departing manfully out of 27  
this life, I shal appeare worthie of mine old age: † and to yong 28  
men I shal leaue a constant example, if with readie mind and  
stoutly I suffer an honest death, for the most graue and most  
holie lawes. These thinges being spoken, forthwith he was  
drawen to execution. † And they that led him, and had bene 29  
a litle before more milde, were turned into wrath for the  
wordes spoken of him, which they thought were vttered  
through arrogancie. † But when he was now in killing with 30  
the strokes, he groned, and sayd: O Lord, which hast the holie  
knowledge, thou knowest manifestly that wheras I might be  
deliuered from death, I doe susteyne sore paines of the bodie:  
but according to the soule, for thy feare I doe willingly suffer  
these thinges. † And this man certes in this maner departed 31  
this life, leauing not only to yong men, but also to the whole  
nation the memorie of his death for an example of vertue and  
fortitude.

#### CHAP. VII.

*The noble Martyrdome of seuen bretheren, refusing to eate swines flesh: and  
boldly admonishing king Antiochus of his damnable state. 41. Lastly the  
mother (hauing encouraged her sonnes) likewise dyeth gloriously.*

4.  
The fourth  
Martyrdom  
was of seuen  
bretheren and  
their mother.  
¶ Whosoeuer  
please to read  
more of these  
glorious Mar-  
tyres, may see  
the large dis-  
courses of Fla-  
uius Iosephus  
in his booke  
*de Machabeis*.  
And of sun-  
drie ancient  
Fathers: S. Cy-  
prius, *li. 4.*  
*Epist. ep. 6.* S.  
Chrysostom,

AND it came to passe, 4. that seuen bretheren together with 1  
their mother being apprehended, to be compelled by  
the king to eate against the law swines flesh, were tormented  
with whippes and scourges. † But one of them which was the 2  
first, sayd thus: What seekest thou, and what wilt thou lerne of  
vs? we are readie to dye rather then to transgresse the lawes  
of God, coming from our fathers. † The king therfore being 3  
wrath commanded frying pannes, and braten pottes to be  
heated: † the which forthwith being heated, he commanded 4  
his tongue, that had spoken first, to be cut out: and the skinn  
of his head being drawen of, the endes also of his handes and  
feete to be chopped of, the rest of his bretheren, and his mo-  
ther looking on. † And when he was now made in al partes 5  
vnprofitable, he commanded fire to be put vnto him, and that  
breathing as yet he should be fried in the frying panne: wher-  
in when he was long tormented, the rest together with the  
mother exhorted one an other to dye manfully, † saying: Our 6  
Lord

*Deut. 32.  
7. 43.*

Lord God wil behold the truth, and wil take pleasure in vs, as  
 7 seruaunts he wil take pleasure. † That first therfore being dead  
 in this maner, they brought the next to make him a mocking  
 stocke: & the skinne of his head with the heates being drawn  
 8 throughout the whole bodie in euerie member. † But he an-  
 swering in his countrie speech, said: I wil not doe it. Wherefore  
 this also in the next place, receiued the torments of the first:  
 9 † and being at the verie last gaspe, thus he said: Thou in dede  
 o most wicked man in this present life destroyest vs: but the  
 king of the world wil raise vs vp which dye for his lawes, in  
 10 the resurrection of eternal life. † After him the third is had in  
 derision, and being demanded his tongue, he quickly put it  
 11 forth, and constantly stretched out his handes: † and with con-  
 fidence he said: From heauen doe I possesse these, but for the  
 lawes of God now doe I contemne these selfe same, because I  
 12 hope that I shal receiue them againe of him. † So that the  
 king, and they that were with him merueled at the yong mans  
 13 courage, because he esteemed the torments as nothing. † And  
 this being thus dead, the fourth they vexed in like maner tor-  
 14 menting him. † And when he was now euen to dye, thus he  
 said: It is better for them that are put to death by men to expect  
 hope of God, that they shal be rayled vp againe by him. For  
 15 to thee there shal not be resurrection vnto life. † And when  
 they had brought the fifth, they tormented him. But he loo-  
 16 king vpon him, † sayd: Thou hauing power among men,  
 wheras thou art corruptible doest what thou wilt: but thinke  
 17 not that our stock is forsaken of God. † And doe thou pa-  
 tiently abide, and thou shalt see his great power, in what fort  
 18 he wil torment thee, and thy seede. † After him they brought  
 the sixth, and he beginning to dye, sayd thus: Be not deceived  
 vainely: for we suffer this for our owne sakes, sinning against  
 our God, and thinges worthie of admiration are done in vs:  
 19 † but doe not thinke that thou shalt escape vnpunished, for  
 20 that thou hast attempted to fight against God. † But the mo-  
 ther aboue measure merueulous, and worthie of good mens  
 memorie, which beholding her seuen sonnes perishing in one  
 dayes space, bare it with a good hart, for the hope that she had  
 21 in God: † exhorted euerie one of them in their countrie lan-  
 guage manfully, being replenished with wisedome: and

*homilia de nati-  
uitate septem  
Machabeorum.  
S. Ambrose. li.  
1. Offic. c. 40.  
Eccl. li. 11. de  
Iacob c. 9. S.  
Augustin. de  
origine anima.  
Tract. 8. in  
Epist. 1. Ioan. c.  
Ser. 110. de di-  
uersis. S. Pro-  
per: li. de pra-  
dict par 2. c. 40.  
S. Prudentius.  
hymno de Ro-  
mano Martyre.  
S. Leo. Ser. de  
Nat septem fra-  
trum. Machab.  
S. Gaudentius.  
Brixianus Tra-  
ctatu de Macha-  
beis. S. Ephrem.  
Ser. de morte.  
S. Victorinus  
Afer. Carmine  
de septem Ma-  
chabeis.*



ioyning a mans hart to a womans cogitation, † she sayd to 22  
 them: I know not how you appeared in my wombe: for nei-  
 ther did I geue you spirit and soule and life, and the members  
 of euerie one I my selfe framed nor. † But in deede the Creator 23  
 of the world, that hath formed the nariuitie of man, and that  
 inuented the origine of al, & he wil restore againe with mercie  
 vnto you spirit and life, as now you despise your selues for his  
 lawes. † But Antiochus thinking himselfe contemned, and 24  
 withal despising the voice of the vpbрайder, when the yonger  
 was yet alieue, he did not only exhort with wordes, but also  
 with oth he affirmed that he would make him rich & happie,  
 and being turned from the lawes of his fathers, he would ac-  
 count him a freind, and geue him thinges necessarie. † But 25  
 when the yong man was not inclined to these thinges, the king  
 called the mother, and counselled her to deale with the yong  
 man to saue his life. † And when he had exhorted her in manie 26  
 wordes, :: she promised that she would counsel her sonne.

:: A promise is properly of a good thing, & bindeth the promiser to do that vvhich is in dede good. In so much that whosoever promisseth, swearereth, or voweth to do euil, is bound not to do it. And to do it, is a distinct sinne besides the former.  
 :: In that this godlie woman deceiued the tyrant, she did wel, lawfully vsing a quauo- cation.

† Therefore bending towards him, :: mocking the cruel tyrant, 27  
 she sayd in her countrie language: My sonne haue pite on me,  
 which haue borne thee in my wombe nine moneths, and gaue  
 thee milke for three yeares, and nourished thee, and brought  
 thee vnto this age. † I beseech thee my sonne, that thou looke 28  
 to heauen and earth; and to al thinges that are in them: and vn-  
 derstand that God of nothing made them and mankinde: † so 29  
 shal it come to passe, that thou wilt not feare this tormenter  
 but being made a worthie partaker with thy bretheren, take  
 thou death, that in that mercie I may receiue thee againe with  
 thy bretheren. † When she as yet was saying these thinges, 30  
 the yong man sayd: For whom stay you? I obey not the com-  
 mandement of the king, but the commandement of the law,  
 which was geuen vs by Moyse. † But thou that art become 31  
 the inuenter of al malice against the Hebrewes, shal not escape  
 the hand of God. † For we for our sinnes doe suffer these 32  
 thinges. † And if the Lord our God hath bene angrie with vs 33  
 a litle for rebuke & correction: yet he wil be reconciled againe  
 to his seruants. † But thou o wicked, and of al men most flagi- 34  
 cious, be not in vaine extolled with vaine hopes, inflamed a-  
 gainst his seruantes. † For thou hast not yet escaped the iudge- 35  
 ment of the almightie God, and him that beholdeth al thinges.  
 † For my bretheren hauing now susteyned short payne, are 36  
 become vnder the testament of eternal life: but thou by the  
 iudgement

iudgement of God shal receiue iust punishment for thy pride.

- 37 † And I as also my brethren doe yeld my life and my bodie for  
the lawes of our fathes: inuocating God to be propitious to  
our nation quickly, and that thou with torments and stripes  
38 maist confesse that he onlie is God. † But in me and in my bre-  
thren shal the wrath of the Almighty cease, which hath iustly  
39 bene brought vpon al our stocke. † Then the king incensed  
with anger, raged against him more cruelly aboue al the rest,  
40 taking it gricuously that he was mocked. † And this same  
41 therfore died vnspotted, wholly trusting in our Lord. † And  
last of al after the sonnes the mother also was consumed.  
42 † Therfore of the sacrifices, and of the exceeding cruelties  
there is ynough sayd.\*

## CHAP. VIII.

*Iudas Machabeus with six thousand men, commending their cause to God, The second  
6. prospereth in battel. 8. Philippe solcisting for more helpe, Nicanor and part of the  
Gorgias are sent with iwentie thousand men against Iudas. 12. whose men historie. The  
beginning to feare, and some flying he encoregerh the rest, 19. reciting vvarres of the  
manie examples of Gods assistance: 22. disposeth his armie, and prepa- Machabees  
leth. 30. killing manie of Timothees and Bacchides men. 34. The principal begune by Ma-  
hardly escaping by flight, acknowledge that God protecteth the Iewes. thathias. li. 1.  
c. 2. and profe-  
cured by Iu-  
das.*

L

- 1 **R** V T Iudas Machabeus and they that were with him, went  
in secretelv into the townes: and calling together their  
kinsemen and taking vnto them those that continued in Iu-  
2 daisme, they brought out to them six thousand men. † And  
they inuocated our Lord, that he would haue respect vnto  
his people that was troden of al, and would haue mercie on  
3 the temple, that was cotaminated of the impious: † he would  
haue pitie also vpon the destruction of the citie, which was  
forthwith to be made flat with the ground, and would heare  
4 the voice of the bloud crying to him: † he would remember  
also the most vniust deaths of innocent children, and the blas-  
phemies done to his name, and would take indignation for  
5 them. † But Machabeus hauing gathered a multitude, became  
intolerable to the heathen: for the wrath of our Lord was  
6 turned into mercie. † And coming vpon the castels, and cities  
vnlooked for, he burnt them: & taking commodious places,  
7 he made not few slaughters of the enemies: † and especially  
in the nightes he was caried to such excursions, and the fame  
of his manlines was spred abroad euerie where.\*

\* li. i. c. 3.  
p. 10.

Aaaaaa 3

† But



∴ This Philip a Phrygian was lestin Ierusalem by Antiochus to afflict the Iewes, ch. 5. 7. 22.

† But ∴ Philip seing the man to come forward by litle and litle, 8  
and that thinges for the more part succeeded with him prosperously, wrote to Prolomee the gouernour of Cœlesyria and Phœnicia, to geue ayde to the kinges affaires. † And he with 9  
spede sent Nicanor the sonne of Patroclus, of the principals of his freindes, geuing him of the nations mingled together, no lesse then twentie thousand armed men, to destroy vterly al the stocke of the Iewes, adioyning also vnto him Gorgias a man of warre, and in martiall assayres of very great experience. † And Nicanor appointed, that he would supplie vnto the king 10  
the tribute that was to be geuen to the Romanes, two thousand talents out of the captiuitie of the Iewes: † and forth- 11  
with he sent to the cities by the sea side, calling men together to the buying of the Iewish slaues, promising that he would sel ninetie slaues for a talent, not looking to the vengeance, which was to solow him from the Almightye. † But Iudas 12  
when he vnderstood it, shewed to those Iewes that were with him, the coming of Nicanor. † Of whom certaine fearing, 13  
and not crediting the iustice of God, fled away: † and others 14  
if they had any thing left, sold it, & withal besought our Lord, that he would deliuer them from the impious Nicanor, who had sold them before he came neere them: † and if not for 15  
them, yet ∴ for the testament that was with their fathers, and for the inuocation of his holie & magnifical name vpon them. † But Machabeus calling together seuen thousand, that were 16  
with him, desired that they would not be reconciled to the enemies, nor feare the multitude of the enemies coming against them vniustly, but would fight manfully: † hauing before their eyes the contumelie, that was vniustly done by them to the holie place, and moreouer the iniurie also of the citie being made a laughing stocke, besides also the ordinances of the ancestors broken. † For they in dede trust to their weapons, sayd he, and to their boldnes also: but we trust in the Almightye Lord, who can vterly destroy both them coming against vs, and the whole world with one becke. † And he 19  
admonished them also of the aydes of God, that were geuen to their fathers: and that vnder Sennacherib an hundred foure score fise thousand perished. † And of the battel, that they 20  
had against the Galatians in Babylonia, how al they, when it came to the point, the Macedonians their felowes staggering, being only six thousand slewe an hundred twentie thousand, by reason

∴ A iust and religious cause is the very best helpe, that can be in warres.

∴ Of this battel with the galatians there is no other mention in

N

4 Reg.  
19.

- by reason of the ayde geuen them from heauen, and for these  
 21 thinges obteyned verie manie benefites. † With these wordes  
 they were made constant, and readie to dye for the lawes, and  
 22 their countrie. † He appointed therfore his brethren captains  
 ouer both orders, Simon, and Ioseph, and Ionathas, vnder  
 23 euerie one putting a thousand and siue hundreth. † Beside  
 this also the holic booke being read vnto them by Esdras,  
 24 † and a signe of Gods helpe being geuen, in the foreward the  
 duke himself ioyned battel with Nicanor. And the Almighty  
 being made their helper, they slew aboue nine thousand men:  
 and the greater part of Nicanors armie being made weake  
 25 with woundes, they forced to flee. † And taking away their  
 money that came to buy them, they pursued them on euerie  
 26 hand, † but they returned being taken short with the time:  
 for it was the day before the Sabbath: for the which cause  
 27 they continued not pursuing them. † But gathering toge-  
 ther the armour and spoiles of them, they kept the Sabbath  
 blessing our Lord that deliuered them this day, distilling the  
 28 beginning of mercie vpon them. † But after the sabbath they  
 diuided the spoyles to the feeble and to orphans, and to wi-  
 29 dows: & the rest themselues had with their felowes. † These  
 thinges therfore being done, and obsecration being made in  
 common of al, they desired our merciful Lord, that he would  
 30 be reconciled to his seruants vnto the end. † And of them that  
 were with Timothee and Bacchides fighting against them,  
 they slew aboue twentie thousand, & wanne the high holdes:  
 and they diuided manie prayes, making equal portion to the  
 31 feeble, pupils, and widowes, yea and to the elder men. † And  
 when they had diligently gathered together their armour, they  
 layd al together in conuenient places, and the residue of the  
 32 spoiles they caried to Ierusalem: † and Poilarches that was  
 with Timothee, they slewe, a wicked man, which in manie  
 33 thinges had afflicted the Iewes. † And when they kept the  
 feast of victorie in Ierusalem, him that had burnt the holic  
 gates, that is, Callisthenes, when he was fled into a certaine  
 house, they burnt, a worthie reward being repayed him for  
 34 his impieties: † But the most impious Nicanor, who had  
 35 brought a thousand merchants to the sale of the Iewes, † be-  
 ing humbled through the helpe of our Lord by them, whom  
 he esteemed no bodie, laying aside his garment of glorie, flee-  
 ing by the midland, came alone to Antioch, hauing gotten  
 great

holy scripture  
 but it seemeth  
 to be that,  
 vvhether they  
 assisted Antio-  
 chus the first  
 called Soter,  
 vvhhen he re-  
 pelled the Ga-  
 latians inna-  
 ding Asia:  
 vvhether of Ap-  
 pianus vvrit-  
 teth in *bellis*  
*Syriacis*. And  
 Iosephus testi-  
 fieth. *li. 12. c. 3.*  
 that Antio-  
 chus Magnus  
 (sonne of So-  
 ter) much fa-  
 uored the Ie-  
 wves, for their  
 explottes  
 donne in his  
 fathers dayes.



great infelicitie by the destruction of his armie. † And he that 36  
had promised that he would render tribute to the Romanes of  
the captiuitie of Ierusalem, now professed that the Iewes had  
God their protectour, & that for him they could not be wound-  
ded, because they folowed the lawes appointed by him. \*

\* li. i. c. 2.  
† v. 28.

## CHAP. IX.

*Antiochus repulſed from Perſepolis, 3. and hearing that his armie is over-  
throwne in Iurie: 9. wormes iſſuing from his bodie, intolerably ſtinking:  
11. acknowledgeth his wicked deſertes: 14. promiſeth amendment, 18. writ-  
teth to the Iewes, praying them to obey him, and his ſonne, 28. and dyeth  
miſerably.*

R

**A**T that time Antiochus returned out of Perſis dishonou- 1  
rably. † For he had entered into the citie which is called 2  
Perſipolis, and he attempted to ſpoile the temple, and to op-  
preſſe the citie: but the multitude running together to armes,  
they were put to flight: and ſo it chanced that Antiochus after  
his flight returned with diſhonour. † And when he was come 3  
about Ecbatana, he vnderſtood the things that were done to  
Nicanor and Timothee. † And ſwelling in anger, he thought 4  
that he might wreake the iniurie of them, that had put him to  
flight, vpon the Iewes. And therefore he commanded his cha-  
riotte to be driuen, torcing without intermiſſion, the hea-  
uenlie iudgement vrging him forward, becauſe he ſpoke ſo  
proudly, that he would come to Ierusalem, & make it an heape  
of the ſepulcher of the Iewes. † But he that ſeeth al things our 5  
Lord the God of Iſrael, ſtroke him with an vncurable and inui-  
ſible plague. For as he ended this varie ſpeech, a cruel plague of  
the bowels tooke him, and bitter torments of the inner parts: 6  
† and in dede very iuſtly, as who had tormented the bowels of  
others with manie and new torments, albeit he by no meanes  
ceaſed from his malice. † And beſide this replenished with 7  
pride, breathing fire in his minde againſt the Iewes, and com-  
manding the matter to be haſtened, it chanced him going with  
violence to fall from the chariot, and his limmes to be vexed  
with a greenous bruizing of the bodie. † And he that ſeemed 8  
to himſelf to rule euen ouer the waues of the ſea, replenished  
with pride aboue the meaſure of man, and to weye the heights  
of mountaines in a balance, now being humbled to the ground  
was caried in a portatiue ſeate, teſtifying the maniſeſt power  
of God in himſelf: † ſo that out of the bodie of the impious 9  
man,

\* A chief citie  
of Perſis, cal-  
led Elymais,  
li. i. c. 6. v. 1.

- man, wormes crawled abundantly, and his liue flesh fel of for paynes, with his smel also & stinke the armie was anoyed.
- 10 † And he that a litle before thought to touch the starres of heauen, him no man could carie for the intolerable stinke.
- 11 † Hereby therfore he begane, being brought from his great pride, to come to the knowlege of him self, admonished by
- 12 the plague of God, his paines increasing euerie moment. † And when neither himself now could abide his owne stinke, thus he sayd: It is reason to be subiect to God, & a mortal man not
- 13 to thinke of himself equally with God. † And this wicked man prayed to our Lord, :: of whom he was not to obteyne
- 14 mercie. † And the citie to the which he came in hast to haue brought it to the ground, & to haue made it a sepulchre of bo-
- 15 dies heaped together, now wisheth to make it free: † And the Iewes whom he sayd he would not vouchsafe worthie, no not of burial, but would geue them to birds & wilde beastes to be spoiled, & destroy them with the litle ones, now he promiset
- 16 to make them equal with the Athenians. † The holie temple also, which before he had spoiled, he would adorne with goodlie donaries, and would multiplie the holie vessels, and of his reueneues would allow the charges perteyning to the sa-
- 17 crifices. † Besides these things, that he would be a Iew also, & would walke through euerie place of the earth, and would declare the power of God. † But the paines ceasing not ( for the iust iudgement of God was come vpon him ) despayring he wrote to the Iewes by the maner of a supplication an epistle
- 19 conteyning these words: † To HIS VERY GOOD SVBIETES the Iewes the king & prince Antiochus, much health, & welfare, and to be happie. † If you and your children farewell, & if thinges be with you to your mind, we geue very great thanks.
- 21 † And I being in infirmitie, and mindeful of you benignely, being returned out of the places of Persis, & taken with a grievous infirmitie, haue thought it necessarie to haue a care for the
- 22 common profite: † not despayring of myself, but hauing great
- 23 hope to escape the sicknes. † But considering that my father also, at what times he led his armie in the higher places, he
- 24 shewed who should take the principedome after him: † that if any mishappe should chance, or hard tydings be told, they that were in the countries, knowing to whom the whole gouernement was committed, might not be trubled. † Besides this, considering that al the porestates, and bordering neighbours
- 25

Antiochus  
was in dede  
really and seri-  
ously greued,  
and truly ac-  
knowledged  
that his affli-  
ction was for  
his sinnes, li. i.  
c. 6. v. 11. but he  
was not truly  
penitent for  
the offence  
committed a-  
gainst God &  
his neighbour  
but only for  
his owne ca-  
lamitie & mi-  
serie: & there-  
fore could not  
obteyne mercie  
to remission  
of his sinnes,  
nor release of  
the punish-  
ment. So also  
the damned in  
hel, know &  
confesse that  
they are pun-  
ished for  
their sinnes,  
but haue not  
true repen-  
tance, for  
their offence  
against God.



wayte for times, and expect the euent, I haue appointed my sonne Antiochus king, whom, I hauing recourse oftentimes to the higher kingdoms did commend to manie of you: & I haue writen to him that which is set downe here beneath. † I pray 26  
 you therfore, and desire you mindfull of the benefits both publike and priuate, that euerie one keepe his fidelitie to me, and to my sonne. † For I trust that he wil deale modestly & gently, 27  
 and folowing my purpose, and that he wil be common vnto you. † Therfore :: the murderer, and blasphemmer being very 28  
 fore strooken, and as himself had handled others, in a strange countrie among the mountaynes, with a miserable death departed this life. † But Philip his foster brother remoued his 29  
 bodie: who fearing the sonne of Antiochus, went to Ptolomee Philometor into Egypt. \*

\* li. i. c.  
 6. 7. 17.

## CHAP. X.

*Iudas Machabeus clenseth the temple, and institueth the feast of dedication.*

10. *Young Antiochus Eupator reigning Ptolomeus of disgust killeth himself with poyson.* 14. *Iudas resisteth great forces of Gorgias, taketh certaine holdnes from the Idumeans, punisheth traytors, and killeth manie enimies.* 24. *In his battel against Timothee is miraculously assisted from heauen:* 37. *and finally killeth him.*

2. This recon-  
 ciling and clen-  
 sing of the  
 temple vvas  
 after the  
 fourth battel  
 of Iudas,  
 vvhich vvas a-  
 gainst Lyfias  
 one of Antio-  
 chus chiefe  
 captaines, as  
 appeareth. li. 2.  
 c. 4. and so was  
 before the  
 death of Anti-  
 ochus, vvrit-  
 ten here. ch. 9.

**B**V T Machabeus, and they that were with him, our Lord 1  
 protecting them, :: recovered the temple & the citie againe:  
 † but the altars, which the aliens had set vp through the streets, 2  
 and also the temples he threw downe. † And hauing purged 3  
 the temple, they made an other altar: and out of fyred stones  
 taking fire they offered sacrifices after two yeares, and set in-  
 cense, and lampes, and the breads of proposition. † Which 4  
 thinges being done, they besought our Lord prostrate on the  
 ground, that they might no more fall into such euils: but and if  
 they had sometime sinned, that they might be chastened of him  
 more mildly, & not be deliuered to barbarous, & blasphemous  
 men. † And what day the temple had bene polluted of the 5  
 aliens, it happened that on the same day was made the puri-  
 fication, the fife and twentieth of the moneth, which was Cas-  
 leu. † And with ioy eight dayes they kept in maner of taber- 6  
 nacles, remembring that a litle before they had kept the so-  
 lemne day of Tabernacles in the mountaynes, and in dennes  
 after the maner of beasts. † For the which cause they bare be- 7  
 fore them stalkes of herbs, and greene boughes, and palmes to  
 him

P

li. i. c. 4.  
 7. 5.

\* li. i. c.  
5. 7. 1.

T

- 8 him, that gaue successe to cleanse his place. † And<sup>r</sup> they decreed  
by common precept, and decree to al the nation of the Iewes  
9 euerie yeare to keepe these dayes. † And Antiochus that was  
called the Noble, his departure out of life was after this sort. \*
- 10 † But now of Eupator the sonne of Antiochus the impious,  
we wil tel the thinges that haue bene done, abbridging the  
11 euils that were done in the warres. † For he hauing taken  
vpon him the kingdom, appointed ouer the affaires of the king  
12 one Lysias general of the host of Phœnicia and Syria. † For  
Ptolomee who was called Macer, determined to be a keeper  
of iustice to ward the Iewes, and especially for the iniquitie,  
that was done against them, and to deale peaceably with them.
- 13 † But being accused for this of his freinds to Eupator, when  
he was called oftentimes traytour, because he had left Cypres  
committed vnto him by Philometor, and remouing to Antio-  
chus the Noble, had reuolted also from him, he:: made an end :: It is neuer  
14 of his life with poyson. † But :: Gorgias being captayne of an act of for-  
the places, taking vnto him strangers often warred against the titude but of  
15 Iewes. † And the Idumeans that kept the commodious holdes, extreme pusil-  
receiued them that were chased from Ierusalem, and attemp- lanimity when  
16 ted to make battel. † And they that were with Machabeus, one in tempo-  
beseeching our Lord by prayers that he would be their helper, ral miserie kil-  
17 made an assault vpon the holdes of the Idumeans: † and stic- leth himselte  
king to it with great force, they wanne the places, killed them to be ridde  
18 thousand. † And wheras certaine were fled into two towres therof. But is a  
19 very strong, hauing al prouision to make resistance, † Macha- most heroical  
beus for the expugning of them, leauing Simon and Ioseph, act to dye wil-  
and also Zachæus, and such as were with them very manie, lingly for gods  
20 himself turned to those battels which forced more. † But they glorie.  
that were with Simon, being led with couetousnes, were per- :: Against this  
swaded with money by certaine that were in the towres: and Gorgias Iudas  
21 taking seuentie thousand didrachmaes, they let certayne had a victorie  
before in the  
time of Antio-  
chus Epipha-  
nes. li. i. c. 4.
- 22 escape. † But when it was told Machabæus what was done,  
assembling the princes of the people he accused them, that they  
had sold their bretheren for money, their aduersaries being let  
23 goe. † These therefore being become traytours he slewe, and  
forthwith he tooke the two towres. † And with weapons and  
24 slewe more then twentie thousand. † And :: Timothee  
before had bene overcome of the Iewes, hauing called together the second  
captaine ge-  
neral of Anti-  
ochus with  
an armie



Bacchides was an armie of foren multitude, and gathering horsemen of Asia, came as to take Iurie by armes. † But Machabeus and they that 25  
 once before ouerthrowne. were with him, when he approached, besought our Lord, sprinkling their head with earth, and being girded about the loynes with heareclothes, † lying flatte at the brimme of the altar, 26  
 that he would be propitious to them, and an enemy to their enemies, and an aduersarie to their aduersaries, as the law saith. † And so after prayer taking weapons, going forth somewhat 27  
 far out of the citie, and being come very neere the enemies they pitched. † And at the very first rising of the sunne both 28  
 ioyned battel: these in deede hauing our Lord the suretie of victorie, and prosperitie with vertue: but they had courege for the capayne of the battel. † But when there was a sore 29  
 fight, there appeared to the aduersaries from heauen siue men vpon horses, comelie with golden bridles, conducting the Iewes: † of whom two hauing Machabeus betwen them, 30  
 compassing him round about with their armour, kept him safe: and against the aduersaries they threw darts, & fire balles, wherby both confounded with blindnes, and filled with perturbation they fel. † And there were slaine twentie thousand 31  
 siue hundred, and horsemen six hundred. † But Timothee fled 32  
 into Gazara a strong hold, wherof Chæreas was the captaine. † And Machabeus, and they that were with him ioyfully besieged the hold foure dayes. † But they that were within, trusting to the place, blasphemed aboue measure, & cast forth abominable wordes. † But when the fifth day appeared, 33  
 † twentie yong men of them that were with Machabeus, incensed in their mindes because of the blasphemie, went manfully to the wal, and with fierce conrege going on, they scaled to the top: 34  
 † Yea and the others also mounting vp, attempted to set the 35  
 towres and the gates on fire, and to burne the blasphemers themselves alieue. † And the hold being sacked for two dayes 36  
 together, they slewe Timothee that was found hyding himself in a certaine place: and his brother Chæreas, and Apollonaphanes they killed. † Which thinges being done, they blessed 37  
 our Lord in hymnes and confessions, who did great thinges in 38  
 Israel, and gaue them the victorie.

3 Iosephus  
 Gorion, li. 3.  
 c. 13. saith these  
 twentie ze-  
 lous young  
 men were of  
 the Asidians,  
 who professed  
 a certaine re-  
 ligious forme  
 of life: of  
 vvhom men-  
 tion is made  
 before. li. i. ch.  
 2 v. 42. & c. 7.  
 v. 13.

Protestantes  
 confesse that  
 Iudas institu-  
 ed this feast.

## ANNOTATIONS. CHAP. X.

8. They decreed. ] Beza in his Annotations ( in Ioan. 10. v. 22. ) set forth in English in the yeare. 1603. confesseth that the feast vvhich our Saviour obserued, was instituted by Iudas Machabeus, and his bretheren, after the restoring of Gods

*true religion by casting out Antiochus his garrison* It is also cleare that this feast was in winter, *ibidem*, agreeable to the text, in the moneth of Caslew, which is Nouember, vvhetheras the feast of tabernacles was in September, before vwinter; and the feast of restauration of the temple after the captiuitie of Babylon, was in *Adar* (1. Esd. 6.) vvhich is Februarie, betwen vvhich time and middes of March, was not competent space for those things vvhich Christ did after this feast, before his Passion. And therfore it is very strange that Beza, or other Protestantes vvil denie these bookes to be Canonical: vvhich haue so excellent a testimonie by the Euangelist of our Sauours ovvne fact.

It is distinct from other feastes.

## CHAP. XI.

*Lysias supposing with his armie of fourescore thousand footemen, & a great band of horsemen to subdue Ierusalem: 6. Iudas with his few praying God, and going to fight, an Angel, in forme of an horsemen, goeth before them: 10. so they setting vpon he enemies kil manie, & the rest flee. 13. Lysias perceiuing Gods powre, offereth to procure peace. 22. Whereio the king, agreeth, writting to him, 27. and to the Iewes. 34. The Romanes also write to the Iewes.*

- 1 **B**V T a litle after :: Lysias the kings procuratour, and cosin,  
 2 And chiefe ouer the affayers, being greatly offended with  
 3 these thinges, that had hapened, † hauing gathered foure score  
 4 thousand, and al the horsemen, came against the Iewes, thinc-  
 5 king that taking the citie, he should make it an habitation for  
 6 the Gentiles: † and he should haue the temple to make gayne  
 7 of money, as the rest of the temples of the Gentiles, and euerie  
 8 yeare the priesthood to be sold: † neuer recounting the powre  
 9 of God, but furious in minde, he trusted in the multitude of  
 10 foote men, and thousandes of horsemen, and in foure score  
 11 elephants. † And he entred into Iurie, and approaching to Beth-  
 12 sura, which was in a narrow place from Ierusalem the space of  
 13 siue furlongs, he expugned that hold. † But as Machabeus, and  
 14 they that were with him, vnderstood that the holdes were ex-  
 15 pugned, they besought our Lord with weeping and teares,  
 16 and al the multitude together, :: that he would send a good  
 17 Angel to the sauing of Israel. † And Machabeus him self first  
 18 taking weapons, exhorted the rest together with him, to ad-  
 19 uenture, and to geue ayde to their bretheren. † And when  
 20 they went forth together with prompt corege, at Ierusalem  
 21 there appeared going before them an horseman in white clo-  
 22 thing, with armour of gold, shaking a speare. † Then al they  
 23 together blessed our merciful Lord, and tooke great corege:  
 24 being readie to penetrate not only men, but also most fierce  
 25 beastes, and walles of yron. † They went therfore promptly,  
 26 B b b b b b 3  
 27 hauing

:: This Lysias also bad bene vanquished before, *li. i. c. 4. v. 28.*

:: Knowving that the Patriarches Abra- ham, Isaac, Iacob, likewise Moyse Iosue and manie others vv ere singularly assisted by Angelles, these Machabees in



their good  
cause prayed  
for Angelical  
helpe, and  
had it: but  
ioyntly vvith  
their ovvne  
endeuour, al-  
though some  
times God ge-  
ueth such vi-  
ctories vvith-  
out coopera-  
tion of men.  
Exo. 14. 4.  
Reg. 19.

hauing an helper from heauen, and our Lord hauing pitie  
vpon them. † And like lyons running violently vpon the eni- 11  
mies, they ouerthrew of them eleuen thousand footmen, and  
of horsemen a thousand six hundred: † and they put to flight 12  
al, & very many of them being wounded scaped a way naked.  
Yea and Lysias him selfe shamefully fleeing escaped. † And be- 13  
cause he was not senselesse recounting vvith him selfe, the di-  
minution made on his side, and vnderstanding the Hebrewes  
to be inuincible, because they rested vpon the helpe of the al-  
mightie God, he sent vnto them: † and promised that he would 16  
consent to al thinges, that are iust, and that he would force the  
king to be their freind. † And Machabeus granted to Lysias re- 15  
questes, in al things hauing respect to the commonwealth and  
whatsoeuer Machabeus wrote to Lysias, concerning the Ie-  
wes, the king granted it. † For there were epistles vvritten to 16  
the Iewes from Lysias, conteyning this tenure: **LYSIAS** to  
the people of the Iewes health. † Iohn and Absalom that 17  
were sent from you, deliuering the vvrytings, requested that  
I would accomlishe those thinges which by them were  
signified. † † Therefore whatsoeuer might be brought to the 18  
king I declared vnto him: and that vvich the matters permit-  
ted I granted. † Iftherfore you kepe fideletie in the affayres 19  
& henceforward, also wil endeuour to be a cause of doing you  
good. † And concerning the rest, word for word I haue geuen 20  
commandement both to theise, and to them that are sent of  
me, to commune vvith you. † Fare ye wel. In the yeare an hun- 21  
dred fourtie eight, of the moneth Dioscorus the foure & twen-  
teth day. † But the kings epistle conteyned these thinges: 22  
King Antiochus to Lysias :: his brother, health. † Our father 23  
being translated amongst the goddes, we being vvilling that  
they that are in our kingdome should liue vvithout truble,  
and employ diligence to their owne matters, † we haue heard 24  
that the Iewes consented not to my father to turne to the  
rite of the Greekes, but that they would keepe their owne in-  
stitution, and therfore that they request vs their rites to be  
granted them. † Being therfore desirouse that this nation also  
be quiet, oradyning we haue decreed, that the temple be resto-  
red vnto them, that they might doe according to the custome  
of their ancestours. † Thou shalt do wel therfore if thou send to 26  
them, & geue the right hand, that our pleasure being knowen  
they may be of good cheere, & looke to their owne commo-  
dities. † But to the Iewes the kings epistle was in this manner: 27

∴ Lysias was  
in dede the  
kings cosin. v.  
35 but he cal-  
leth him bro-  
ther for ho-  
nour sake.

KING Antiochus to the senate of the Iewes, and to the  
 28 rest of the Iewes health. † If you fare wel, you are so as we  
 29 would: yea our selues also fare wel. † Menelaus came to vs,  
 saying that you would come downe to your countrie men,  
 30 that are with vs. † To them therfore that come and goe, vn-  
 til the thirtieth day of the month Xanthicus, we geue the right  
 31 handes of securitie, † that the Iewes may vse their owne  
 meates, and their owne lawes, as also before: and that none of  
 them by any meanes suffer molestation for these thinges,  
 32 which haue bene done by ignorance. † And we haue sent also  
 33 Menelaus to speake to you. † Fare ye wel. In the yeare an hun-  
 dred fortie eight, of the moneth Xanthicus the fiftenth day.  
 34 † And the Romans also sent an epistle, which is thus:  
 QVINTVS Memmius, and Titus Manilius legats of the Ro-  
 35 mans, to the people of the Iewes health. † Concerning these  
 thinges which Lysias the kings cosin hath granted you, we also  
 36 haue granted. † But touching the thinges which he thought  
 good to be referred to the king, send ye forth with some bodie,  
 conferring diligently among your selues, that we may decree  
 37 as is conuenient for you: for we goe to Antioch. † And ther-  
 fore make hast to write agayne, that we also may know of  
 38 what minde you are. † Fate ye wel. In the yeare an hundred  
 fourtie eight the fiftenth day of the moneth Xanthicus.

## CHAP. XII.

*Whiles the Iewes haue peace with the king, others stil persecute them. 5. which Iudas reuengeth. 13. and in Caspin maketh great slaughter, and reposseth in Characa. 19. Tenne thousand of Timothees men are slayne. 20. whom Iudas pursuing killeth manie in Carnion: 34. taketh him, but releaseth him againe: 27. the like in Ephron. 32. Some Iewes are slaine in battel against Gorgias. 38. Iudas and his men are purified, and gathering the dead bodie, finde that some had taken unlawful spoiles. 42. For whose soules he prayeth, and causeth sacrifice to be offered.*

1 **T**HESE couenants being made, Lysias went foreward to  
 the king, and the Iewes gaue themselves to husbandrie.  
 2 † But they that stayed there, :: Timothie & :: Appollonius the  
 sonne of Gennaius, & also Ierom, & Demophon, besides these  
 also Nicanor the gouerner of Cyprus, did not suffer them to  
 3 liue in rest and quietnes. † And the Ioppites committed a cer-  
 taine flagitious fact, which was this: They desired the Iewes  
 with whom they dwelt, to goe into the botes, which they had  
 prepared,

:: An other  
 Timothee was  
 slaine. ch. 10.  
 v. 37.

:: Also an o-  
 ther Apollo-  
 nius was  
 slaine before.  
 li. I. c. 3. v. 11.



prepared, with their wiues & children, as though no secret eni-  
 nities were betwen them. † Therefore according to the com- 4  
 mon decree of the citie, & they agreeing therto, & because of  
 the peace suspecting nothing: when they were gone forward, 5  
 into the depth, they drowned no lesse then two hundred.  
 † Which crueltie Iudas as he vnderstood to be done vpon the  
 men of his nation, commanded the men that were with him:  
 and inuocating God the iust iudge, † he came against the mur- 6  
 derers of his brethren, & the hauen he set on fire in the night,  
 the botes he burnt, & them that were fled from the fire, he slew  
 with the sword. † And when he had thus done these things, he 7  
 departed as to returne againe, and to roote out al the Ioppites,  
 † But when he vnderstood that they also, which were at Iamnia, 8  
 would doe in like maner to the Iewes dwelling with them,  
 † he came vpon the Iamnites also by night, and set the hauen 9  
 on fyre with the shippes, so that the light of the fire appeared  
 at Ierusalem :: two hundred fourtie furlongs of. † When they 10  
 were now departed thence nine furlongs, and made their  
 iourney towards Timothee, the Arabians sue thousand men,  
 and sue hundred horsemen ioyned battel with them. † And 11  
 when there was a mightie battel, and by the helpe of God it  
 had succeded prosperously, the rest of the Arabians that were  
 ouercome, besought Iudas that the right hand might be geuen  
 them, promising that they would geue pastures, and profite  
 them, in other thinges. † And Iudas thinking in very deepe 12  
 that they might be profitable in manie thinges, promised  
 peace, and right handes being taken, they departed to their ta-  
 bernacles. † And he set also vpon a certaine citie strong with 13  
 bridges, and enuironed with walles, which was inhabited with  
 multitudes of heathen of al sortes, the name wherof is Caspin.  
 † But they that were within, trusting in the firmenes of the 14  
 walles, & the prouision of victuals, dealt the more slackly, with  
 reuiling wordes prouoking Iudas, and blaspheming, and spea-  
 king such thinges as is not lawfull to speake. † But Machabeus 15  
 inuocating the great prince of the world, who without rammes  
 and engines in Iesus time threwe downe Ierico, fiercely assaul-  
 ted the walles. † And the citie being taken by the wil of our 16  
 Lord he made innumerable slaughters, so that the poole adioy-  
 ning of two furlongs in bredth, semed to runne died with  
 bloud. † From thence they departed seuen hundred fiftie fur- 17  
 longs, and they came to Characa to those Iewes, that are called

:: Tubia-

Iosue. 6.

:: A furlong is  
 about the  
 eight part of  
 a myle, so this  
 fire vvas sene  
 thirty miles of  
 others count  
 a furlong to  
 conteyne a  
 thousand  
 foote, the fifth  
 part of a myle  
 so it vvas sene  
 48. myles di-  
 stant.

- 18 :: Tubiancians: † and in those places they tooke not Timothee, and nothing being done he went backe, hauing left in a certaine place a very strong garrison. † But Dositheus, and Sosipater, who were captayns with Machabeus, slewe them that were left of Timothee in the hold, ten thousand men.
- 20 † And Machabeus ordayning about him six thousand, and placing them by bandes, went forth against Timothee, who had with him an hundred twenty thousand footemen, & of horsemen two thousand five hundred. † And the coming of Iudas being known, Timothee sent the women and children, and the other baggage before into the fortresse, that is called Carnion: for it was inuincible, and hard to come by, by reason of the straites of the places. † And when the first band of Iudas had appeared, feare was stroken into the enemies, by the presence of God, who seeth all things, and they were put to flight one of an other, so that they were rather ouerthrowen of their owne companie, and were weakened with the strokes of their owne swordes. † But Iudas was exceeding earnest punishing the prophane men, and he ouerthrewe of them thirtie thousand men. † And Timothee him selfe fel into the handes of Dositheus and Sisipaters partes, and with manie prayers he besought that he might be let go aliue, because he had parents & brethren of manie of the Iewes, whom it might happen by his death to be deceiued. † And when he had geuen his faith that he would restore them according to the appointmēt they let him goe without harme, for the safetrie of their brethren. † And Iudas came backe from Carnion, hauing slayne twentie five thousand. † After the flight and slaughter of these, he moued his armie to Ephron a strong citie, wherein a multitude dwelt of diuerse nations: & strong young men standing before the walles resisted manfully, & in this were manie engines, and prouision of dartes. † But when they had inuocated the Almighty, who with his power breaketh the forces of the enemies, they tooke the citie: and of them that were within they ouerthrew twentie five thousand. † From thence they departed to a citie of the Scythians, which was distant from Ierusalem six hundred furlongs. † But those Iewes that were with the Scythopolitans testifying that they were vsed cruelously of them, euen in the times of miserie that they dealt modestly with them: † geuing them thanks, and exhorting them also thence forward to be fauourable toward their stock,

:: *Tubianei*, or *Tubieni*, signifie religiously good, it is probable that these were the *Asideans*. *ls* 1. c. 2. v. 42. c. 7. v. 13.



∴ Iudas had  
the victorie  
twise before  
against this  
Gorgias. *li* 1. c.  
4. v. 1. *li* 2. c. 10.  
v. 14.

∴ It was com-  
manded. *Dent.*  
7. v. 25. not to  
couer nor take  
aniething per-  
teyning to i-  
dols, but to  
destroy al. See  
this sinne pu-  
nished. *Iosue* 7.  
1. *Reg.* 15. & c.  
∴ Vnles it had  
bene the do-  
ctrine & pra-  
ctise of the  
Church to  
pray for the  
dead, Iudas  
could neuer  
haue thought  
of anie such  
matter.  
∴ It is only  
profitable for  
those that dye  
penitent.

This text is  
clere for pray-  
ing for the  
dead.

they came to Ierusalem the solemne day of the weekes appro-  
ching. † And after Pentecost they went against ∴ Gorgias the 32  
gouernour of Idumea. † And he went forth with footemen 33  
three thousand, and horsemen foure hundred. † Who buck- 34  
ling together, it chanced few of the Iewes to be slayne. † But 35  
Dositheus one of the Bacenors an horseman, a valiant man,  
held Gorgias: and wheras he would haue taken him alieue, a  
certayne horseman of the Thracians came vpon him, and cut  
of his thoulder: and so Gorgias escaped into Maresa. † But 36  
they that were with Esdrin, fighting long, and being wearied,  
Iudas inuocated our Lord to be their helper, and captayne of  
the battel: † beginning in his countrey language, and with 37  
hymmes raising a crie, draue Gorgias souldiars into flight.  
† And Iudas hauing gathered an armie came into the citie 38  
Odollam: & when the seuenth day came on, being purifyed  
according to the custome, they kept the Sabbath in the same  
place. † And the day folowing Iudas came with his companie, 39  
to take away the bodies of them that were ouerthrowen, and  
with their kinsmen to lay them in the sepulchers of their fa-  
thers. † And they found vnder the coates of the slayne some 40  
∴ of the donaries of the idols, that were in Iamnia, from which  
the lawe forbiddeth the Iewes: therfore it was made playne  
to al, that for that cause they were slayne. † Al therfore blessed 41  
the iust iudgement of our Lord, who had made manifest the  
hidden thinges. † And so turning to prayers, they besought 42  
him, that the same offence, which was committed, might be  
forgotten. But the most valient Iudas exhorted the people to  
keepe themselves without sinne, seing before their eyes what  
was done, because of the sinnes of them that were ouer-  
throwen. † And ∴ making a gathering, he sent twelue thou- 43  
sand drachmes of siluer to Ierusalem for sacrifice to be offered  
for sinne, wel and religiously thinking of the resurrection.  
( † for vnles he hoped that they that were slaine, should rise 44  
again, it should seeme superfluous, and vaine to pray for the  
dead ) † And because he considered that they, which had taken 45  
their sleepe ∴ with godlines, had very good grace layd vp for  
them. † " It is therfore ∴ a holie, and healthful cogitation to 46  
pray for the dead, that they may be loosed from sinnes. \*

\* *li* 1. c.  
6. v. 18.

### ANNOTATIONS. CHAP. XII.

46. *It is a holie and healthful cogitation to pray for the dead.*] The Catholique be-  
leeffe, doctrine, and practise of praying for the dead, is so euidently confirmed  
by this

in the ar-  
gument.  
pa. 890.

S. Augu-  
stin. ep.  
61. ad  
Dulcit. l.  
1. c. 23. de  
morib. li.  
de cura  
pro mort.  
c. 1. &  
Enchir.  
c. 110.

Mat. 12.

by this place, that our aduersaries haue no better shift to auoide the same, then by denying these bookes to be Canonical Scripture. VVhich being authentri-  
cally proued, it may here suffice to adde that albeit the Greke text (as in o-  
ther innumerable places) differeth from the Latin, yet it is no lesse clere for this  
doctrin. VVhich in English is thus: *v. 45. Regarding (or considering) that grace*  
*is layde vp for them that sleepe (or dye) in pietie: to witte in true faith and repen-*  
*tance; in the next verse (46) inferreth thus: Vherupon he (Iudas Machabeus)*  
*made reconciliatiō (or expiation) for the dead, that they might be deliuered (or loosed)*  
*from their sinne, that is, from punishment for sinne.*

Likewise the  
Greke.

Omitting therefore multitude of other proofes, vve vvil here only cite two  
great Doctors, who with others teach that the denial of this particular point of  
religion is a condemned heresie. S. Augustin *ls de Haresib har. 33.* noteth this for a  
special heresie, saying: Aetians are named of one Aetius, vvho being a priest,  
and taking it greuouly that he could not be ordained a Bishop, falling into the  
heresie of the Arrians, added some proper doctrines of his owne, saying: *that*  
*vve ought not to pray, nor offer sacrifice for the dead* Likewise S. Bernard, *ser. 66 in*  
*Cantica:* in plaine termes saith they are *heretikes*, vvhich *belene not that there is pur-*  
*gatorie fire after death, but that the soule departing from the bodie, goeth forth-*  
*vvith letther to rest or to damnation.* Let them then (saith he) aske of him vvho  
saide: There is some sinne that shal not be forgeuen, neither in this vvorld, nor  
in the future: why he sayd this, if there remaine no remission, and purgation of  
sinne in the future vvorld? He therefore aduiseeth al to bevvare of such seducers,  
saying: See the detraicters, see the dogges. They deride vs, because vve baptize  
infantes: for that vve pray for the dead.

Denial of this  
doctrin is he-  
resie.

It is also most vvorthie of consideration, that Iudas Machabeus, (vvho did  
this charitable act for his souldiars slaine in the holie vvarrtes) vvvas the High  
priest or chief Bishop of the Church at that time, and defender of true faith  
and Religion. Finally vve may also obserue that he did not anie new thing, but  
practised the vsual custome of the vvhole Church. For so it appeareth by their  
sette forme of Office for the dead, called HACHABAH, that is, *Rest, or prayer*  
*for rest, in their booke MAHZOR,* translated and set forth by Bishop Gene-  
brard, in the yeare of our Lord. 1569. VVhere are these expresse supplications.  
*Requiescat anima ipsius in cubili suo: saceat in pace: dormiat in pace.* His (or her) soule  
rest in his bed: lye, and slepe in peace. Againe, *Re Angelos of peace come forth to mete him.*  
*&c.* And that the Iewes this day vie to pray for the dead, is a clere thing, and  
confessed by Protestantes, namely Munsterus, and Fagius in their Annotations  
vpon the 14 of Dent. and M. VVhitaker, in his first booke against F. Durcus.  
fol. 81.

Iudas vvvas  
high priest  
when he cau-  
sed prayers  
and sacrifice  
to be offered  
for the dead.  
It was the ge-  
neral practise  
of the Church.  
And is yet ob-  
serued by the  
Iewes.

### CHAP. XIII.

*Meneleus a fugitive Iewe is put to death. 9. Antiochus with his great armie*  
*is defeated twice, with losse of manie men. 23. Philippe rebelling, peace is*  
*renewed. 24. And Iudas is made Lord of Ptolemais.*

W

- 1 IN the yeare an hundred fourtie nine Iudas vnderstood, :: In the first  
that Antiochus Eupator came with a multitude agaynst booke, ch. 6 v.
- 2 Iurie, † and with him Lysias the procuratour, and cheefe ouer 30 the nun ber  
the assayres hauing with him of footemen :: an hundred tenne of this armie  
thousand, & of horsemen fise thousand, & elephants twentie differeth from  
the number



here recorded, the cause is for that sometimes those only are counted vvhich were permanent, sometimes others are also counted vvhich came vn-certainly. The like difficulties of differences occur often in the bookes of kinges and Paralipomenon.

two, chariots with hookes three hundred. † And Menelaus 3  
also ioyned him selfe with them: and with much deceite be-  
sought Antiochus, not for the weale of his contrie, but hoping  
that he should be appoynted to the principallitie. † But the 4  
king of kinges stirred vp Antiochus mind against the sinner, &  
Lyfias suggesting that he was the cause of al the euils, he com-  
manded (as the custome is with them) that being apprehended  
he should be killed in the same place. † And there was in the 5  
same place a tower of fiftie cubites, hauing an heape of ashes on  
euerie side: this had a prospect steepe downe. † From thence 6  
he commanded the sacrilegious person to be throwne downe  
into the ashes, al thrusting him forward to death. † And by 7  
such law it chanced the transgressour of the law to dye: & Mc-  
nelaus not to be put into the earth. † And in deede very iustly, 8  
because he committed manie offences toward the altar of God,  
the fyre and ashes wherof was holie: himself was condemned  
into the death of ashes. † But the king furiose in mind, came 9  
to shew himselfe worse to the Iewes then his father. † Which 10  
things when Iudas vnderstood, he comanded the people that  
day and night they should inuocate our Lord, that as alwayes  
now also he would helpe them: † as who were asrayed to be 11  
deprived of the law, & their countrie, & the holie temple: and  
that he would not suffer the people that had of late taken breath  
a litle while, to be againe subdued to the blasphemous nations.  
† Al therfore doing it together, and crauinig mercie of our 12  
Lord with weeping & fastinges, being prostrate for three dayes  
continually, Iudas exhorted them to prepare them selues. † But 13  
he with the ancients consulted, before the king should bring  
his armie to Iurie, and winne the citie, to goe out, and to com-  
mitte the euent of the thing to the iudgement of our Lord.  
† Committing therfore the power and charge of al to God, 14  
the creatour of the world, and hauing exhorted his companie  
to fight manfully, and to stand euen to death for the lawes, the  
temple, the citie, their countrie, and citizens: he placed his  
armie about Modin. † And hauing geuen a signe to his com- 15  
panie of :: the victorie of God, with most valient yong men  
piked out, by night setting vpon the kings court, in the campe  
he slew foure thousand men, and the greatest of the elephants,  
with them that had bene placed thereupon, † and he filled the 16  
campe of the enemies with exceeding feare and perturbation,  
and the thinges being prosperously atcheiued, they departed.  
† And

:: The vvvatch  
word this  
night was:  
The victorie of  
God.

- 17 † And this was done when the day appeared, the protection  
 18 of our Lord helping him. † But the king hauing taken a taste  
 of the hardines of the Iewes, attempted the difficultie of the  
 19 places by policie: † and he moued his campe to Bethsura,  
 which was a strong hold of the Iewes: but he was put to flight,  
 20 he fel, he was diminished. † And to them that were within  
 21 Iudas sent necessaries. † But one Rhodocus of the Iewes armie  
 vttered the secretes to the enemies, who being sought for was  
 22 apprehended, and shut vp. † Againe the king had talke with  
 them that were in Bethsura: he gaue the right hand: he tooke  
 23 it: he went away. † He ioyned battel with Iudas, he was over-  
 come. And as he vnderstood that Phillippe rebelled at An-  
 tioch, who was left ouer the affayres, dismayed in mynde in-  
 treating the Iewes, and yelding vnto them, he sweareth con-  
 cerning al thinges that seemed reason, & being reconciled he  
 24 offered sacrifice, honoured the temple, and gaue hosts. † He  
 embraced Machabeus, & made him gouernor & prince from  
 25 Ptolemais euen to the Gerrenians. † But after, as he came to  
 Ptolemais the Ptolemaians tooke greuoussly the couenant of  
 amitie, being offended lest perhaps they would breake their  
 26 league. † Then Lysias went vp to the iudgement seate, and  
 declared the reason, and appeased the people, and returned to  
 Antioch: and in this maner the kings iorney and returne  
 proceeded.\*

## CHAP. XIII.

*Demetrius hauing taken certaine holdes from Antiochus, 3. Alcimus lately  
 deposed from the office of high priest, 6. accuseth good men of disloyaltie, 11.  
 others also incense Demetrius. 12. Whereupon Nicanor being sent into Iurie,  
 maketh Alcimus againe highpriest: 18. hath peace with Iudas, conuer-  
 sing with him most familiarly. 26. But by Alcimus suggestion, seeketh to  
 deliuer him into the kings handes: 30. otherwise threatneth to prophane  
 the temple. 34. The priestes pray God to protect them. 37. Razias being ac-  
 cused, and pursued, 41. in extreme distresse killeth himself with meruelous  
 corage of spirite.*

Y

- 1 **B**V T after the space of three yeares Iudas vnderstood, and  
 they that were with him, that Demetrius the sonne of Se-  
 leucus with a strong multitude, and with shippes was come vp  
 2 by the port of Tripolis to commodious places, † and held the  
 3 countries against Antiochus, and his gouernor Lysias. † And  
 one Alcimus that had bene highpriest, but voluntarily was

∴ Alcimus  
 was of Aarons  
 stock. li. i. c. 7.  
 v. 14. but for  
 this apostasie  
 here mentio-  
 ned was vnca-  
 pable of high



priesthood, & so matthathias was ordayned being of the same progenie and most sincere in religion. † contaminated in the time of the confusion, considering that there was sacrifice for him by no means, nor access to the altar, † came to king Demetrius in the yeare an hundred fiftie, offering him a crowne of gold, & a palme, & besides these, \* Talloes, which seemed to be of the temple. And that same day in deede he held his peace. † But hauing gotten a commodious time for his madnes, being called of Demetrius to counsell, and asked on what thing and counsels the Iewes rested, he answered: † They of the Iewes that are called: † Asidians, of whom Iudas Machabeus is capitaine, nourish battels, and moue seditions, neither doe they suffer the realme to be quiet. † For I also being defrauded of my ancestours glorie (I meane of the high priesthood) am come hither: † principally in deede keeping fidelity to the kings commodities, but secondly also prouiding for my citizens, forby their naughtines al our stocke is not a little vexed. † But al these things being knowen, ô king, prouide I pray thee, both for the countrie, & for our stocke according to thy humanitie published to al men. † For as long as Iudas is aliue, it is vnpossible that there be peace to the assayres. † And such things being sayd of him, the other freinds also behauing themselves as enemies against Iudas, incensed Demetrius. \* 7. 7. 16.

\* a golden bough.

:: This description of the Asidians made by their malicious enemie in calumnious and odious termes, sheweth vvel their singular zeale, & sinceritie in promoting Gods seruice And so to their aduersaries malignant accusations more against them then al others, is a plaine testimonie of their more rare and more singular vertues.

:: Apostates and politikes make their gayne by spoiling the faithfull.

† Who forthwith sent Nicanor, chiefe ouer the elephants capitaine into Iurie: † geuing him commission, that he should take Iudas himselfe: but them that were with him, he should disperse, & make Alcimus the high priest of the greatest temple. † Then the nations, which had fled from Iudas out of Iurie, ioyned themselves by troupes with Nicanor, :: esteeming the miseries, and calamities of the Iewes the prosperities of their owne assayres. † The Iewes therefore hauing heard of Nicanors coming, & the assemblie of the nations, being sprinkled with earth besought him, that ordayned his people to keepe them for euer, and that protecteth his portion by euident signes. † And the capitaine commanding forthwith they removed from thence, and they came together to the castel of Dessau. † And Simon the brother of Iudas had ioyned battel with Nicanor: but he was made afraide with the sodaine coming of the aduersaries. † Neuertheles Nicanor hearing the manlines of Iudas companions, and greatnes of courege, that they had for the conflicts of their countrie, was afraide to make tryall by bloud. † Wherefore he sent Posidonius, and Theodotius, & Mathias before to geue and take the right hands. † And

when

- when there was long consultation of these things, and the  
 captaine himself had moued it to the multitude, there was  
 21 one sentence of them al to accord vnto amitie. † Therefore they  
 appointed a day, wherein they might secretly deale among them  
 selues, and seates were brought forth and sette for euery one.  
 22 † But Iudas commanded armed men to be in places conuenient,  
 lest perhaps some mischeife might sodainly arise from the ene-  
 23 mies: & they made agreable communication. † Nicanor abode  
 at Ierusalem, and did nothing vniustly, and the flockes of the  
 multitudes, that had bene gathered together he diminished.  
 34 † And he esteemed Iudas alwayes deare from the hart, and  
 25 he was inclined to the man. † And he desired him to marrie a  
 wife, and to beget children. He made a marriage, he liued  
 26 quietly, and they liued in common. † But Alcimus seeing  
 their charitie one towards an other, and the couenantes,  
 came to Demetrius, and sayd that Nicanor assented to for-  
 raine matters, and that he ment to make Iudas being a tray-  
 27 tour to the kingdom, his successour. † Therefore the king  
 being exasperated with this mans most wicked criminations,  
 wrote to Nicanor, saying, that he in deede was greatly dis-  
 pleased for the couenant of their amitie: neuertheles that  
 he commanded him to send Machabeus quickly prisoner  
 28 to Antioch. † Which things being known Nicanor was  
 amased, and tooke it greuously, if he should vndoe those  
 things which they had couenanted, being nothing hurt of  
 29 the man. † But :: because he could not resist the king, he ob-  
 serued oportunitie wherby to accomplish the commande-  
 30 ment. † But Machabeus seeing that Nicanor dealt with him  
 more austerely, and that he exhibited his accustomed meeting  
 more sternely, vnderstanding this austeritie not to be of good,  
 a few of his companie gathered together, he hid him self from  
 31 Nicanor. † Which when he vnderstood that he was stoutly  
 preuented of the man, he came to the most great & most holie  
 temple: and the priestes offering the accustomed hostes, he  
 32 commanded the man to be deliuered vnto him. † Who :: say-  
 ing with an oath, that they knew not where he was, that was  
 33 demanded, stretching out his hand to the temple, † he sware,  
 saying: Vnles you wil deliuer Iudas prisoner vnto me, I wil  
 beate downe this temple of God to the flat ground, and wil  
 digge downe the altar, and this temple I wil consecrate to :: Li-  
 34 ber pater. † And when he had sayd these things, he departed.

:: Nicanor a  
 right worldlie  
 politike, a fi-  
 gure of Pilate  
 and of such  
 temporizing  
 Iudges, coun-  
 sellers, and  
 courtiers, as  
 lacke zeale in  
 religion.  
 :: They knew  
 not precisely  
 where Iudas  
 was, neither  
 would they  
 search for him  
 to deliuer him  
 to the perse-  
 cutor.  
 :: Bacchus cal-  
 led also *Liber*,

But



and by manie other names, feained by infidels to be au-  
ctor and god of wine. And therefore drum-  
kards dedicate feastes & tem-  
ples to him.

But the priestes stretching forth their hands vnto heauen, inuo-  
cated him that was alwayes the defender of their nation, say-  
ing thus: † Thou ô Lord of al, which lackest nothing, woul- 35  
dest a temple of thy habitation to be made amongst vs. † And 36  
now ô Lord holie of al holies, preserue for euer this house  
impolluted, which of late hath bene clesed. † And Razias 37  
one of the ancients of Ierusalem, was accused to Nicanor,  
a man that was a loue of the citie, and wel reported of, who  
for his affection was called father of the Iewes. † This man 38  
long time kept the purpose of continencie in Iudaisme, and  
content to geue his bodie and life for perseuerance. † But 39  
Nicanor willing to manifest the hatred that he had against the  
Iewes, sent fise hundred souldiars to take him. † for he thought 40  
if he had intrapped him, that he should doe the Iewes verie  
great hurt. † But the multitudes coueting to rush into his 41  
house, and to breake open the gate, & to set fyre therto, when  
he was in taking, he strooke himselfe with a sword: † choo- 42  
sing to dye nobly rather then to be made subiect to sinners,  
and against his noble birth to suffer vnworthie iniuries. † But 43  
wheras for hast he had not made the wound with a sure  
stroke, and the multitudes brake in within the dores, running  
backe boldly to the wal, he threwe downe him selfe manfully  
headlong vnto the multitudes: † who quickly geuing place 44  
to his fall he fel vpon his necke. † And when he had breathed, 45  
incensed in minde he arose: and when his blood ranne with a  
great streame, & he was wounded with most greuous wounds,  
running he passed through the multitude: † and standing vpon 46  
a certaine sleepe rocke, & now being become without bloud,  
gryping his bowels, with both handes he cast them vpon mul-  
titudes, inuocating the dominatour of life and spirit, that he  
would restore these to him againe: & so he departed this life. \*

\*li. i. c.

7.7. 39.

## CHAP. XV.

*Nicanor intending to assault Iudas on the sabbath day, 5. blasphemeth most  
proudly. 7. Iudas with al confidence in God erregeeth his men. 11. con-  
firming them with the relation of a vision in slepe. 21. So he with feruent  
prayer, the enemye trusting his owne strenght, ioyneth battel. 27. and kil-  
leth thirtie fise thousand, and Nicanor amongst the rest. Whose head, and  
hand cut off with the shoulder are hanged vp in Ierusalem: 33. his tongue  
geuen to the birdes, and a festiual day obserued. 38. And herewith  
the Author (of this second booke) concludeth the whole historie.*

¶ S. Augustin  
epist. 61. ad  
Dulcitium & l.  
2. c. 23. ad epist.  
2. Gaud. discus-  
sing this fact;  
saith the holie  
scripture doth  
tel it, not  
praise it. As  
to be admired  
not to be imi-  
tated, & that  
either it was  
not well done  
by him, or at  
least is not  
conuenient in  
this time of  
grace.

- 1 **B**UT Nicanor as he vnderstood that Iudas was in the places of Samaria, he purposed with al violence to ioyne  
 2 batel :: the day of the Sabbath. † But the Iewes that of neces- :: Prophane men make their aduantage of religious mens good conscience, but Iudas rightly instructed in this case defended his iust cause also in the Sabbath. li. 1. c. 3. v. 40.  
 3 sitie folowed him, saying do not so fearcely and barbarously, but geue honour to the day of the sanctification, and honour  
 4 him that beholdeth al thinges: † that vnhappy man asked, if there were a powre in heauen, that commanded the sabbath  
 5 day to be kept. † And they answering: There is the liuing Lord himself in heauen, the potent, that commanded the seuenth  
 6 day to be kept. † But he sayd: And :: I am potent vpon the earth, that commanded armes to be taken, and the kings as-  
 7 sayres to be accomplished. Neuertheles he obteyned not to  
 8 accomplish his counsel. † And Nicanor in dede puffed vp with exceeding pride, had thought to haue set vp a common  
 9 victorious memorie of Iudas. † But Machabeus alwayes trusted with al hope that there would come ayde from God to  
 10 them. † And exhorted his companie, that they should not feare at the coming of the nations, but should haue in minde the aydes geuen vnto them from heauen, and now should hope that they should haue the victorie from the Almightye.  
 11 † And speaking vnto them out of the law, and the Prophetes, admonishing them also of the conflicts, that they had made  
 12 before, he made them the more prompt: † and so their hartes being encoreged, withal he shewed the fraude of the  
 13 Gentils, and their breaking of oathes. † And he armed euerie one of them, not with sence of buckler and speare, but with very good words, & exhortations, :: declaring a dreame worthy  
 14 to be credited, wherby he reioyced them al. † And the vision was in this maner: Onias who had bene the highpriest, a good and benigne man, reuerent to behold, modest of maners, and comelie of speech, and who from a childe was exercised in  
 15 vertues, that he stretching forth the handes "prayed for al the  
 16 people of the Iewes. † After this that there appeared also an other man meruelous for age, and glorie, and for the port of  
 17 great dignitie about him. † And that Onias answering sayd: :: This dreame was from God as the effect sheved. And Iudas knew also that it so was by internal inspiration, as Ioseph. Mat. 1. v. 20. vvas assured of his dreames.  
 This is a louer of his bretheren, & of the people of Israel: this is he that "prayeth much for the people, & for the whole citie,  
 18 Ieremie the Prophete of God. † And that Ieremie put forth  
 19 his righthand, and :: gaue vnto Iudas a sword of gold, saying: :: Ieremie (ch. 38. v. 17.) persvaded the king of Iuda to yeld himself  
 20 Take the holie sword a gift from God, wherwith thou shalt  
 21 ouerthrow the aduersaries of my people Israel. † Being  
 exhorted



with the citie  
and people to  
the Chaldees,  
and not to re-  
sist. But now  
he deliuereth a  
sword to Iu-  
das, exhorting  
him to fight:  
according to  
Gods will in  
diuers cases,  
and times, for  
*there is a time of  
warre, and a  
time of peace.*  
Ecclie 3. v 8.  
:: Gods ho-  
nour, & holie  
things are  
first and prin-  
cipally to be  
respected, be-  
fore wordlie  
freindes,  
though they  
also must be  
regarded in  
due order and  
place.

exhorted therefore with the wordes of Iudas exceeding good,  
by which the coreges might be stured vp, and the hartes of  
the youngmen strenghtned, they resolved to fight, and to en-  
counter manfully: that manhood might decide the matter, be-  
cause the holie citie, and the temple were in danger. † :: For 18  
there was lesse care for their wiues, and children, and also for  
their bretheren, and kinsemen: but the greatest and principal  
feare was for the holines of the temple. † And they also that 19  
were in the citie, tooke no litle care for them that were to  
ioyne battel. † And when they did al hope that iudgement 20  
would be geuen, and the enimies were present, and the armie  
was set in aray, the beastes & horsemen disposed in conuenient  
place, † Machabeus considering the coming of the multitude, 21  
and the varietie of the prouision of armour, and the fiercenes  
of the beastes, stretching forth his handes vnto heauen, he  
inuocated our Lord, that worketh wonders, who not accord-  
ing to the might of armes, but according as it pleaseth him,  
geueth victorie to the worthie. † And he layd inuocating in 22  
this maner: Thou Lord which didst send thyne Angel in the  
time of Ezechias king of Iuda, and didst kil an hundred eightie  
foue thousand of the campe of Sennacharib: † & now ô Domi- 23  
natour of the heauens send thy good Angel before vs, in feare  
and trembling of the greatnes of thyne arme, † that they may 24  
be afrayde, which with blasphemie come against thyne holie  
people. And he in dede ended his prayer thus. † But Nicanor, 25  
and they that were with him, with trumpets & songues came  
nere. † But Iudas, and they that were with him, inuocating 26  
God by prayers ioyned battel: † with the hand in dede figh- 27  
ting, but in their hartes praying to our Lord, they ouerthrew  
no lesse then foue and thirtie thousand, being greatly delighted  
with the presence of God. † And when they had ceased, and 28  
returned with ioy, they vnderstood that Nicanor was slaine,  
for al his armour. † A shout therefore being made, and a great 29  
crie, they blessed the Almighty Lord in their countrie lan-  
guage. † And Iudas, who by al meanes was in bodie and mind 30  
readie to dye for his citizens, commanded that Nicanors head,  
and hand with the shoulder being cut of, should be caried to  
Ierusalem. † Whither when he was come, hauing called his 31  
countrimen, and the Priestes to the altar, he sent also for them  
that were in the castel, † And shewing them the head of 32  
Nicanor, & the wicked hand, which he stretching forth against  
the

- 33 holie house of almightie God, had mightely bragged. † The  
 tongue also of impious Nicanor being cut out, he commanded  
 to be geuen pecemeale to the birdes : and the hand of the  
 34 furious man to be hanged vp against the temple. † Al therfore  
 blessed the Lord of heauen, saying : Blessed be he, that hath  
 35 kept his place vndefiled. † And he hung vp Nicanors head in  
 the toppe of the castel, that it might be an euident, & manifest  
 36 signe of the helpe of God. † Therfore al by common counsell  
 decreed, by no meanes to let passe this day without solemnitie:  
 37 † but to kepe the solemnitie the thirteenth day of the moneth  
 Adar, which is called in the Syrian language, the day before  
 Mardocheus day. \*

f 38 These things therefore being done concerning Nicanor,  
 & : from that time the citie being possessed of the Hebrewes,  
 39 I also in these wil make an end of speaking. † And if wel, and  
 as is comperent for a storie that myself also would: but 'if not  
 40 so worthely it resteth to be pardoned me. † For as to drinke  
 alwayes wine, or alwayes water is hurtful, but to vse now one  
 now an other is delectable: so to the readers, if the speech be  
 alwayes exact, it wil not be gratful. Here therefore it shal be  
 ended.

More being  
 vvritten in the  
 first booke,  
 this auctor  
 maketh one  
 conclusion of  
 al, because o-  
 ther persecu-  
 ters being al so  
 ouercome the  
 land was  
 againe caulme  
 after stormes,

## ANNOTATIONS. CHAP. XV.

12. Onias prayed for al the people. And. v. 14. Ieremie prayeth for the people. ]  
 As against prayer of the faithfull for the dead: Ch. 12. so against prayer of  
 Sainctes for the militant Church, Protestants haue no better euasion, vhen  
 they are pressed with these examples, then by denying the auctoritie of the  
 Bookes. For seing the Prophet Ieremie, and the Highpriest Onias, being in  
*Limbo patrum* (no holie soules ascending into heauen before Christ) did pray  
 for the vvhole people of the Iewes, it is also certaine that they, and other  
 Sainctes in glorie, do of their excellent charitie pray for those that are in this  
 mortallife. Yet neither do vve Catholiques vrge this place. as though vve had  
 no other to alleage, for vve shew the same doctrine, by other holie Scriptures,  
 Gen. 48. Exo. 32. Iere. 15. Luc. 16. 2. Petri 1. Apoc. 5. 6. 8. and others: neither must  
 vve omitte these bookes, because our aduersaries denie them, seing the lerned  
 Doctores, and holie Fathers confirme the same doctrine by those Scriptures.  
 Among others ancient Origen, tomo 18. in Ioan, sayth, it appeareth that Sainctes  
 departed from this life haue care of the people. as it is vvritten (sayth he) in the  
 Actes of the Machabees, manie yeares after the death of Ieremie: *this is Ieremie*  
*the prophet of God, who prayeth much for the people.* Likervvise S. Bernard. Ser. 3. *vigil.*  
*Natiuit. Domini.* & Ser. 11. *againeser. 76. in Cantica,* admonisheth that a good re-  
 ligious man is like to this Onias: who prayeth to God for al the people.

Prayer of  
 Sainctes is  
 evidently pro-  
 ued by this  
 place.

It is also pro-  
 ued by manie  
 other holie  
 Scriptures.

Neither is this  
 place to be o-  
 mitted.

39. If not so worthely. ] He demandeth not pardon, as though he suspected  
 any error in his doctrine or in the history, but of his vnpolished stile in vvriting. this booke  
 As S. Paul sayth that *himself was rude in speech, yet not in knowledge* 2. Cor. 11. v. 6. asketh pardon  
 But we, who by Gods great goodnes haue passed now to the end of this En-

The auctor of  
 this booke  
 asketh pardon  
 for his stile,  
 gliff



not for the doctrine nor historie. But the authors of these Annotations craue pardon for al defectes.

glish old Testament iustly fearing, that we haue not worthely discharged so great a worke: and in nowise presuming that we haue auoided al errors, as wel of doctrine as historie: much more we acknowledge that our stile is rude and vnpolished. And therefore we necessarily, and with al humilitie craue pardon of God, and al his glorious Sainctes. Likewise of the Churche militant, and particularly of you right welbeloued English readers; to vvhom as at the beginning we directed and dedicated these our endeouours: so to you we offer the rest of our laboures, euen to the end of our liues: in our B. Sauour I E S V S Christ, to vvhom be al praise and glorie. Amen.

## THE CONTINUANCE OF THE CHVRCH, AND RELIGION IN THE SIXTH AGE:

from the captiuitie in Babylon to the coming of our  
Sauour, nere the space of 640. yeares.

Gods true Seruice hath alwayes continued in the visible Church.

**S**VCH is the providence of Almighty God, that not obscurely, or at some times only, but manifestly, and without intermission his Diuine Maiestie is acknowledged, his name glorified; his Religion professed, and his preceptes obserued by a visible knowne Church, from the beginning of the world to the end thereof, as we haue already shewed in the other five ages; and shal no lesse clerly declare the same in this sixth. For albeit the peculiar people of God were for their sines caried forth of their countrie, and held captiues in Babylon senentie yeares, and after their reduction were subiect to strangers ruling ouer them, and sometimes extremely afflicted with persecution, yet they stil perseuered in the same sayth and religion, had succession of Priestes, and of one Highpriest, with conseruation also of the royal line of Dauid, euen to Christ our eternal King and Priest.

Faith in one God is the ground of al religion.

First therefore concerning Articles of sayth and religion, the beleefe in one God was so generally confessed by the whole Iewish nation, that their Priestes and Prophetes did vse it for a principle, in confirmation of other pointes, as wel doctrinal as moral. So Malachie teaching that our neighbour is to be beloued, God to be serued, and his lawes to be kept: Is there not one Father of vs al (sayth he. ch. 2. v. 10.) Hath not one God created vs? Why then doth euerie one of vs despise his brother, violating the covenant of our fathers? More expressly Ieremie in his Epistle (Baruc. 6.) sheweth the vanitie and absurditie of manie goddes: exhorting the people to serue the one omnipotent God, saying to him sincerely in their hartes; (v. 5.) Thou oughtest to be adored ô Lord. Likewise, when the Magicians of Chaldeea ascribed the knowlege of dreames to false goddes, Daniel with the other three children (ch. 2. v. 18.) prayed the God of heauen: and the mystetic was reueled to Daniel. and he declared and expounded the kings dreame. Who therupon confessed to Daniel (v. 47.) In very dede your God is the God of goddes, and Lord of kinges.

The

*The same three children ( Daniel. 3. ) were cast into the burning furnace, and Daniel into the lions denne ( ch. 6. & 14. ) readie to dye for their sayth in one God. For this sayth also Mardocheus, as is written in the booke of Esther, was persecuted, and he with al the people were in extreme danger. And the auctor of the booke of wisdom teacheth that one God is knowne by consideration of his creatures: Al men are vaine ( sayth he. ch. 13. v. 1. ) that by thinges sene, vnderstand not him that is: neither attending to the workes agnile who was the workman. So the auctor of Ecclesiasticus ch. 1. v. 8. professeth: There is one most high Creator omnipotent, and mightie king, and to be feared exceedingly, sitting vpon the throne, the God of Dominion.*

*As for the high Mysterie of three Diuine Persons in one God not so commonly reueled in the old testament, yet was it knowne and in some sorte uttered: As Aggeus 2. v. 5. & 6. I am with you, sayth the Lord of hostes, the word that I did couenant with you: when you came out of the land of Ægypt: and my Spirite shal be in the middes of you. Where, by the Lord of hosts, is commonly vnderstood God the Father; by his spirite, God the Holie Ghost; and the word may signifie God the Sonne: of whose Incarnation the Prophete playnly speaketh in the next verses. For in this consisteth the couenant betwene God and his people, that they should kepe his word of precepts and commandments expressed in the law: and he would send them the word, his onlie Sonne the Second Diuine Person to redeme mankind. Againe the same three Persons seme to be distinguished in diuers places, God the Father is described according to mans smal capacitie, Daniel. 7. v. 9. thus: Thrones were sette, and THE ANCIENT OF DAYES sate: his vesture white as snow, and the heares of his head as cleane wool, his throne flames of fire, his wheelles fire kindled. He is called Ancient of dayes, not only because he is eternal, for so are the other two Diuine Persons, but this terme is attributed to the Father, because in order he is the beginning, from whom the other two Persons proceede [ The Sonne by generation, the Holie Ghost from the Father and the Sonne by procession. ] To God the sonne the same Prophet Daniel prayeth: ch. 9. v. 17. saying: Now therfore heare o our God, the petition of thy seruant, and his prayers: and shew thy face vpon thy Sanctuarie which is desert, for thyne owne sake: that is, for thyne owne merites: which can only be vnderstood of that Diuine Person, which is incarnate. Zacharie, 12. v. 10. God speaking by the prophet sayth: I wil poure out vpon the house of Dauid, and vpon the inhabitants of Ierusalem the spirite of grace and of prayers, which may easily be vnderstood to be the promise of the B. Trinitie: but that which immediatly foloweth: and they shall looke towards me, whom they*

D d d d d 3

pearced,

The B. Trinitie reueled to some and vttered obscurely in the old testament.

Distinction of Persons in one God.

The Father.

The Sonne.



pearced, can only be spoken by the second Diuine Person, who only is incarnate, and was pearced in his Passion. In the booke of wisdom is much written of wisdom increated, a terme appropriated to God the Sonne. especially ch. 2. 7. 8. 9. and 10. The like in Ecclesiasticus, ch. 1. 4. 24. And ch. 51. v. 14. is distinct mention of the Father & the Sonne, I haue inuocated (sayth the auctor, or anie saythful soule) our Lord, the Father of my Lord. There is likewise particular mention of the Holie Ghost in some places. As 2. Esd. 9. v. 20. Thou gauest them the good Spirite, which should teach them. for the office of internal teaching is appropriated to the Holie Ghost. Ioan. 14. v. 17. and 16. v. 13. The Spirite of truth, and he shal teach you al truth. Eze. 36. v. 27. I wil put my Spirite in the middes of you, and wil make that you walke in my precepts. Zach. 7. v. 12. The wordes which the Lord sent in HIS SPIRITE, by the hand of the former Prophetes. Sapient. 1. v. 5. The Holie Ghost of discipline wil flye from him that feaneth. Ecclesiasticus 1. v. 9. He created her in the Holie Ghost. 24. v. 29. They that eate ME, shal yet hunger, and they that drinke ME, shal yet thirst. Where God calleth the Holie Ghost (which is receiued by grace) himselfe. Because al three Diuine Persons are one God. And that there be manie Diuine Persons in God, who is one in substance, is sufficiently signified by al those holie Scriptures, where God is called by the name Elohim, in the plural number; especially seing this name hath also the singular number, Eloha. As Iob. 12. v. 4. & 36. v. 2. Daniel. 2. v. 28. Habacuc. 1. v. 11. & 3. v. 3. which last place semeth most painly to speake of the Sonne of God, ELOHA MITHEMAN I A V O. God wil come from Theman, or from the South. And therefore where this word Elohim is vsed in the plural number (as in most places it is) it signifieth pluralitie of Persons in God.

Christs Incarnation is more clerly foreshewed by the Tropbetes, who aboue other consolations, most especially comforted the people by their prophecies of Christ our Sauour. Ieremie 23. v. 5. I wil rayse vp to Dauid a iust branch, and he shal reigne a king, and shal be wise, and he shal doe iudgement and iustice in the earth. Ch. 31. v. 23. A woman shal compasse a man. Christ though in bodie a litle infant, yet in powre and wisdom was most perfect of al men, euen when he was in his mothers wombe. Ch. 33. v. 14. Behold the dayes wil come, sayth our Lord, and I wil rayse vp the good word. v. 15. I wil make the spring of iustice to bud forth vnto Dauid, & he shal do iudgement and iustice in the earth. Ieremies Lamentations are in greatest part of Christ and his Church. And some part can hardly be applied to anie other. ch. 3. v. 30. He shal geue the cheke to him that striketh him, he shal be filled with reproches, ch. 4. v. 20. Christ our Lord is taken in our sinnes. Baruch. 2. v. 35. God promising  
to reduce

The Holie  
Ghost,

Other places  
proue plural-  
itie of Per-  
sons in God.

The mysterie  
of Christs In-  
carnation is  
more frequent  
& more plaine  
in the holie  
Scriptures es-  
pecially in the  
Prophetes.  
Ieremie,

Baruch.

to reduce the people from Babylon, addeth: And I wil establish vnto them an other testament euerlasting (by Christ, whose kingdom is for euer) that I be their God, and they shal be my people. *Ch. 3. v. 36.* This is our God, and there shal none other be esteemed against him. *v. 38.* After these things he was sene vpon the earth, and was conuersant with men. Ezechiel peculiarly called by an Angel the sonne of man, was therein a special figure of our sauour, who so calleth him self. And the same prophet hath in plaine termes foreshewed the office of Christ, the true Pastor of al pastors. *ch. 34. v. 25.* I wil (sayth God by this prophet) raise vp ouer them one Pastor, who shal feede them, my seruant Dauid. that is, Christ prefigured by Dauid. His admirable visions in the three first chapters, and nine last pertaine properly and principally to the new Testament of Christ, and his Church, shewing the abundance of grace and glorie geuen by him to the elect. *Daniel. 7. v. 13.* With the cloudes of heauen there came in as it were the Sonne of man, and he came euen to the ancient of dayes, and in his sight they offered him. He came euen to the ancient of dayes, because in his Diuinitie he is equal to the Father: and in his humanitie he is offered to God in Sacrifice. *v. 14.* His powre is eternal: and his kingdom shal not be corrupted. *ch. 9. v. 24.* Sewentie wekes (of yeares) are abridged, that sinnes may be forgiven, grace be infused, prophecies be fulfilled, and the Holie one of holies be annointed. Al which belong only to Christ. *v. 26.* After sixtie two wekes Christ shal be slaine. *Aggeus 2. v. 8.* The desired of al nations shal come. *Zach. 3. v. 8.* I wil bring my seruant the Orient. *ch. Zacharias. 13. v. 7.* Strike the Pastour, and the shepe shal be disperfed, fulfilled in Christs Passion *Mat. 26. v. 21.* Malach. 3. v. 2. Forthwith shal come his temple the Dominator, whom you seke, & the Angel of the testament, whom ye desire. The booke of wisdom. *ch. 2. v. 12.* describeth the malice of the wicked against Christ. Let vs (say they) circumuent the iust, because he is vnprofitable to vs: and he is contrarie to our workes, and reprochfully obiecteth to vs the sinnes of the law. *v. 13.* He boasteth that he hath the knowlege of God, and nameth him self the Sonne of God. *Ecclesiasticus 24. v. 34.* God appointed to Dauid his seruant, to raise vp a king of him, most strong and sitting in the throne of honour for euer. Which eternal king proceeding from Dauid can be none but Christ our sauour. And al the praises of Patriarches, and Prophetes (in the last eight chapters) consist in their sayth, and expectation of Christ. Likewise the Priestes and people. *1. Mach. 14. v. 28. 35. & Machabees. and 49.* shewed their sayth of Christ to come, when they established Simon, and his progenie in the gouernment and highpriesthood, for euer til there rise the faithful Prophet, to write the Prophet of whom al the prophetes did speake (*Luc. 24. v. 27.*)

Ezechiel.

Daniel.

Aggeus.

Zacharias.

Malachias.

Also the  
bookes of  
wisdom.

Ecclesiasticus.

Amongst



Prophecies & figures of the B. virgin mother of God.

*Amongst the rest Ieremie, ch. 31. v. 23. and Ezechiel ch. 44. v. 2. make also especial mention of some singular privileges of the most excellent virgin Mother of God. Of whom also Iudith, and Esther were apparent figures, who received special graces for the benefite of their nation, and so did this singular Virgin receive of God most eminent giftes, above al other mere creatures, for the benefite of the whole Church.*

Angeles excel corporal creatures in multitude.

*Of Angels the celestial spirites, is frequent mention in the holie Scriptures of this age. Their multitude is innumerable, and therefore are insinuated to men by general termes. Daniel. 7. v. 10. Thoulandes of thoulandes ministered to him, and tenne thousand hundred thousandes assisted*

And in powre.

*him. And their powre is most great, and to men most profitable. An Angel defended the three children in the fornace, walking with them in the fire. Daniel. 3. v. 49 95. An other defended Daniel from the lions. ch. 6. v. 22.*

They helpe men and are lawfully inuocated by men.

*The same or an other caried Habacuc from Iurie into Babylon. Dan. 14. v. 35. and restored him in his place againe. v. 38. The Archangel Gabriel instructed Daniel, ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other Angels the Patrones or Guardians of the Persians and Grecians, prayed for those countries; and S. Michael, v. 11. for the Iewes. An Angel spake in Zacharie, ch. 1. v. 9. An other Angel went to mere him. ch. 2. v. 3. And in respect of Angelical offices, both S. Iohn Baptist, and our Saviour himself are figuratiuely called Angeles. Malach. 3. v. 1. No meruel therefore that Iudas Machabeus and his armie, 2. Machab. 11. v. 6. prayed for the assistance of a good Angel, which was granted them. v. 8. And so they went promptly, hauing an helper from heauen. v. 10. Their like prayer had the same effect in an other batel. 2. Machab. 15. v. 27.*

Diuels hating God, and al mankind neuer cease to tempt men to sinne.

*Contrarie to these glorious Angeles are other spirites, at first created in grace, which falling into pride, and most obstinate malice are perpetual enemies to God their Creator, and to al mankind, continually calumniating the workes of God, and of al his seruantes, wherof they are called Diuels, or calumniators. They neuer cease tempting al they can to euil, so to bring men to eternal death: For by the enuie of the diuel (Sap. 2. v. 7.) death (both of soule & bodie) came into this world. The iust stipend of sinne. Al sinnes offend God and please the diuels. But more particularly they desire to be honored as God with Sacrifice. Which therefore they require to them selues and their idols. And for this sinne of Idolatrie, above al others, God is most prouoked to wrath: & for the same most especially punished his people: as the Prophet Baruch (chap. 4. v. 6.) signifieth to the people, saying: You are sold to the Gentils. &c. You are deliuered to their aduersaries: and geuing the reason why, he addeth: v. 7. For you haue exasperated him that made you, the eternal God immolating to diuels. And not to God.*

They seke to be honored with sacrifice.

*The same al the Trophetes teach, and what that Sacrifice is the soveraign service due to God only, and not to any creature, how excellent soever. But of Sacrifice there is so much written, that it were our long and needles to recite the places. It importeth more to observe the predictions of the most excellent, and perfect sacrifice of the new Testament Malachie. 1. v. 11. From the rising of the sunne (sayth God by this Prophet) even to the going downe, there is sacrificing, and there is offered in my name a cleane oblation. In the old testament they offered cattel, & birdes, by pouring out their blood about the altar, and drawing forth their bowels. For purging and cleansing wherof there was much washing and labour: but now in the Church of Christ, is the cleane Sacrifice of our Lords bodie and blood, in formes of bread and wine. It is also in itself so pure, that it can not be polluted (as the old sacrifices were, v. 12.) by unworthy Priestes, but is alwayes aunaylable to some or other, ex opere operato. According to that the same Prophet testifieth, ch. 3. v. 4. The Sacrifice of Iuda and Ierusalem shal please our Lord. Which is necessarily understood of the Christians sacrifice: for els this place were contrarie to that which God sayd to the Iewish priestes, ch. 1. v. 10. I have no wil in you, and I wil not receive gift at your hand. Daniel also prophetieth, ch. 9. v. 27. that in the half of the weke the hoste and the sacrifice shal fayle. ch. 12. v. 11. The continual sacrifice shal be taken away, thereby signifying that not only after the figure, the sacrifice prefigured should succede (for els there should be no daylie Sacrifice at al in the new Testament, which Malachie sayth plainly there shal be, not in one, or in fewe places, but from the rising of the sunne, even to the going downe, &c.) but also that both the old and new sacrifices should be taken away in their severall times. For so our Saviour (Mat. 24. v. 15.) applieth the next wordes of this prophesie, and abomination of desolation shal be let vp, not only as a signe before the destruction of Ierusalem, but also of the end of the world. Verified in part as in the figure, when the temple was destroyed, & diuers profanations made in the same place: but more especially shal be fulfilled by Antichrist, abolishing the holie Sacrifice of Christs bodie and blood, so much as he shal be suffered: as S. Hyppolitus writeth, lib. de Antichristo. & in oratione de consummatione mundi. Agreeable to S. Irenaeus. li. 4. c. 32. & li. 5. in fine S. Ierom. in Dan. 12. Theodoretus in eundem locum, and S. Chrysostom in opere imperfecto. Yea some Hebrew Rabbins acknowledge Transubstantiation, in the Eucharist as R. David Kimhi witnesseth vpon these wordes of Ose. 14. v. 8. They shal live with wheate, and shal spring as a vine: Manie of our Doctores (sayth he) expound this, that there shal be mutation of nature in wheate, in the times of our Redemer Christ.*

*This Rabbi David also, and the Chaldee Paraphrasis expound Ezechiels*

E e e e e

prophesie,

Sacrifice is the proper service of God.

Sacrifice of the new testament, in all places.

More pure and excellent then the old.

The old ceased and the new succeeded.

which shal also be abandoned by Antichrist.

Transubstantiation confessed by Rabbins.



Baptisme.

prophecie, ch. 36. v. 25. I wil powre out vpon you cleane water, of the remission of sinne, though they signifie not by what particular meanes. Which Christian Doctours vndoubtedly explicate of the Sacrament of Baptisme. And likewise his other prophecie, ch. 47. v. 1. waters issued forth vnder the threshold of the house towards the East, can not be understood of anie other waters then of Baptisme.

Penance.

The purifications, oblations, and other workes of penance practised by the people, after their returne from captiuitie, written. 2. Esd. 9. 10. 13. testifie their obseruation of the law in this point, by which the Sacrament of penance in the new testament was prefigured.

Holie orders.

In like sorte the continuance of Priesthood, and priestlie functions is manifest in the bookes of Esdras, and of other Prophecies, which prefigured the Sacrament of holie Orders, in the Church of Christ.

Feastes.

In these times also the feastes instituted by the law, were obserued with more or lesse solemnitie, as time, place, and other opportunities serued. As Esdras testifieth. li. 1. c. 3. v. 2. Iolue ( the highpriest ) and Zorobabel ( the duke ) after their returne from captiuitie, built an altar ( notwithstanding the threatens of infidels ) and offered vpon it holocaust to our Lord morning and euening. And they made the solemnities of tabernacles, and other feastes, as wel in the Calendes, as in al the solemnities of our Lord, though the temple was not yet built againe ( v. 6. ) And afterwards vpon new occasion, Iudas Machabeus, 1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our sauour obserued. Ioan. 10. v. 12.

Fastes ordinarie.

And extraordinary.

The like obseruation was kept of fastes. For amongst the feastes which were al duly performed ( 1. Esd. 3. v. 5. ) one was of Expiation which consisted in fasting from euen to euen. Leuit. 23. Num. 29. And besides the ordinarie, Esdras appointed a peculiar fast for special purposes, 1. Esd. 8. v. 21. And I proclaimed ( sayth he ) a fast, beside the riuer Ahaua, that we might be afflicted before the Lord our God: and might desire of him a right way for vs, and our children. And ( v. 23. ) we fasted and besought our God hereby: and it fel out prosperously vnto vs. Againe, 2. Esd. 9. v. 1. The children of Israel came together in fasting, and sickclothes, and earth vpon them. See more of fasting Iudith. 4. & 9 Esther 5. & 14. Zachar. 8. And of abstinence from certayne meates according to the law, Daniel 1. & 9. Iudith. 10. & 12. 2. Mach. 6. & 7.

Abstinence.

Forme of  
good life  
prescribed in  
the sapiential  
bookes.

More generally the whole forme of good life is excellently prescribed in the bookes of wisdom and Ecclesiasticus. Where vnder the general virtues of wisdom and Iustice, al are admonished to seeke diligently to know God, and to serue him. As much as to say, 10 haue sayth and good workes: the two feet, and legges, on which the godlie walke vnto life euerslasting. Let one shorte sentence here serue for example ( wishing al men to reade more  
in the

*in the bookes themselves*) Sap. 6. v. 18. 19. & 20. is this gradation. The beginning of wisdom is the true desire of discipline; the care of discipline is loue; & leue is the keeping of her lawes: and the keeping of the lawes is the consummation of incorruption: & incorruption maketh to be next to God. *These are the steppes from earth to heauen, from this vale of miseries to eternal happines. first A true and sincere desire of discipline, or of Gods true seruice: 2. This desire or care of discipline breedeth loue of God: 3. loue is the keeping of lawes, the commandments of God: for he that sayth he loueth God, and kepeih not his commandments is a liar: 4. keeping the lawes is the consummation of incorruption: making the soule perfect in vertues, and free from corruption of sinnes: 5. and this incorruption maketh to be next to God, ioyning men with God, which is the perfect beatitude of eternal life. And so he concludeth, v. 22. Therefore (from first to last by degrees) desire of wisdom leadeth to the euerlasting kingdom. Yet must we vnderstand that neither the first steppe of good desire, nor anie of the rest is in a mans owne powre*

1. Iohn. 2. *as of himself, so much as to thinke a good thought, but Gods grace preuenteth sturreth men vp, and continually assisteth, in al good beginninges progresse, and perseurance, as the same diuine author teacheth a litle before, v. 14. wisdom preuenteth them that couete her, that she first may shew herself vnto them. Then to admitte, or refuse is in their powre, that haue good motions. And therefore sinne is rightly imputed, and damnation iustly inflicted vpon the wicked, because as Nehemias (2. Esd. 9. v. 17.) testifieth of the vngreatful people, they would not heare. And they hardened their neckes, and gaue the head to returne to their seruitude, as it were by contention, or strining against God, through their owne free wil; which appeareth here to remaine in sinners. On the other side the same Nehemias in confidence of reward for good workes, and of his voluntarie cooperating with Gods grace, feared not to pray (2. Esd. 5. v. 19) in these wordes: Remember me my God to good, according to al thinges which I haue done to this people.*

The ascending by steppes from earth to heauen.

VVithout Gods grace preuenting, no man can thinke or do anie thing meritorious.

Confidence of good vworkes done in grace.

Voluntarie vovues like to Euangelical counsels.

Perpetual virginie.

Some men moreover besides the commandments of the law, voluntarily professed a peculiar state of holie life, a plaine sfigure, or rather an example of Euangelical counsels. As in the former ages the Nazerites, whose rule is prescribed Numeri 6. practised by Sampson (Iudic. 13.) and Samuel (1. Reg. 1.) and the Rechabites (1. re. 35.) so in this last age next before Christ the Assideans, or Esseni. 1. Mach. 2. v. 42. of whom Iudas Machabeus in his time was head or captaine. 2. Mach. 14. v. 6. Ieremie the prophet (ch. 16 v. 2.) by Gods ordinance liued single vnmarrid at the time of the captiuitie. Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place: to witte, in Ierusalem. Neither did he marie



when he was afterwarde in Egypt. But of his owne accord remayned a virgin al his life, as S. Ierom writeth, li 1. aduers. Iouinianum.

### Prayers of Sainctes.

Prayers of Sainctes after they are departed from this world is manifestly deduced of the sacred text, Iere. 15. v. 1. of Moyse and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were consequently to be heard in some other case. And more expressly. 2. Mach. 15. v. 12. & 14. is recorded that Onias, and Ieremie did pray for al the people, and for al the holie citie. Reuerent estimation of Reliques, and other holie thinges is manifest by the fact of the same Prophet Ieremie, who by Gods ordinance ( 2. Mach. 2. v. 1. & 5. ) hid the holie fire, and the Tabernacle, and the Arke, & the Altar of incense in a cave. that they should not be prophaned by infidels ransaking Ierusalem, and the temple: Other holie ornaments also, and vesseles were restored by the fauorable king Cyrus, 1. Esd. 1. v. 7. & ch. 8. v. 30. In figure also of the holie Crosse on which Christ was to redeme mankind, those that mourned for the abominations in Ierusalem ( Ezech. 9. ) were signed in their fore-heades with the letter Thau, or. T. and so were saved from the common slaughter of the vsigned.

### Reliques.

### Holie vesseles.

### Signe of the Crosse.

### Prayer for the dead.

Prayer and Sacrifice for the dead is likewise clere, 2. Mach. 12. v. 43. &c. if either the text may be admitted for Canonical, saying ( v. 46. ) It is a holie and healthful cogitation to pray for the dead; or for good testimonie of Indas fact; being Highpriest, and doing that which the whole Church practised, and which the Iewes yet obserue to this day.

### Resurrection.

Of the General Resurrection, is good testimie in the same place v. 43. and 44. as the ground of Indas his pietie towards the dead, wel and religiously thincking of the Resurrection. For vnles he hoped that they which were slaine should rise againe, it should seme superfluous, and vaine to pray for the dead. But seing he did beleue the Resurrection, he did right wel and piously. And seing the beleefe of resurrection is true, it foloweth, as this auctor inferreth, that it is a holie thing to pray for the dead.

### Iudgement.

Malachie the last of the Prophetes, in the last chapter foresheweth, and describeth the General iudgement, in the end of this world: wherein the wicked shal be condemned, and the iust eternally rewarded. Which day shal come (sayth he ) kindled as a furnace. All that do impietie ( dying in that state ) shal be stubble, and that day shal inflame them. And there shal rise to you that feare my name, the Sunne of iustice, and health in his winges, or glorious beames, healing and curing al body lie infirmities, and afectes. Before which day he foretelleth of two signes, v. 5. The coming of Elias the Prophet. and. v. 6. & the conuerfion of the Iewes to Christ: And thus much may here suffice, for particular pointes of religion in this age.

### Euerlasting punishment. and eternal reward.

### The coming of Elias, & conuerfion of the Iewes.

It resteth to view the state and government of the Church in this time. Which may be considered according to the foure Monarchies of heathen nations: the Chaldees, the Medes & Persians; the Grecians; and the Romanes: Under the Chaldees, whose Emperial cite was Babylon, they were in captiuitie seuentie yeares. By the Medes and Persians (for that Monarchie consisted of those two nations) they were released from captiuitie with manie fauours, yet sometimes afflicted. Under the Monarchie of the Grecians, they were partly in extreme persecution of Antiochus Epiphanes, and of other Grecian kinges and princes, partly in warres for defence of Gods lawes. Before and after which persecution and warres, as wel under the Grecians, as the Romans til Christs Passion the Church was for most part in peace, yet some times afflicted. But omitting manie intricate difficulties about the times and reignes of sundrie heathen kinges, it wil suffice our purpose to shew the general state of the Iewish nation, with their owne particular gouerners spirital and temporal, with more or lesse fauour of forreine Princes.

First therefore concerning their estate in their captiuitie in Babylon, we may here obserue Gods providence, in that before the cite and temple of Ierusalem were destroyed, and the whole nation made captiue, Ioachim (otherwise called Iechonias) the sonne of Ioachaz (who was also called Iechonias) king of Iuda was transported into Babylon, and his mother, and manie other principal persons. 4. Reg. 24. v. 15. Likewise Iosedech sonne of Saraias highpriest (1. Paral. 6. v. 15.) was caried into Babylon. And in the meane time Sedecias (uncle to Ioachim) reigned in Iuda, who in the eleuenth yeare, was taken and caried captiue into Babylon, and there died, Ioachim yet liuing in prison. And Saraias the Highpriest with others, was slayne in Rebla, when Ierusalem was destroyed. 4. Reg. 25. v. 18. & 21. To whom Iosedech succeeded in the highpriesthood. So that both the issue of Dauid, in the right line of our Saviours genealogie, and the Highpriest of Aarons stocke, were in Babylon before the whole bodie of the nation was brought thither. This Iechonias (or Ioachim) remained in prison, til the death of Nabuchodonosor, the space of thirtie seuen yeares, and was then deliuered by Euilmerodach, and by him entertayned courteously as a prince, 4. Reg. 25. v. 27. He married there and had issue Salathiel; and Salathiel had Zorobabel. Who together with Iosue sonne of Iosedech highpriest, & Eldras, Nehemias, & others recited 1. Esd. 2. conducted the children of Israel from Babylon into their countrie. There were also in a former transmigration Daniel, and the other three children Ananias, Misael, & Azarias, (of the royal or principal bloud) in the third yeare of Ioakim (otherwise called Eliacim sonne of Iosias. 4. Reg. 23. v. 34.) king of Iuda. Dan. 1. v. 6. These with others were caried as hostages into Babylon, and brought vp marcellibly. Where seruing God sincerely, abstaining from vnlawful

The state of the Church in the times of heathen Monarchies, in general.

Their state in the captiuitie.

King Iechonias, and Iosedech Highpriest were in Babylon before the whole nation was captiue.

Iechonias entertayned in captiuitie as a prince.

Daniel with other three children were caried before the kinges into Babylon.



They were  
singularly c-  
reemed.

Sometimes in  
danger.  
But preserved  
by God.

Jeremie pro-  
phesied in Je-  
rusalem and in  
Egypt.

Ezechiel and  
Daniel in Ba-  
bylon.

The Monar-  
chie of Medes  
and Persians.

Cyrus licensed  
the Iewes to  
returne and  
build vp their  
temple.  
Prophecie of  
Christ: after  
seuentie  
weekes.

Mardocheus.  
Esther.

meates, were protected by God, much also esteemed and promoted in that place. For Daniel about the age of twelue years, conuined the two wicked Iudges, and deliuered Susanna from their cruel handes. Dan. 13. And afterwarde for declaring and interpreting the kings dreame (Dan. 2.) and excellent wisdom, and gift of prophesie was admired by al, aduanced by the king: but maligned by certaine enuious sorcerers, and great men. Whereby he was sometimes in great danger, but stil deliuered by Gods powre protecting him. Dan. 6. & 14. The other three children were likewise aduanced. Dan. 2. v. 49. and therefore by diuers enuied, and for refusing to adore an idol set up by Nabuchodonosor were cast into a hote burning furnace, and there preserved. Dan. 3.

Jeremie, who before this time began to prophesie whiles he was a childe, (Iere. 1.) continued in the time of captiuitie, in Ierusalem and Iurie, with much affliction, and stil prophesying finally dyed in Egypt. Baruch his scribe, and also a Prophete, went sometimes into Babylon, and returned into Iurie (Baruch. 1.) instructing and exhorting the people.

Ezechiel was caried with king Iechonias, and Iosedech into Babylon, and there prophesied (ch. 1. v. 2.) part of the same time with Daniel, in great part the same things with Ieremie. And during the captiuitie, king Iechonias, Iosedech the highpriest, Ieremie, Baruch, Ezechiel prophetes, & innumerable others (some Martyres, and manie Confessors) parted from this world. But Daniel yet liued. And in place of Iosedech Highpriest Iosue succeeded, and the progenie of king Iechonias continuing in Salathiel, and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine princes in the next Monarchie of the Medes and Persians.

For when Darius king of Medes had slaine Baltazar king of the Chaldees, and so possessed Babylon, with the whole countrie he brought the Monarchie to the Medes & Persians. Dan. 5. v. 31. and within the space of one yeare he dyed; and Cyrus succeeding granted leaue to al the Iewes to returne into Iurie, and there to build vp their temple, and citie of Ierusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Saviour should come into the world, within seuentie weekes (of seuen yeares to the weke, that is, in foure hundred ninetie yeares) after the perfect finishing of the temple, and citie. Dan. 9. v. 24. & 25. But when they were so built againe, that the weekes beganne to be counted, is very obscure: as it was the wil of God, that the prophesie, being certayne in itself, should not be ouer cleere to euerie mans understanding, but as likewise manie other prophecies, shut and sealed. Dan. 12. v. 6. 9. 13.

In this time of the Medes and Persians Monarchie, Mardocheus remaining in Chaldaea, after the relaxation had that vision in a dreame, Esther. 11. after which folowed the historie of him, & Quene Esther, and wicked

*wicked Aman; with the danger and deliuerie of al the Iewes in those partes. Aman.*

*Some thinke it likewise probable, that the historie of Iudith happened after the captiuitie; though others suppose that it was in the time of Manasses king Iudith. of Iuda. which not being our purpose to discusse and decide, we wil passe to thinges more certayne.*

*The prophetes Aggeus & Zacharias were twentie yeares after the relaxation, earnestly exhorted the princes & people to build up the temple which had bene begunne, and now was neglected vpon vaine feare, thinking, the time was not yet come of building the house of our Lord. Aggeus.*

Aggeus and Zacharias.

*1. v. 2. Whereupon the prophet reprocueth them, expostulating thus: Why, is it time for you to dwell in embowed houses, and this house (of our Lord) desert? And assureth them. v. 10. that their ground should remaine barren, and ch. 2. v. 15. their sacrifices vngateful, til they should build the temple: promising moreover that this new temple should be more glorious by Christs personal presence therein, then the former temple built by Salomon. But especially the Church of Christ prefigured by the temple, should farre excel the Synagoge of the old testament. ch. 2. v. 10. Great shall be the glorie of this last house more then of the first. Which Zacharie confirmeth inuiting the Gentiles to come, and the Iewes to returne into Christs Church: ch. 2. v. 6. O flee out of the land of the North, sayth our Lord, because into the foure windes of heauen, haue I disperfed you. v. 7. O Sion flee thou that dwellest with the daughter of Babylon. And by diuers other visions and prophecies they forshew the conuersion of the Gentiles, and reiection of the Iewes for their obduration, but in the end they also shall be conuerfed.*

The Church more glorious in the new testament.

*Malachie prophecied after the finishing of the temple, exhorting al to offer their sacrifices with puritie of hart, reprehending both priestes and people for not so doing. ch. 1. He also foresheweth the reiection of the Iewes, & calling of the Gentiles, with the change of the old sacrifices, and institution of a new farre more excellent, and more effectual, to be offered euerie where (v. 10. & 11.) He concludeth his prophecie ch. 4. foretelling the terrible day of Iudgement, and life or death euerlasting.*

*These later prophetes yet living, as Iosephus, Eusebius, Theodoretus and others testifie in their histories, the Grecians obtained so great a Monarchie by king Alexander the Great of Macedo, that being parted after his death amongst manie, yet al were great kingdomes, some longer some shorter time. In the beginning wherof when king Alexander came to Ierusalem, as Iosephus writeth. li. 11. c. 8. Antiquit. Iaddus the highpriest going forth in his pontifical attyre to meete him, the same king straightwayes fel downe at his fete with al reuerence. And being demanded by his freindes, the princes of his armie, why he so much honored the highpriest, he answered, that he ho-*

The Grecian Monarchie.

King Alexander honored Iaddus the Highpriest.



nored not the man for himself, but for his office, and God in him, who had appeared to him in slepe in that very habite, and ornaments, when he in Macedonia discoursed in his minde of making battel against the Persians, promising him assured victorie. Shortly after this it happened, that Manasses an Apostata highpriest, by intercession of Sanaballar, whose daughter he had unlawfully married, obtayned licence to build a temple in Garizim, which the Samaritanes afterwards pretended to be more ancient then the temple of Ierusalem, against which our Saviour gave sentence. Ioan. 4. v. 22. It was also decided by king Ptolomeus in Alexandria (as Iosephus writeth. li. 13 c. 6.) by way of arbitrament, finding that the temple of Ierusalem, and the Highpriestes therof had a perpetual succession from Salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpose, seeing there was no succession, that temple being lately built. Neuertheles the same Ptolomeus to gratifie Onias an other Apostata, sonne of good Onias Highpriest and Martyr (2. Macab. 4. v. 34.) gave leave to build an other temple in Ægypt, which stood likewise in schisme against the true temple of Ierusalem, wristing to their purpose the prophetic of Isaie. ch. 19. v. 19. In that day there shall be an altar of our Lord in the middes of Ægypt. Which S. Ierom sheweth to be understood of the Church of Christ. Before this last schismatical temple, and after the former were the Seuenie two Interpreters, or Translators of the Hebrew Bible into Greke. of whom S. Ierom and al ancient Fathers speake much, & esteeme of very great & Canonical auctoritie.

In the time of the Grecians Monarchie, prophane learning flourished more then before, and Philosophers abounded, but differed exceedingly amongst themselves, and all erred in the principles both of Natural & Moral knowlege. For whereas in dede God omnipotent was the only maker of the whole world, and all things therein, all these Philosophers supposed and taught, that some material thing was coeternal with God: and so they put the same thing to haue bene the beginning of all other things. Which some say was the water, some the Ayre, some the Earth, some the Eyre, some all these foure Elements, some the Atomos, or indiuisible smal bodies, some one thing some an other. Whereof S. Epiphanius writeth in compendio contra hereses. And the like absurde conceits they had of the chiefe Good, or Summum bonum. Which the Pithagorians thought to be no thing els but a certayne immortalitie of the soule, and so, as it may stil be in a bodie. And therefore seeing both men and beastes do dye, they held opinion, that when a soule parteth out of one bodie, it goeth into an other. Yea and maketh transmigration from one species or kind to an other. As from a mans bodie into the bodie of a horse, or an oxe; and contrariwise from a brute beast into a man againe, and from one beast into an other. The Stoikes put the chiefe good in vertues, but could reach no further then to a certayne contentment of ioy in their

The schismatical temple in Garizim.

An other schismatical temple in Ægypt.

The Seuenie two Interpreters.

Prophane learning flourished amongst the Grecians, but they erred exceedingly in matters of Religion.

Primum principium.

Summum bonum.  
Pithagorians.

Stoikes.

their minds, not knowing the reward of vertues to consist in seeing God. Platonikes, or Achademikes conceiued more of God, and pure spirites, but thought both corporal and spiritual creatures were coeternal with God. The Peripatetikes placed the chiefe good, or felicitie in the aggregation of best spiritual, corporal, and worldlie thinges together. The Epicures esteemed carnal and bodilie pleasures aboue al. And al these and their folowers iudged so diuersly of the right true felicitie, contradicting and condemning ech others opinions, that they were multiplied into innumerable sectes. As S. Augustin declareth out of Marcus Varro: and opposeth against them al, the one assured sayth and iudgement of Gods Church, in his 19. booke de ciuit. Dei. c. 4. And concludeih with the Royal Prophet, and S. Paul, that their cogitations are vaine, which wil haue happines to be in anie other thing but in seing God; or to be obtained by anie other meanes, without Gods grace And not only before & since, but also in the same times the auctors of The Bookes of wisdom & Ecclesiasticus taught right doctrine against those erronious Philosophers.

Achademikes.

Peripatetikes.

Epicures.

The assured  
sayth of the  
Church, the  
citic of God.Psal 93.  
1. Cor. 3.The Macha-  
bees professed  
the same.  
Antiochus his  
Edict.Martyres for  
this sayth.For circum-  
cision.For keeping  
the SabbathFor abstay-  
ning from  
swines flesh,

For profession also of true sayth and religion the Machabees both suffered, and labored most notably. When king Antiochus Epiphanes (1. Mach. 1. v. 43.) wrote to al his kingdom, that al the people should be one, and euerie one should leaue his owne law. And whosoever should not doe according to the word of Antiochus they should dye. Against which most wicked decree, and cruel execution therof, Gods grace so abounded that (v. 65.) manie of the people of Israel, determined with themselues, that they would not eate the vncleane thinges: and they chose rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & so were murthered: As is more particularly recorded, 2. Mach. 5. v. 14. how there were in the space of three dayes fourescore thousand slayne, fourtie thousand imprisoned, & no lesse sold. After this with more pretence of iustice, but with more malice, endeavoring to terrifie others, & to draw them to yelde, or make shew of conformitie to wicked lawes, ch. 6. v. 10. Two women were accused to haue circumcised their sonnes, whom when they had led about through the citie, with the infants hanging at their breastes, they threw downe headlong by the walles. And v. 11. other people were burnt with fire, for secretly keeping the day of the Sabbath. Thirdly. v. 18. Eleazarus being vrged to eate swines flesh, and intreated by his familiar freindes, to make shew of conformitie, would neither eate, nor feyne to eate it, but dyed most constantly, leauing an example of vertue & fortitude. Fourthly seuen bretheren and their mother (2. Mach. 7.) yelded also their liues in most glorious Martyrdom, because they would not yelde conformitie to wicked lawes.

After



Holie vvarres  
for the Church  
and religion.

Matthathias.

After which heroical constancie in suffering, it was also Gods providence, that others should shew their fortitude, in deliuering his Church from those calamities and dangers. For Matthathias of the tribe of Leui, and Stocke of Aaron Priest, and (after the apostasie of Iason. li. 2. c. 4. v. 10.) High-priest, lamenting the pitifull state of Gods people, with resolute mind, and invincible corege resisting wicked Antiochus (1. Mach. 2.) of iust Zele with his owne handes slew one, who for feare of death was readie to offer sacrifice to idols, & which killed the kings commissioner, who came to compel men to committe idolatrie: and then gathered troupes to defend so hobbie a cause. Against whom the enemies fighting on the sabbath dayes killed manie, which of scruple would not resist. But vpon further consideration, the rest resolved to defend themselves also on the sabbath day, if they were assaullad.

Iudas Macha-  
beus.

Next to him succeeded his sonne Iudas Machabeus in both the offices of Highpriest & General captaine: who (as good order required) first pursued the wicked (towitte amongst his owne subiectes) inquiring them out, and such as troubled his people, them he burned with fire. 1. Mach. 3. v. 5. and his enemies were repelled for feare of him: al the workers of iniquitie were troubled: and saluation was directed in his hand. For he and his folowers 2. Mach. 8. v. 2. inuocated our Lord, that he would haue respect to his owne people; the temple; the citie; heare the voice of bloud crying vnto him, remember the most vniust deathes of innocentes, and the blasphemies done to his name. so he with a few (having made this preparation by prayer) ouerthrew the armies of Antiochus, with their foure principal captaines Apollonius (1. Mach. 3. v. 11.) and (v. 23.) Seron, (ch. 4.) Gorgias, and Lyfias. Then cleansing the temple (v. 36. & li. 2. ch. 10.) renewed the holie vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.

A religious  
prayer.

The temple  
cleansed.

Antiochus dy-  
ed miserably.

Nicanor  
slaine.

Iudas dyed  
gloriously.

And whiles Iudas with his bretheren deliuered the people from al bordering enemies. 1. Mach. 5. & li. 2. ch. 10. & 11. Antiochus Epiphanes li. 1. c. 6. & li. 2. ch. 9. dyed most miserably. And his young sonne Antiochus Eupator reigned. Against whose captaines Iudas had stil more victories. li. 2. ch. 12. & 13. Then folowed the last battel of Nicanor sent by king Demetrius, where he was slaine by Iudas forces, in the middes of his armie. li. 1. ch. 7. & li. 2. ch. 15. wherof Demetrius hearing sent new forces with Bacchides and Alcimus, and more then two partes of Iudas smal campe fleying away, he with only eight hundred. li. 1. ch. 9. setting vpon the enemies defeated the strongest part of their armie: but an other part coming at his backe, great slaughter was made on both sides, and Iudas after manie heroical actes was now slaine in battel, dying with most renowned glorie. v. 18. al good men lamenting his death.

After

After him Ionathas his brother succeeded Highpriest, and general Ionathas. captaine, ch. 9. v. 28. who managing the common affayres wih great wisdom, pietie, and corege; the wicked Usurper Alcimus, who not long before swearing that he would not hurt the Affideans, presently killed threescore of them in one day. li. 1. ch. 7. v. 15. and beginning to d'sace the temple, was suddenly strooken with a palse, and dyed miserably, li. 1. ch. 9. v. 54. Ionathas prospering against the enemies confirmed league with the Romanes and Lacedemonians, ch. 12. At last was deceived, and both he and his sonnes were trecherously slaine by Tryphon, ch. 13. So Simon his brother was made Highpriest, and captaine general by publique consent. ch. 14. who after manie noble actes, ch. 15. was also vilanously slaine wih two of his sonnes, by his sonne in law Ptolomee. And his other sonne Ioannes Hyrcanus succeeded, ch. 16. In his dayes the Iewes in Ierusalem writte to their bretheren in Egypt, exhorting them not to frequent the schismatical temple in Egypt, but to kepe the feastes which were instituted in Ierusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.

Shortly after which time, the Romane kingdom hauing bene often increased in the space of nere seuen hundred yeares from the building of Rome, was by Pompeius the great, subduing the East countries, extended so farre, that as Plinie writeth. li. 7. c. 26. Asia Minor was now as it were the middle part, which before was the vtermost borders of their dominions. And the same Pompeius, amongst the rest, taking Ierusalem, brought the Iewes vnder the Romane Empyre, nere fourescore yeares before Christ. vnder whom they enioyed some liberties, til Herod Ascalonita a stranger borne (his father an Idumean, his mother an Arabique) was first made gouernour of Galilee, then Tetrach of Iudea, and afterwards king therof. who being aduanced by the Romanes to royal dignitie, endeououring by sundrie benefites to get the peoples fauoure, amongst other thinges enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was built after the captiuitie: yea more excellent as some thinke, then that which Salomon built. But this new king made saile of spiritual offices. Namely he sold the office of the Highpriest for money, and that from yeare to yeare, or for shorte and limited time. In him was fulfilled the prophcie of the Patriarch Iacob, Gen 49. geuing it for a signe that Christ our Redemer should presently come into this world, saying: The scepter shal not be taken away from Iudas, and a duke out of his thigh, til he do come that is to be sent, and the same shal be the expectation of the Gentiles. And therefore Herod hearing by the Sages, that the true king of Iewes was borne, in extreme furie murdered the innocent Infantes. Mat. 2. And so both Iewes and Gentiles were admonished that the Messias was borne of the seede, and right line of King Dauid. whose Genealogie before the captiuitie we noted in the

Alcimus dyed miserably.

Ioannes Hyrcanus.

The Romane Monarchic.

Herod the first strange king of the Iewes.

He enlarged the temple. But sold the office of Highpriest.

This king was a signe of Christs coming.



The genealogie of Christ from the captiuitie.

the fifth age of the world to Ioachaz sonne of Iosias. Now therefore to prosecute the same, we must obserue, that whereas S. Mathew sayth: Iosias begate Iechonias, by this Iechonias he meaneth Ioachaz, otherwise called Iechonias; or els he ascribeth the nephew to the grandfather as his sonne: For Iosias was slaine at least eleven yeares before Iechonias the father of Salathiel was borne. And thus later Iechonias was also called Ioachim, the first of the third Tesseradechad, so the second Salathiel. the 3. Zorobabel: 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioseph. the husband of Marie, of whom was borne the foureteenth, IESVS CHRIST. And this known by tradition, not written before S. Mattheues Gospel.

Succession of Highpriestes.

The succession also of the Highpriestes, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Iosedech, who was High-  
 713. 719.

priest in the captiuitie, after that his father Saraias was slaine, 4. Reg. 25. v. 18. continued, as partly by holie scriptures, the rest by other auctors appeareth in this order: After the same Iosedech, his sonne Iosue, then Ioachim, Eliachim, Eliafib, Ioiada, Ionathan, Iaddus, in the time of king Alexander: Onias the first, Simon Priscus, Eleazarus, by whom the Seuentie two Interpreters were sent to king Ptolomeus Philadelphus. Manasses, who became an Apostata, Onias the second, Simon the second, of whom is worthe mention, Eccli. 50. Onias the third, whose brother Iason obtayned the office of the king by symonie, and became an Apostata, so was neuer lawfull, neither those that folowed him. Menelaus of the tribe of Benjamin. Lisimachus his brother, & vicar. Alcimus though of Aarons stocke, yet for his Apostasie unlawful. At which time the true Highpriestes were of the Machabees, matthathias & his sonnes Iudas, Ionathas, and Simon, his sonne Ioannes Hyrcanus.

The true succession continued also in the times of vsurpers.


Then Aristobulus, Alexander, an other Hyrcanus, in whose time Pompeius tooke Ierusalem, Antigonus, after whom Herod put Anaelus in the office for money. And so the rest or most of them that folowed were symoniacal. Aristobulus, Iosue, Simon, Mathias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Ismael, Eleazarus, Simon, and Caiphas. Who in council (Iohn. 11. v. 49.) gaue sentence (which himselfe vnderstood not) that it was expedient, that one man dye for the people, and the whole nation perish not. Whom the holie Euangelist ascribeth to his office, being highpriest of that yeare, he prophesied that IESVS should dye for the nation: and not only for the nation, but to gather into one the children of God, that were dispersed.

A petition to IESVS CHRIST.

IESVS REDEMER, correct in vs our errors, gather the dispersed, conserue them that are and shalbe gathered, make al one flocke in one fould under one Pastour, thy selfe IESVS CHRIST. To whom with the Father, and the Holie Ghost be al thanks, praise, honour, and glorie, now and for euer and euer. A M E N.

The prayer of Manasses, vvith the second & third Bookes of Esdras, extant in most Latin and vulgare Bibles, are here placed after al the Canonical bookes, of the old Testament: because they are not receiued into the Canon of Diuine Scriptures by the Catholique Church.

THE PRAYER OF MANASSES  
KING OF IYDA, WHEN HE  
WAS HELD CAPTIVE IN BABYLON.

ORD omnipotent God of our fathers, Abraham, & Isaac, *2. Paral. 33.* and Iacob, and of their iust sede, which didst make heauen *v. 12.* and earth: with al the ornamentes of them, which hast bound the sea with the word of thy precept, which hast shut vp the depth, and sealed it with thy terrible and laudable name: whom al things dread, & tremble at the countenance of thy powre, because the magnificence of thy glorie is importable, & the wrath of thy threatning vpon sinners is intollerable: but the mercie of thy promise is infinite and vnsearchable: because thou art our Lord, most high, benigne, long suffering, and very merciful, and penitent vpon the wickednes of men. Thou Lord according to the multitude of thy goodnes hast promised penance, and remission to them that haue sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, vnto saluation. Thou therfore Lord God of the iust, hast not appointed penance to the iust, Abraham, & Isaac and Iacob, them that haue not sinned to thee, but hast appointed penance for me a sinner: because I haue sinned aboue the number of the sand of the sea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold, & looke vpon the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not lift vp my head, and I haue not respiration: because I haue stirred vp thy wrath, and haue done euil before thee: I haue not done thy wil, and thy commandmentes I haue not kept: I haue set vp abominations, and multiplied offenses.

Ffffff And



And now I bowe the knee of my hart, beseeching goodnes of thee. I haue sinned Lord, I haue sinned, & I acknowledge myne iniquities. Wherefore I beseech desiring thee, forgeue me Lord, forgeue me: and destroy me not together with myne iniquities, neither reserue thou for euer, being angrie, euils for me, neither damme me into the lowest places of the earth: because thou art God, God, I say, of the penitent: in me thou shalt shew al thy goodnes, because thou shalt saue me vnworthie according to thy great mercie, and I wil prayse thee alwayes al the dayes of my life: because al the power of the heauens prayseth thee, and to thee is glorie for euer and euer. Amen.

## THE THIRD BOOKE OF ESDRAS.

For helpe of the readers, especially such as haue not leysure to read al, vve haue gathered the contentes of the chapters; but made no Annotations; because the text it self is but as a Commentarie to the Canonical bookes; and therefore we haue only added the concordance of other Scriptures in the margin.

### CHAP. I.

*Iosias king of Iuda maketh a great Pasch, 7. geuing manie hostes to such as wanted for sacrifice: 14. the Priestes and Leuites performing their functions therein: 22. in the eighteenth yeare of his reigne: 25. He is slayne in battel by the king of Egypt, 32. and much lamented by the Iewes. 34. His sonne Ieconias succedeth. 37. After him Ioachim, 40. who is deposed by the king of Babylon. 43. Ioachim reigneth three monethes, and is caried into Babylon. 46. Sedecias reigneth eleuen yeares wickedly. 52. and he with his people is caried captiue into Babylon, the citie and temple are destroyed. 57. so remayned til the Monarchie of the Persians.*

4. Reg. 23.

v. 21.

2. Paral. 35.

v. 1.



ND Iosias made a Pasch in Ierusalem to our Lord 1 & immolated the Phase the fourtenth moone of the moneth: † appointing the Priestes by courtes of 2 dayes clothed with stoles in the temple of our Lord.

† And he spake to the Leuites the sacred seruantes of 3 Israel, that they should sanctifie them selues to our Lord in the placing of the holie arke of our Lord in the house, which king Salomon sonne of Dauid built. † It shal not be for you to take 4 it vpon your shoulders. And now serue your Lord, and take the care of that nation Israel, in part according to your villages and tribes,

15 tribes, † according to the writing of Dauid king of Israel, and  
 according to the magnificence of Salomon his sonne, al in the  
 temple, and according to your fathers portion of principalitie,  
 among them that stand in the sight of your brethren the children  
 6 of Israel. † Immolate the Pasche, and prepare the sacrifices for  
 your bretheren, and doe according to the precept of our Lord *Exo. 12.*  
 7 which was geuen to Moyses. † And Iosias gaue vnto the people *Leuit. 23.*  
 that was found of sheepe, lambes, and kiddes, and goates thirtie *Num. 28.*  
 8 thousand, calues three thousand. † These things were geuen  
 to the people of the kinges goodes according to promise: and to  
 the priestes for the Phase, sheepe in number two thousand, and  
 9 calues an hundred. † And Iechonias, and Semeias, and Natha-  
 nael bretheren, and Hasabias, and Oziel, and Coraba for the  
 10 Phase sheepe siue thousand, calues siue hundred. † And when  
 these things were done in good order, the Priestes and the Le-  
 11 uites stood hauing azymes by tribes. † And according to the  
 portions of their fathers principalitie, in the sight of the people  
 they did offer, to our Lord according to those things, which  
 12 were written in the booke of Moyses: † and rosted the Phase  
 with fire as it ought: and the hostes they boyled in cauldrons, and  
 13 in pottes with beneuolence: † and they brought to al that were  
 of the people: and after ward they prepared for them selues and  
 14 the priestes. † For the Priestes offered the fatte, vntil the houre  
 was ended: and the Leuites prepared for them selues, and their  
 15 brethren, the children of Aaron. † And the sacred singing men,  
 the children of Asaph were by order according to the precept of  
 Dauid and Asaph, and Zacharias, and Ieddimus, which was from  
 16 the king. † And the porters at euerie gate, so that none trans-  
 17 gressed his owne: for their brethren prepared for them. † And  
 the things were consummate that perteyned to the sacrifice of  
 18 our Lord. † In that day they celebrated the Phase, and offered  
 hostes vpon the sacrifice of our Lord, according to the precept  
 19 of king Iosias. † And the children of Israel, that were found at  
 that time, celebrated the Phase: and the festiual day of Azymes  
 20 for seuen dayes: † and there was not celebrated such a Phase in  
 21 Israel, from the times of Samuel the prophet: † and al the kinges  
 of Israel did not celebrate such a Phase as Iosias did, and the  
 Priestes, and the Leuites, and the Iewes, and al Israel, that were  
 22 found in their abode at Ierusalem. † In the eighteenth yeare, Io-  
 23 sias reigning was the Phase celebrated. † And the workes of  
 Iosias were directed in the sight of his Lord in a hart ful of feare:



4. *Reg.* 23. v. 29. 2. *Paral.* 35. v. 20.

† and the things concerning him are written in the ancient times, 24  
 touching them that sinned, and were irreligious against our Lord  
 about al nations, and that sought not the wordes of our Lord  
 vpon Israel. † And after al this fact of Iosias, came vp Pharao 25  
 the king of Ægypt comming in Charcamis from the way vpon  
 Euphrates, and Iosias went forth to meete him. † And the king 26  
 of Ægypt sent to Iosias saying: What is there betwen me & thee  
 king of Iuda? † I was not sent of the Lord to fight against thee: 27  
 for my battel is vpon Euphrates, goe downe in hast. † And Iosias 28  
 did not returne vpon his chariote: but endeououred to ouerthrow  
 him, not attending the word of the prophet from the mouth of  
 our Lord: † but he made battel against him in the field of Ma- 29  
 geddo. And princes went downe to king Iosias. † And the king 30  
 said to his seruantes: Remoue me from the battel, for I am weak-  
 ned excedingly. And forthwith his seruantes remoued him out  
 of the battel. † And he went vp into his second chariote: & com- 31  
 ming to Ierusalem, dyed, and was buried in his fathers sepulchre.  
 † And in al Iurie they mourned for Iosias, & the rulers with their 32  
 wiues lamented him vntil this day. And this was geuen out to be  
 done alwayes vnto al the stocke of Israel. † But these things 33  
 were written before in the booke of the histories of the kinges of  
 Iuda: and al the actes of the doing of Iosias, and his glorie and  
 his vnderstanding in the law of our Lord: and the things that  
 were done by him, and that are not written in the booke of the  
 4. *Reg.* 23. v. 30. 2. *Par.* 36. v. 1.

kinges of Israel and Iuda. † And they that were of the nation, 34  
 taking Iechonias the sonne of Iosias, made him king for Iosias  
 his father, when he was three and twentie yeares old. † And he 35  
 reigned ouer Israel three monethes. And the king of Ægypt re-  
 moued him, that he should not reigne in Ierusalem: † and he put 36  
 a taxe vpon the nation of siluer an hundred talentes, and of gold  
 one talent. † And the king of Ægypt made Ioacim his brother 37  
 king of Iuda and Ierusalem: † and he bound the magistrates of 38  
 Ioacim, and Zaracel his brother, and taking them brought them  
 backe into Ægypt. † Ioacim was siue and twentie yeares old 39  
 when he began to reigne in the land of Iuda and Ierusalem: and  
 he did euil in the sight of our Lord. † And after this man came 40  
 vp Nabuchodonosor the king of Babylon, and binding him with  
 a bande of brasse, brought him into Babylon. † And Nabucho- 41  
 donosor tooke the sacred vessels of our Lord, and carried away,  
 and consecrated them in his temple in Babylon. † For his vnclea- 42  
 nes, and lacke of religion is written in the booke of the times  
 of the

- 43 of the kinges. † And Ioachin his sonne reigned for him. And  
 44 when he was made king, he was eightene yeares old. † And  
 45 reigned three monethes and ten dayes in Ierusalem, and did euil  
 46 in the sight of our Lord: † and after a yeare Nabuchodonosor 4. Reg. 24.  
v. 1.  
 47 sending, transported him into Babylon together with the sacred  
 48 vessels of our Lord. † And he made Sedecias king of Iuda and v. 17.  
 49 Ierusalem, when he was one and twentie yeares old: and he reig-  
 50 ned eleuen yeares. † And he did euil in the sight of our Lord,  
 51 and was not afraid of the wordes which were spoken by Ieremie Iere. 37.  
v. 2.  
 52 the prophet from the mouth of our Lord: † and being sworne  
 53 of king Nabuchodonosor, forsworne he did reuolt: and his  
 54 necke being hardened, & his hart, he transgressed the ordinances  
 55 of our Lord the God of Israel. † And the princes of the people  
 56 of our Lord did manie thinges wickedly, and they did impioussly  
 57 about al the vncleannes of the nations: and they polluted the  
 58 temple of our Lord that was holie in Ierusalem. † And the God  
 59 of their fathers sent by his messenger to reclame them, for that  
 60 he would spare them, and his tabernacle. † But they scorned at  
 61 his messengers: and in the day that our Lord spake to them, they  
 62 were mocking his prophetes. † Who was moued euen vnto  
 63 wrath vpon his nation for their impietie, and commanded the  
 64 kinges of the Chaldees to come vp. † These slewe their yong  
 65 men with the sword, round about their holie temple, and spared  
 66 not yong man, and old man, and virgin, and youth: † but al were  
 67 deliuered into their handes: & taking al the sacred vessels of our  
 68 Lord, and the kinges treasures, they caried them into Baby-  
 69 lon, † and burnt the house of our Lord, and threwe downe the  
 70 walles of Ierusalem: and the towres therof they burnt with fire,  
 71 † and consumed al their honorable thinges, and brought them  
 72 to naught, and those that were left of the sword, they led into Iere. 25.  
v. 12. &  
29. v. 10.  
Dan. 9.  
v. 2.  
 73 Babylon. † And they were his seruants vntil the Persians reig-  
 74 ned in the fulfilling of the word of our Lord by the mouth of  
 75 Ieremie: † as long as the land quietly kept her sabbathes, al the  
 76 time of her desolation she sabbathized in the application of se-  
 77 uentie yeares.

## CHAP. II.

*Cyrus king of Persia permitteth the leues to returne into their countrie: 10.  
 and deliuereth to them the holie vessels, which Nabuchodonosor had taken  
 from the temple. 16. Certaine aduersaries writing to king Artaxerxes, hinder  
 those that would repayre the ruines of Ierusalem.*



*2. Paral. 36.* **C**YRVS king of the Persians reigning for the accomplish-  
*v. 22.* ment of the word of our Lord by the mouth of Ieremie,  
*2. Esd. 1.* † our Lord rayfed vp the spirit of Cyrus king of the Persians,  
*v. 1. & 6.* and he proclaymed in al his kingdomes, and that by writing,  
*v. 3.* † saying: Thus sayth Cyrus king of the Persians: The-Lord of  
*Iere. 26.* Israel, the high Lord, hath made me king ouer the whole earth.  
*v. 12. &* † and hath signified to me to build him a house in Ierusalem,  
*29. 7. 10.* which is in Iurie. † If thete be any of your kinred, his Lord goe  
*Dan. 9.* vp with him into Ierusalem. † Whosoouer therefore dwel about  
*v. 2.* the places, let them helpe them that are in the same place, in gold  
 and siluer, † in giftes, with horses, and beastes, and with other  
 thinges which by vowes are added into the temple of our Lord,  
 which is in Ierusalem. † And the princes of the tribes, of the  
 villages and of Iurie, of the tribe of Benjamin, & the Priestes, and  
 the Leuites standing vp, whom our Lord moued to goe vp, and  
 to build the house of our Lord which is in Ierusalem, and they  
 that were round about them, † did helpe them with al their gold  
 and siluer, and beastes, and manie whose minde was stirred vp,  
 with many vowes. † And Cyrus the king brought forth the sa-  
 cred vessels of our Lord, which Nabuchodonosor the king of Ba-  
 bylon transported out of Ierusalem, and consecrated them to  
 his Idol. † And Cyrus the king of Persians bringing them forth,  
 deliuered them to Mithridatus, who was ouer his treasures.  
 † And by him they were deliuered to Salmanasar president of  
 Iurie. † And of these this was the number: Cuppes for libamen-  
 tes of siluer two thousand foure hundred, basens of siluer thir-  
 tie: phials of gold thirtie, also of siluer two thousand foure  
 hundred: and other vessels a thousand. † and al the vessels of  
 gold and siluer, were fise thousand eight hundred sixtie. † And  
 they were numbered to Salmanasar together with them, that  
 came out of the captiuite of Babylon into Ierusalem. † But in the  
 times of Artaxerxes king of the Persians, there wrote to him  
 of them that dwelt in Iurie and Ierusalem, Balsamus, and Mithri-  
 datus, and Sabellius, and Rathimus, Balthemus, Sabellius scribe,  
 and the rest dwelling in Samaria, and other places the epistle fo-  
 llowing to king Artaxerxes. † S I R, thy seruantes Rathimus ouer  
 occurrentes, and Sabellius the scribe, and the other iudges of thy  
 court in Calesyria, and Phenice. † And now be it knowen to our  
 Lord the king, that Iewes came vp from you to vs, coming into  
 Ierusalem a rebellious, & very naughty citie, do build the fornaces  
 thereof, and set vp the walles, and rayse the temple. † And if  
 this

this citie, and the walles shal be finished, they wil not onlie not  
 20 abyde to pay tributes, but also wil resist the kinges. † And be-  
 cause that is in doing about the temple, we thought it should  
 21 doe wel not to neglect this same thing; † but to make it knowen  
 to our Lord the king, that if it shal seme good, ô king. it may be  
 22 sought in the bookes of thy fathers, † and thou shalt find in the  
 recordes, thinges writen of these, and thou shalt know that this  
 23 citie hath bene rebellious, and trubling kinges, and cities, † and  
 the Iewes rebelles, & making battels in it from time out of mind,  
 24 for the which cause this citie was made desolate. † Now ther-  
 fore we doe thee to vnderstand, Lord king, that if this citie shal be  
 built, and the walles therof shal be erected, there wil be no com-  
 25 ming downe for thee into Cælesyria, & Phenice. † Then wrote  
 the king to Rathimus, the writer of the occurrentes, and to Bal-  
 themus, and to Sabellius the scribe, and to the rest ioyned with  
 26 them, and to the dwellers in Syria, and Phenice, as foloweth: † I  
 haue read the epistle that you sent me. I commanded therfore  
 search to be made, & it was found that the same citie is from the  
 27 beginning rebellious to kinges, † and the men rebelles, and ma-  
 king battels in it, & there were most valient kinges ruling in Ie-  
 28 rusalem, and exacting tributes in Cælesyria, & Phenice. † Now  
 therfore I haue geuen commandment to forbid those men to  
 build the citie, and to stay them that nothing be done more then  
 29 is: † and that they proceede not farder, wherof are euils, so that  
 30 there may be truble brought vpon the kinges. † Then these  
 things being read which were writen of king Artaxerxes, Rathim-  
 us, and Sabellius the scribe, and they that were apointed with  
 them ioyning together in hast came to Ierusalem with a troupe  
 31 of horsemen, and multitude, & companie: † and they begane to  
 forbid the builders, and they ceased from building of the temple  
 in Ierusalem, til in the second yeare of the reigne of Darius king  
 of the Persians.

## CHAP. III.

*After a solemne supper made to al the court, and chief princes, king Darius  
 sleeping: 4. three esquires of the bodie keeping watch, proposed the question:  
 10. Whether wine, or a King, or women, or the truth doth excel: 17. The first  
 prayseth wine.*

1 **K**ING Darius made a great supper to al his domestical ser-  
 2 uantes, and to al the magistrates of Media and Persia, † and  
 to al that were purple, and to the prators, and consuls, and liue-  
 tenants



tenantes vnder him from India vnto Æthiopia, an hundred twentie  
 tie seuen prouinces. † And when they had eaten and drunken, 3  
 and returned ful, then Darius went vp into his chamber, and  
 slept, and awaked. † Then those three youngmen keepers of his 4  
 bodie, which garded the kings bodie, sayd one to an other; † Let  
 euerie one of vs say a word that may excel: & whose word soeuer 5  
 shal appeare wiser then the others, to him wil king Darius geue  
 great giftes, † to be couered with purple, & to drinke in gold, and 6  
 to sleepe vpon gold, & a chariote with a bridle of gold, & a bonet  
 of silke, and a cheyne about his necke: † and he shal sit in the 7  
 second place next Darius for his wisdom. And he shal be called  
 the cosin of Darius. † Then euerie one writing his word signed 8  
 it, and they put it vnder the pillow of Darius the king, † and they 9  
 sayd: When the king shal rise, we wil geue him our writings: and  
 which soeuer of the three the king shal iudge, and the magistrates  
 of Persia, that his word is the wiser, to him shal the victorie be 10  
 geuen as is writen. † One wrote: Wine is strong. † An other 11  
 wrote, a King is stronger. † The third wrote, Women are more 12  
 strong: but aboue al thinges truth ouercometh. † And when the 13  
 king was risen, they tooke their writings, and gaue him, and he  
 read. † And sending he called al the Magistrates of the Persians, 14  
 and the Medes, and them that weare purple, and the pretors, and  
 the ouerseers; † and they sate in the councel: and the writings 15  
 were read before them. † And he sayd: Cal the youngmen, and 16  
 they shal declare their owne wordes. And they were called, and  
 went in. † And he sayd to them: Declare vnto vs concerning 17  
 these thinges which are writen. And the first began, he that had  
 spoken of the strength of wine, † and sayd: O ye men, how doth 18  
 wine preuaile ouer al men that drinke! it seduceth the minde.  
 † And also the mind of king and orphane it maketh vaine. Also 19  
 of the bondman and the free, of the rich man and the poore,  
 † and euerie mind it turneth into securitie and pleasantnes, and 20  
 it remembreth not any sorrow and dewtie, † and al hartes it ma- 21  
 keth honest, and it remembreth not king, nor magistrate, and it  
 maketh a man speake al thinges by talentes. † And when they 22  
 haue drunke, they remember not frendship, nor brotherhood:  
 yea and not long after they take swordes. † And when they are re- 23  
 couered and risen from the wine, they remember not what they  
 haue done. † O ye men, doth not wine excel? who thinketh to 24  
 doe so? And hauing sayd this, he held his peace.

*The second prayseth the excellencie of a king: 13. The third (which is Zorobabel) commendeth women: 33. but preferreth truth aboue al 41. Which is so approued, and he is rewarded. 42. The king moreover at his request restoreth the holie vessels of the temple, and granteth meanes to build the citie of Ierusalem, and the temple.*

1 **A**Nd the next began to speake, he that spake of the strength  
 2 of a king. † O ye men doe not the men excel, which ob-  
 3 teyne land and sea, and al thinges that are in them? † But a king  
 4 excelleth aboue al thinges, and hath dominion ouer them: and  
 5 euerie thing whatsoeuer he shal say to them, they doe. † And if  
 6 he send them to warryers, they goe, and throw downe moun-  
 7 taines, and the walles, and towers. † They kil, and are killed: and  
 8 the kings word they transgresse not. For if they shal ouercome,  
 9 they bring to the king al thinges whatsoeuer they haue taken for  
 10 a praye. † In like maner also al others, for so many as are not soul-  
 11 diars, nor fight, but til the ground: when they shal reape, a-  
 12 gaine they bring tributes to the king. † And he being one onlie  
 13 if he say: Kil ye, they kil: say he: forgeue, they forgeue. † say he:  
 14 strike: they strike: say he, destroy, they destroy: † say he build,  
 15 they build. † say he, cut downe, they cut downe, say he plant,  
 16 they plant: † and al the people, & potestates here him, and beside  
 17 this he sitteth downe, and drinketh, and sleepeth. † And others  
 18 gard him round about, and can not goe euerie one, and doe their  
 19 owne workes, but at a word are obedient to him. † O ye men,  
 20 how doth not a king excel that is so renowned? And he held his  
 peace. † The third that spake of women and truth, this is Zoro-  
 babel, began to speake. † O ye men, not the great king, & many  
 men, neither is it wine that doth excel. Who is it then that hath  
 the dominion of them? † Haue not women brought forth the  
 king, and al the people, that ruleth ouer land & sea: † and were  
 they not borne of them, and did not they bring vp them which  
 planted the vineyardes, whereof wine is made? † And they  
 make the garmentes of al men, & they doe honor to al men, and  
 men can not be separated from women. † If they haue gathered  
 gold and siluer, and euerie beutiful thing, & see a woman comlie  
 and fayre, † leauing al these thinges they fixe their looke vpon  
 her, & with open mouth beholde her, and allure her more then  
 gold and siluer, and euerie precious thing. † Man forsaketh  
 his father that brought him vp, and his countrie, and ioyneth



himself to a woman. † And with a woman he refresheth his soul: 21  
 and neither doth he remember father, nor mother, nor coun-  
 trie. † And hereby you must know that women rule ouer you. 22  
 Are you not sorie? † And a man taketh his sword, & goeth into 23  
 the way to commit thestes and murders, & to sayle seas & riuers,  
 † and seeth a lyon, and goeth in darkenes: and when he hath 24  
 committed theft, and fraude, and spoyles, he bringeth it to his  
 beloued. † And againe, man loueth his wife more then father 25  
 or mother. † And many haue become madde for their wiues: and 26  
 haue bene made bondmen for them: † and many haue perished 27  
 and bene slayne, and haue sinned for women. † And now beleue 28  
 me, that the king is great in his powre: because al countries are  
 afrayd to touch him. † Neuertheles I saw Apemes the daughter 29  
 of Bezaces the concubine of a meruelous king, sitting by the  
 king at his right hand, † and taking of the crowne from his head, 30  
 and putting it vpon her self, and with the palme of her lefthand  
 she stroke the king. † And beside these thinges he with open 31  
 mouth beheld her: and if she smile he laugheth, and if she be  
 angrie with him, he flattereth, til he be reconciled to her fauour.  
 † O ye men, why are not women stronger? Great is the earth, and 32  
 high is the heauen: who doeth these thinges? † And then the 33  
 king and they that weare purple looked one vpon an other. And  
 he began to speake of truth. † O ye men, are not women strong? 34  
 The earth is great and heauen is high: & the swift course of the  
 sunne turneth the heauen round into his place in one day. † Is  
 not he magnifical that doth these thinges, and the truth great, 35  
 and stronger aboue al thinges? † Al the earth calleth vpon the 36  
 truth, heauen also blesseth it, and al workes are moued, and  
 tremble at it, and there is not any thing with it vniust. † Wine 37  
 is vniust, the king is vniust, women are vniust, al the sonnes of  
 men are vniust, and al their workes are vniust, and in them is  
 not truth, and they shal perish in their iniquitie: † and truth 38  
 abydeth, and groweth strong for euer, and liueth, and preuay-  
 leth for euer and euer. † Neither is there with it acception of 39  
 persons, nor differences: but the thinges that are iust it doth to  
 al men, to the vniust and malignant, and al men are wel pleased  
 in the workes thereof. † And there is no vniust thing in the 40  
 iudgement therof, but strength, and reigne, and power, and  
 maiestie of wordes. Blessed be the God of truth. † And he left 41  
 speaking. And al the people cryed, and sayd: Great is truth and  
 it preuaileth. † Then the king sayd to him: Aske, if thou wilt any 42  
 more

more, then the thinges that are written, and I wil geue it thee,  
 according as thou art found wiser then thy neighbours, & thou  
 43 shalt sitte next to me, and shalt be called my cosin. † Then sayd he  
 to the king: Be mindful of thy vow, which thou hast vowed, to  
 build Ierusalem in the day that thou didst receiue the kindom:  
 44 † and to send backe al the vessels that were taken out of Ieru-  
 salem, which Cyrus separated, when he sacked Babylon, and  
 45 would haue sent them backe thither. † And thou hast vowed to  
 build the temple, which the Idumeians burnt, when Iurie was  
 46 destroyed of the Chaldees. † And now this is that which I aske  
 Lord, & which I desire, this is the maiestie which I desire of thee,  
 that thou performe the vowe which thou hast vowed to the  
 47 king of heauen by thy mouth. † Then Darius the king rising vp,  
 kissed him: and wrote letters to al the officers, and ouerseers, and  
 them that weare purple, that they should condu&t him, and them  
 48 that were with him, al going vp to build Ierusalem. † And to al  
 the ouerseers that were in Syria, and Phœnice, and Libanus he  
 wrote letters, that they should draw Ceder trees from Libanus  
 49 into Ierusalem, to build the citie with them. † And he wrote to  
 al the Iewes which went vp from the kindome into Iurie for li-  
 bertie, euerie mightie man, & magistrate, & ouerseer not to come  
 50 vpon them to their gates, † and al the countrie which they had  
 obtayned to be free vnto them, & that the Idumeians leaue the  
 51 castels which they possesse of the Iewes, † and to the building of  
 the temple to geue euerie yeare twentie talentes vntil it were  
 52 thoroughly built: † & vpon the altars to burne holocausts dayly,  
 as they haue commandment: to offer other ten talentes euery  
 53 yeare, † & to al that go forth from Babylon to build the citie, that  
 there should be libertie aswel to them as to their children, and to  
 54 al the priestes that goe before. † And he wrote a quantitie also,  
 and commanded the sacred stole to be geuen, wherein they  
 55 should serue; † and to the Leuites he wrote to geue preceptes,  
 vntil the day wherein the house shalbe finished, and Ierusalem  
 builded. And to al that kepe the citie, he wrote portions and  
 56 wages to be geuen to them. † And he sent away al the vessels  
 whatsoeuer Cyrus had separated from Babylon, and al thinges  
 whatsoeuer Cyrus sayd, he also commanded to be donne, and  
 58 to be sent to Ierusalem. † And when that yong man was gone  
 forth, lyfing vp his face toward Ierusalem, he blessed the king  
 59 of heauen, † and sayd: Of thee is victorie, and of thee is wis-  
 60 dome, and glorie. And I am thy seruant. † Blessed art thou which



hast geuen me wisdom, and I wil confesse to thee Lord God of our fathers. † And he toke the letters, and went into Babylon. 61 And he came, and told al his brethren that were in Babylon : † and they blessed the God of their fathers, because he gaue 62 them remission and refreshing, † that they should goe vp and 63 build Ierusalem, and the temple wherein his name was renowned, and they reioyced with musike and ioy seuen dayes.

## CHAP. V.

*Those that returned from captiuitie of Babylon into Ierusalem, and Iurie, are recited. 47. They restore Gods service: 66. but are hindered from building.*

1. Esd. 2.  
v. 1.

**A**FTER these things there were chosen, to goe vp the 1  
princes of townes by their houses, and tribes, and their 2  
wiues, and their sonnes and daughters, and their men seruantes  
and women seruantes, and their cattel. † And Darius the king 2  
sent together with them a thousand horsemen, til they conducted  
them to Ierusalem with peace, & with musike & with tymbrels,  
and shaulmes : † and al the brethren were playing, and he made 3  
them goe vp together with them. † And these are the names 4  
of the men that went vp by their townes according to tribes,  
and according to the portion of their principalitie. † Priestes : 5  
The children of Phinees, the sonne of Aaron, Iesus the sonne of  
Iosedec, Ioachim the sonne of Zorobabel, the sonne of Salathiel  
of the house of Dauid, of the progenie of Phares, of the tribe 6  
of Iuda. † Who spake vnder Darius king of the Persians the mer-  
uelous wordes in the second yeare of his reigne the first moneth  
Nisan. † And they are these, that of Iurie came vp from the cap- 7  
tiuitie of the transmigration, whom Nabuchodonosor the king  
of Babylon transported into Babylon, and returned into Ierusa-  
lem. † And euerie one sought a part of Iurie according to his 8  
owne citie, they that came with Zorobabel, and Iesus, Nehe-  
mias, Areores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mech-  
platochor, Olioro, Emonia one of their princes. † And the num- 9  
ber of them of the same nation, of their rulers the children of  
Phares, two thousand an hundred seuentie two : † The children 10  
of Ares, three thousand an hundred fiftie seuen : † The children 11  
of Phæmo, an hundred fourtie two : in the children of Iesus and  
Ioabes, a thousand three hundred two : † the children of Demu, 12  
two thousand foure hundred seuentie : the children of Choraba,  
two hundred fise: the children of Banica, an hundred sixtie eight,  
† the children of Bebech, foure hundred three : the children of 13  
Archad,

1. Esd. 2.

v. 2.

2. Esd. 7.

v. 6.

- 14 Archad, foure hundred twentie seuen: † the children of Cham,  
 thirtie seuen: the children of Zoroar, two thousand sixtie seuen:  
 15 the children of Adin, foure hundred sixtie one: † the children  
 of Aderectes, an hundred eight: the children of Ciaso and Zelas  
 an hundred seuen: the children of Azoroc, foure hundred thirtie  
 16 nine: † the children of Iedarbone, an hundred thirtie two: the  
 children of Ananias, an hundred thirtie: the children of Asoni,  
 17 ninetie: † the children of Marfar, foure hundred twentie two:  
 the children of Zabarus, nintie fise: the children of Sepolemon,  
 18 an hundred twentie three: † the children of Nepopas, fiftie  
 fise: the children of Hechanatus, an hundred fiftie eight: the  
 19 children of Cebethamus, an hundred thirtie two: † the chil-  
 dren of Crearpatros, which are of Enocadie and Modia, foure  
 hundred twentie three: they of Gramas and Gabea, an hundred  
 20 twentie one. † They of Besselon, and Ceagge, sixtie fise: they  
 21 of Bastaro, an hundred twentie two: † they of Bechenobes, fiftie  
 fise: the children of Liptis, an hundred fiftie fise: the children  
 22 of Labonni, three hundred fiftie seuen: † the children of Siche-  
 m, three hundred seuentie: the children of Suadon, & Cliomus, three  
 23 hundred seuentie eight: † the children of Ericus, two thousand  
 an hundred fourtie fise: the children of Anaas, three hundred  
 24 seuentie. The priestes: † the children of Ieddus, the sonne of Eu-  
 ther, the sonne of Eliafib, three hundred seuentie two: the chil-  
 25 dren of Emerus, two hundred fiftie two: † the children of Pha-  
 26 surius, three hundred fiftie seuen the children of Carce, two hun-  
 dred twentie seuen. † The Leuites: The children of Iesus in  
 Caduhel, and Bamis, and Serebias, and Edias, seuentie foure,  
 the whole number from the twelfth yeare, thirtie thousand  
 27 foure hundred sixtie two. † The sonnes, and daughters, and  
 wiues, the whole number, fourtie thousand two hundred  
 28 fourtie two. † The children of the Priestes, that sang in the  
 29 temple: the children of Asaph, an hundred twentie eight: † And  
 the porters: the children of Esmeni, the children of Azer, the  
 children of Amon, the children of Accuba, of Topa, the chil-  
 30 dren of Tobi, al an hundred thirtie nine. † Priestes that serued  
 in the temple: the children of Sel, the children of Gaspha, the  
 children of Tobloch, the children of Caria, the children of Su,  
 the children of Hellu, the children of Lobana, the children of  
 Armacha, the children of Accub, the children of Vtha, the chil-  
 dren of Cetha, the children of Aggab, the children of Obai, the  
 children of Anani, the children of Canna, the children of Geddu,



† the children of An, the children of Radin, the children of De- 31  
 fanon, the children of Nachoba, the children of Caseba, the  
 children of Gaze, the children of Ozui, the children of Sinone,  
 the children of Attre, the children of Hasten, the children of  
 Afiana, the children of Manei, the children of Nasissim, the chil-  
 dren of Acusu, the children of Agista, the children of Azui, the  
 children of Fauon, the children of Phasalon, † the children of 32  
 Meedda, the children of Phusa, the children of Careé, the chil-  
 dren of Burcus, the children of Saree, the children of Cæsi, the  
 children of Nasith, the children of Agisti, the children of Pedon.  
 † Salomon his children, the children of Alophor, the children 33  
 of Phasida, the children of Celi, the children of Dedon, the chil-  
 dren of Gaddahel, the children of Sephegi, † the children of 34  
 Aggia, the children of Sachareth, the children of Sabathen, the  
 children of Caroneth, the children of Malûth, the children of  
 Ama, the children of Sasus, the children of Addus, the children  
 of Suba, the children of Eura, the children of Rahoris, the chil-  
 dren of Phasphat, the children of Malmon. † Al that serued the 35  
 sanctuarie, and the seruantes of Salomon, foure hundred eightie  
 two. † These are the children that came vp from Thelmela, 36  
 Thelharfa: the princes of them, Carmellam, and Careth: † and 37  
 they could not declare their cities, and their progenies, how they  
 are of Israel. The children of Dalari, the children of Tubal, the  
 children of Nechodaici, † of the Priestes, that did the function 38  
 of priesthood: and there were not found the children of Obia,  
 the children of Achisos, the children of Addin, who tooke a wife  
 of the daughters of Pargeleu: † and they were called by his 39  
 name, and the writing of the kinred of these was sought in the  
 register, and it was not found, and they were forbid to doe the  
 function of priesthood. † And Nehemias and Altharus sayd to 40  
 them: Let not the holie thinges be participated, til there arise a  
 hiegh priest lerned for declaration and truth. † And al Israel was 41  
 beside men seruantes, and wemen seruantes, fourtie two thou-  
 sand three hundred fourtie. † Their men seruantes and wemen 42  
 seruantes, seuen thousand three hundred thirtie seuen. Singing  
 men and singing wemen, two hundred three score fise. † Ca- 43  
 mels, foure hundred thirtie fise. Horses, seuen thousand thirtie  
 fix. Mules, two hundred thousand fourtie fise. Beastes vnder  
 yoke, fise thousand twentie fise. † And of the rulers themselues 44  
 by their villages, when they came into the temple of God, which  
 was in Ierusalem, to renew and raise vp the temple in his place,  
 accor-

45 according to their power: † and to be geuen into the temple to  
 the sacred treasure of the workes, of gold twelue thousand mnas,  
 and siue thousand mnas of silver, and stoles for Priestes an hun-  
 46 dred. † And the Priestes and Leuites, and they that came out of  
 the people, dwelt in Ierusalem, and in the countrie, and the sa-  
 cred singingmen, and porters, and al Israel in their countries.  
 47 † And the seuenth moneth being at hand, and when the chil- *1. Esd. 3.*  
 dren of Israel were euerie man in his owne affayres, they came *v. 1.*  
 together with one minde into the court, that was before the east  
 48 gate. † And Iesus the sonne of Iosedec, and his brethren the  
 priestes: Zorobabel the sonne of Salathiel, and his bretheren  
 49 standing vp, prepared an altar, † that they might offer vpon it  
 holocaustes, according to the thinges that are writen in the  
 50 booke of Moyse the man of God. † And there assembled there  
 of other nations of the land, and al the nations of the land ere-  
 cted the altar in his place, and they offered hostes, and morning  
 51 holocaustes to our Lord. † And they celebrated the feast of  
 Tabernacles, and the solemne day, as it is commanded in the  
 52 lawe: and sacrifices dayly, as it behoued: † and after these the  
 appointed oblations, and the hostes of the sabbathes, and of the  
 53 newmoones, and of al the solemne sanctified dayes. † And  
 as manie as vowed to our Lord from the new moone of the  
 54 seuenth moneth, began to offer the hostes to God, and the  
 temple of our Lord was not yet built. † And they gaue monie  
 to the masones and workemen, and drinke and victuals with  
 55 ioy. † And they gaue cartes to the Sidonians, and Tyrianes, that  
 with them they should carie cedar beames from Lybanus, and  
 should make boates in the hauen Ioppe, according to the decre  
 56 that was writen for them by Cyrus king of the Persians. † And  
 in the second year coming into the temple of God in Ierusalem,  
 in the second moneth began Zorobabel the sonne of Salathiel,  
 and Iosue the sonne of Iosedec, and their bretheren, and the  
 Priestes and Leuites, and al that were come from the captiuitie  
 57 into Ierusalem. † and they founded the temple of God in the  
 newmoone of the second moneth of the second year, after that  
 58 they came into Iurie and Ierusalem. † And they appoynted  
 the Leuites from twentie yeares, ouer the workes of our Lord:  
 and Iesus stood and his sonne, and the bretheren, al Leuites ioy-  
 ning together, & executors of the lawe, doing the workes in the  
 59 house of our Lord. † And al the Priestes stood, hauing stoles with  
 60 trumpettes: † and Leuites the children of Asaph, hauing cymbals  
 together



together praying our Lord, and blessing him according to Dauid  
king of Israel. † And they song a song to our Lord, because his  
sweetenes, and honour is for euer vpon Israel. † And al the  
people sounded with trumpet, and cried out with a loud voice,  
praying our Lord in the raising vp of the house of our Lord.  
† And there came of the Priestes and Leuites, and presidentes by  
their villages the more ancientes, which had sene the old house:  
† and to the building of this with crie and great lamentation,  
and manie with trumpettes and great ioy: † in so much that the  
people heard nor the trumpettes for the lamentation of the  
people. For the multitude was sounding with trumpettes magni-  
fically, so that it was heard far of. † And the enimies of the tribe  
of Iuda, and Benjamin heard it, and they came to knowe what  
the voyce of the trumpettes was: † And they knew that they  
which were of the captiuitie doe build a temple to our Lord the  
God of Israel. † And coming to Zorobabel & Iesus, the ouerseers  
of the villages, they sayd to them: We will build together with  
you: † For we haue in like maner heard your Lord, & we walke  
like from the dayes of Asbarezeth king of the Assyrians, who  
transported vs hither. † And Zorobabel, and Iesus, & the princes  
of the villages of Israel, sayd to them: † It is not for vs and you to  
build the house of our God. For we alone wil build to our Lord of  
Israel according as Cyrus the king of the Persians hath comman-  
ded. † And the nations of the land lying vpon them that are in  
Iurie, and lifting vp the worke of the building, and bringing  
ambushmentes, and peoples, prohibited them to build. † and  
practising assaultes hindred them, that the building might not be  
finished al the time of the life of king Cyrus, and they differred  
the building for two yeares vntil the reigne of Darius.

## CHAP. VI.

*The Iewes by assistance of king Darius build vp the Temple in Ierusalem.*

1. Esd. 5.  
v. 1.

**A**ND in the second yeare of the reigne of Darius prophe-  
cied Aggeus, and Zacharias the sonne of Addo the prophet  
to Iurie and Ierusalem in the name of God of Israel vpon them.  
† Then Zorobabel the sonne of Salathiel standing vp, and Iesus  
the sonne of Iosedec begane to build the house of our Lord,  
which is in Ierusalem. † When the prophetes of our Lord were  
present with them, and did helpe them. At the same time came  
Sisennes to them, the deputie of Syria, and of Phenice, and Sarra-  
buzanes, and his felowes: † and they sayd to them: By whose  
command-

commandment, build ye this house, and this rooffe, and perfite al other thinges? And who are the workmen that build these thinges? † And the ancientes of the Iewes, which were left of the captiuitie by our Lord, had fauoure when the uisitation was made vpon them. † And they were not hindered from building, til it was signified to Darius of al these thinges, and answer was receiued. † A copie of the letter, which they sent to Darius: SISENNES deputie of Syria and Phenice, and Satrabuzanes, and his felowes in Syria and Phenice presidents, to king Darius greeting: † Be al thinges knowen to our Lord the king, that when we came into the countrie of Iurie, and had entered into Ierusalem, we found them building the great house of God. † And the temple of polished stones, and of great and precious matter in the walles. † And the workes to be a doing earnestly, and to succede, and prosper in their handes, and in al glorie to be perfited most diligently. † Then we asked the ancients saying, by whose permission build ye this house, & found these workes? † And therfore we asked them, that we might doe thee to know the men & the ouerseers, and we required of them a rolle of the names of the ouerseers. † But they answered vs saying: We are the seruantes of the Lord, which made heauen and earth. † And this house was built these manie yeares past by a king of Israel: that was great and most valiant, and was finished. † And because our fathers were prouoking to wrath, and sinned agaynst God of Israel, he deliuered them into the handes of Nabuchodonosor the king of Babylon, king of the Chaldees. † And throwing downe this house they burnt it, and they led the people captiue into Babylon. † In the first yeare when Cyrus reigned the king of Babylon, Cyrus the king wrote to build this house. † And these sacred vessels of gold and siluer which Nabuchodonosor had taken out of the house which is in Ierusalem, and had consecrated them in his owne temple, Cyrus brought them forth agayne out of the temple which was in Babylon, and they were deliuered to Zorobabel, & to Salmanasar the deputie. † And it was commanded them that they should offer these vessels, & lay them vp in the temple, which was in Ierusalem, and build the temple of God itself in his place. † Then did Salmanasar lay the foundations of the house of our Lord, which is in Ierusalem: and from that time vntil now it is a building, and is not accomplished. † Now therfore if thou thincke it good o king, let it be sought in the kings libraries of Cyrus the king, which are in



1. Esd. 6.  
v. 1.

Babylon: † and if it shal be found, that the building of the house 22  
of the Lord, which is in Ierusalem, begane by the counsell of  
Cyrus the king, and it be thought good of our Lord the king, let  
him write to vs of these things. † Then Darius the king com- 23  
manded search to be made in the libraries: and there was found  
in Ecbatana a towne that is in the countrie of Media, one place  
wherin were writen these wordes: † IN THE FIRST YEARE of the 24  
reigne of Cyrus, king Cyrus comanded to build the house of the  
Lord which is in Ierusalem, where they did burne incense with  
dayly fire, † the height wherof shal be of ten cubits, & the bredth 25  
three score cubites, foure square with three stones polished, and  
with a loft gallerie of wood of the same countrie, & one new ga-  
lerie, and the expenses to be geuen out of the house of Cyrus the  
king. † And the sacred vesseles of the house of the Lord, as wel of 26  
gold as of siluer, which Nabuchodonosor tooke from the house  
of our Lord, which is in Ierusalem where they were layed, that  
they be put there: † And he commanded Sisennes the deputie of 27  
Syria & Phœnice, and Satrabuzanes, and his felowes & them that  
were ordayned presidentes in Syria & Phœnice, that they should  
refraine themselves from that place. † And I also haue geuen 28  
commandment to build it wholly: and haue provided, that  
they helpe them, which are of the captiuitie of the Iewes, til the  
temple of the house of the Lord be accomplished. † And from 29  
the vexation of the tributes of Cœlesyria & Phœnice, a quantitie  
to be geuen diligently to these men for the sacrifice of the Lord,  
to Zorobabel the gouernour, for oxen, and rammes, and lambes.  
† And in like maner corne also, and salt, and wine, and oyle conti- 30  
nually yeare by yeare, according as the priestes which are in Ieru-  
salem, haue prescribed to be spent dayly: † that libamentes may be 31  
offered to the most high God for the king & his children, & that  
they may pray for their life. † And that it be denounced, that who- 32  
soeuer shal transgresse anie thing of these which are writen, or  
shal despise it, a beame be taken of theyr owne, & they be hanged,  
& their goodes be confiscate to the king. † Therefore the Lord also, 33  
whose name is inuocated there, destroy euery king & nation, that  
shal extend their hand to hinder or to handle il the house of the  
Lord which is in Ierusalem. † I Darius the king haue decreed 34  
that it be most diligently done according to these things.

## CHAP. VII.

*The house of God is finished, 7. and dedicated, 10. the feast of Pasch is also  
celebrated seven dayes with 4 times.*

THEN

1. **T**HEN Sifennes the deputie of Cœlesyria, and Phœnice, and  
 2. Satrabuzames, and their felowes, obeying those things  
 3. which were decreed of Darius the king, † applied the sacred  
 4. workes most diligently, working together with the ancientes of  
 5. the Jewes, the princes of Syria. † And the sacred workes prospered,  
 6. Aggeus & Zacharias the prophetes prophesying. † And they  
 7. accomplished al thinges by the precept of our Lord the God of  
 8. Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the  
 9. king of the Persians. † And our house was a finishing vntil the  
 10. three and twentieth day of the moneth of Adar, the sixth yeare  
 11. of Darius the king. † And the children of Israel, and the Priestes  
 12. and Leuites, and the rest that were of the captiuitie, which were  
 13. added did according to those thinges that are written in the  
 14. booke of Moyses. † And they offered for the dedication of the  
 15. temple of our Lord, oxen an hundred, rammes two hundred,  
 16. lambes foure hundred. † And kiddes for the sinnes of al Israel,  
 17. twelue, according to the number of the tribes of Israel. † And  
 18. the Priestes and Leuites stood clothed with stoles by tribes, ouer  
 19. al the workes of our Lord the God of Israel, according to the  
 20. booke of Moyses, and the porters at euerie gate. † And the  
 21. children of Israel, with them that were of the captiuitie celebra-  
 22. ted the phase the fourteenth moone of the first moneth, when the  
 23. Priestes and Leuites were sanctified. † Al the children of the  
 24. captiuitie were not sanctified together, because al the Leuites  
 25. were sanctified together. † And al the children of the captiuitie  
 26. immolated the phase, both for their brethren the Priestes, and  
 27. for them selues. † And the children of Israel did eate, they that  
 28. were of the captiuitie al that remayned apart from al the abomi-  
 29. nations of the nations of the land seeking our Lord. † And they  
 30. celebrated the festiual day of Azymes seuen dayes feasting in  
 31. the sight of our Lord. † Because he turned the counsel of the  
 32. king of the Assirians toward them, to strengthen their handes to  
 33. the workes of our Lord the God of Israel.

## CHAP. VIII.

*Esdras going from Babylon to Ierusalem, 9. carieth king Artaxerxes foun-  
 10. rable letters, 14. with licence to take gold, siluer, and al thinges necessarie at  
 11. their pleasure. 31. The chief men that goe with him are recited. 51. He  
 12. voweth a fast praying for good successe in their iorney. 56. weigheth the  
 13. gold and siluer, which he deliuereth to the Priestes, and Leuites. 69. And  
 14. severely admonisheth the people to repentance, for their mariages made with  
 15. infideles.*



1. *Esd.* 7.  
2. 1.

**A**ND after him when Artaxerxes king of the Persians reigned, came Elsdas the sonne of Azarias, the sonne of Helcias the sonne of Salome, † the sonne of Sadoc, the sonne of Achitob, the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the sonne of Aaron the first priest. † This Elsdas came vp from Babylon being scribe & wise in the law of Moyfes, which was geuen of our Lord the God of Israel to teach and to doe. † And the king gaue him glorie, because he had found grace in al dignitie and desire in his sight. † And there went vp with him of the children of Israel, and the Priestes, and the Leuites, and the sacred singers of the temple, and the porters, and the seruantes of the temple into Ierusalem. † In the seuenth yeare when Artaxerxes reigned in the fift moneth, this is the seuenth yeare of his reigne, going forth of Babylon in the newmoone of the fift moneth, † they came to Ierusalem according to his commandment, according to the prosperitie of their iourney, which their Lord gaue them. † For in these Elsdas had great knowlege, that he would not pretermite anie of those things, which were according to the law, and the preceptes of our Lord, and in teaching al Israel al iustice and iudgement. † And they that wrote the writings of Artaxerxes the king, coming deliuered the writing which was granted of Artaxerxes the king to Elsdas the Priest, & the reader of the law of our Lord, the copie wherof here foloweth. † KING Artaxerxes to Elsdas the Priest, and reader of the law of the Lord, greeting. † I of curteisie esteeming it among benifites, haue commanded them that of their owne accord are desirous of the nation of the Iewes, and of the Priestes and Leuites, which are in my kingdom, to goe with thee into Ierusalem. † If anie therefore desire to goe with thee, let them come together, and set forward as it hath pleased me, and my seuen freindes my counsellers: † that they may visite those things which are done touching Iurie and Ierusalem, observing as thou hast in the law of the Lord. † And let them carie the gistes to the Lord the God of Israel, which I haue vowed and my freindes to Ierusalem, and al the gold and siluer, that shal be found in the countrie of Babylon to the Lord in Ierusalem, with that, † which is geuen for the nation it self vnto the temple of their Lord which is in Ierusalem: that this gold and siluer be gathered for oxen, and rammes, and lambes, and kiddes, and for the things that are agreeable to these, † that they may offer hostes to the Lord vpon the altar of their Lord, which is in Ierusalem.

† And

- 17 † And al thinges whatsoeuer thou with thy brethren wilt doe  
 with gold and siluer, doe it at thy pleasure according to the pre-  
 18 cept of the Lord thy God. † And the sacred vessels, which are  
 geuen thee to the workes of the house of the Lord thy God,  
 19 which is in Ierusalem. † And other thinges whatsoeuer shall  
 helpe thee to the workes of the temple of thy God, thou shalt  
 20 geue it out of the kings treasure. † When thou with thy bre-  
 thren wilt doe ought with gold and siluer, doe according to the  
 21 wil of the Lord. † And I king Artaxerxes haue geuen command-  
 ment to the keepers of the treasure of Syria and Phænice, that  
 what thinges soeuer Esdras the Priest and reader of the law of  
 the Lord, shall write for, they geue him vnto an hundred talentes  
 22 of siluer, likewise also of gold. † And vnto an hundred measures  
 of corne, & an hundred vessels of wine, and other thinges what-  
 23 soeuer abound without taxing. † Let al thinges be done to the  
 most high God according to the law of God, lest perhaps there  
 arise wrath in the reigne of the king, and of his sonne, and his  
 24 sonnes. † And to you it is sayd, that vpon al the Priestes, and  
 Leuites, and sacred singers, and seruantes of the temple, & scribes  
 25 of this temple † no tribute, nor any other taxe be sette, and  
 26 that no man haue auctoritie to obiekt any thing to them. † But  
 thou Esdras according to the wisdom of God appoynt iudges,  
 and arbiters in al Syria and Phænice: and teach al them that  
 27 know no the law of thy God: † that whosoever shall trans-  
 gresse the law, they be diligently punished either with death, or  
 with torment, or els with a forfeite of money, or with banish-  
 28 ment. † And Esdras the scribe sayd: Blessed be the God of our  
 fathers, which hath geuen this wil into the kings hart, to glorifie  
 29 his house, which is in Ierusalem. † And hath honoured me in the  
 sight of the king, and of his counsellers, and freindes, and them  
 30 that weare purple. † And I was made constant in minde accor-  
 ding to the ayde of our Lord my God, and gathered together of  
 31 Israel men, that should goe vp together with me. † And these *I. Esd. 8.*  
 are the princes according to their kindredes, and seueral princi- *v. 1.*  
 palities of them that came vp from Babylon the kingdom of Ar-  
 32 taxerxes. † Of the children of Phares, Gersomus: and of the  
 children of Siemarith, Amenus: of the children of Dauid, Ac-  
 33 chus the sonne of Sceccilia: † Of the children of Phares, Zacha-  
 34 rias, and with him returned an hundred fiftie men. † Of the chil-  
 dren of leader Moabilion, Zarai, and with him two hundred  
 35 fiftie men: † Of the children of Zachues, Iechonias of Zechoel,



and with him two hundred fiftie men: † of the children of Sala, 36  
 Maafias of Gotholia, & with him feuentie men: † of the children 37  
 of Saphatia, Zarias of Michel, and with him eightie men: † of 38  
 the children of Iob, Abdias of Iehel, and with him two hundred  
 twelue men: † of the children of Bania, Salimoth, the sonne of 39  
 Iofaphia, and with him an hundred sixtie men: † of the children 40  
 of Beer, Zacharias Bebei, and with him two hundred eight men:  
 † of the children of Ezead, Ioannes of Eccetan, and with him an 41  
 hundred ten men: † of the children of Adoncam, which were 42  
 laſt, and theſe are their names, Eliphalam the ſonne of Gebel, and  
 Semeias, and with him ſeuentie men. † And I gathered them 43  
 together to the riuer that is called Thia, and we camped there  
 three dayes, and vewed them againe. † And of the children of 44  
 the Prieſtes and Leuites I found not there. † And I ſent to Elea- 45  
 zarus, and Eccelon, and Maſman, and Maloban, and Enaathan,  
 and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and  
 Moſolam the leaders them ſelues, and that were ſkilful. † And I 46  
 ſayd to them that they ſhould come to Loddeus, who was at the  
 place of the treaſurie. † And I commanded them to ſay to Lod- 47  
 deus, and his brethren, and to them that were in the treaſurie,  
 that they ſhould ſend vs them that might doe the function of  
 prieſthood in the houſe of the Lord our God. † And they brought 48  
 vnto vs according to the mightie hand of the Lord our God cunning  
 men: of the children of Moholi, the ſonne of Leui, the  
 ſonne of Iſrael, Sebebia, & his ſonnes and brethren, which were  
 eightene: † Asbia, and Amin of the ſonnes of the children of 49  
 Chananews, and their children twentie men. † And of them that 50  
 ſerued the temple, whom Dauid gaue, and the princes themſelues  
 to the miniſterie of the Leuites of them that ſerued the temple,  
 two hundred twentie. Al their names were ſignified in writings.  
 † And I vowed there a faſt to the yong men in the ſight of God, 51  
 that I might aſke of him a good iourney for vs, and them that  
 were with vs, and for the children, and the cattel becauſe of am-  
 buſhementes. † For I was aſhamed to aſke of the king footemen 52  
 and horſemen in my companie, to guard vs, againſt our aduerſa-  
 ries. † For we ſayd to the king that the power of our Lord wil be 53  
 with them that ſeek him with al affection. † And agayne we 54  
 beſought the Lord our God according to theſe thinges: whom  
 alſo we had propitious, and we obteyned of our God. † And I 55  
 ſeparated of the rulers of the people, and of the Prieſtes of the  
 temple, twelue men, and Sedebia, and Afanna, and with them  
 of their

56 of their brethren ten men. † And I weyed to them the gold and  
 siluer, and the vessels of the house of our God pertheyning to the  
 Priestes, which the king had geuen, and his counsellers, and the  
 57 princes, and al Israel. † And when I had weyed it, I deliuered of  
 siluer an hundred fiftie talentes, and siluer vessels of an hundred  
 58 talentes, and of gold an hundred talentes. † And of vessels of  
 gold seuen score and twelue brasse vessels good of shyning  
 59 brasse, resembling the forme of gold. † And I sayd to them :  
 You are also sanctified to our Lord, and the vessels be holie, and  
 the gold and siluer is vowed to our Lord the God of our fathers.  
 60 † Watch and keepe, til you deliuer them to some of the rulers of  
 the people, and to the Priestes, and Leuites, and to the princes of  
 the cities of Israel in Ierusalem, in the treasure of the house of  
 61 our God. † And those Priestes and Leuites that receiued the gold  
 and siluer and vessels, brought it to Ierusalem into the temple of  
 62 our Lord. † And we went forward from the riuer Thia, the  
 twelfth day of the first moneth, til we entred into Ierusalem.  
 63 † And when the third day was come, in the fourth day the gold  
 being weyed, and the siluer, was deliuered in the house of the  
 64 Lord our God, to Marimoth Priest the sonne of Iori. † And with  
 him was Eleazar the sonne of Phinees : and with them were Io-  
 sadus the sonne of Iesus, and Medias, and Banni the sonne of a  
 65 Leuite, by number and weight al thinges. † And the weight of  
 66 them was writen the same houre. † And they that came out of  
 the captiuitie, offered sacrifice to our Lord the God of Israel, oxen  
 67 twelue, for al Israel, rammes eightie six, † lambes seuentie two,  
 bucke goates for sinne twelue, and for health twelue kync, al  
 68 for the sacrifice of our Lord. † And they read againe the pre-  
 ceptes of the king to the kinges officers, and to the deputies of  
 Cœlesyria, and Phœnice : and they honored the nation, and the  
 69 temple of our Lord. † And these thinges being finished, the  
 rulers came to me, saying : The stocke of Israel, and the princes,  
 70 and the Priestes, and the Leuites, † and the strange people, and  
 nations of the land haue not separated their vncleannes from the  
 Chananeites, and Hethites, and Pherezeites, and Iebuseites, and  
 71 Moobites, & Egyptians, and Idumeians. † For they are ioyned  
 72 to their daughters both themselues, and their sonnes : and the  
 holie sede is mingled with the strange nations of the earth, and  
 the rulers and magistrates were partakers of that iniquitie from  
 the beginning of the reigne it self. † And forth with as I heard  
 these thinges, I rent my garments and the sacred tunike : and  
 tearing

1. Esd. 9.  
 v. 1.



tearing the heares of my head, and my beard, I sate sorowful and  
heauie. † And there assembled to me mourning vpon this ini- 73  
quie, as manie as were then moued by the word of our Lord the  
God of Israel, and I sate sad vntil the euening sacrifice. † And I 74  
rising vp from fasting, hauing my garmentes rent and the sacred  
tunike, kneeling, and stretching forth my handes to our Lord, † I 75  
sayd: Lord I am confounded, and ashamed before thy face, † for 76  
our sinnes are multiplied ouer our heades, and our iniquities are  
exalted euen to heauen. † Because from the times of our fathers 77  
we are in great sinne vnto this day. † And for the sinnes of vs, and 78  
of our fathers we haue bene deliuered with our brethren, and  
with our Priestes to the kinges of the earth, into sword and cap-  
tinitie, and spoile with confusion vnto this present day. † And 79  
now what a great thing is this that mercie hath happened to vs  
from thee ô Lord God, & leaue thou vnto vs a roote, and a name  
in the place of thy sanctification, † to discouer our light in the 80  
house of the Lord our God, to geue vs meate in al the time of our  
bondage. † And when we serued, we were not forsaken of the 81  
Lord our God: but he sette vs in fauour, appointing the kinges of  
the Persians to geue vs meate, † and to glorifie the temple of the 82  
Lord our God, and to build the desolations of Sion, to geue vs  
stabilitie in Iurie, and Jerusalem. † And now what say we Lord, 83  
hauing these thinges? For we haue transgressed thy preceptes,  
which thou gauest into the handes of thy seruants the propheres,  
† saying: That the land into which ye entred to possesse the in- 84  
heritance therof, is a land polluted with the coinquinations of  
the strangers of the land, and their vncleanes hath filled it wholly  
with their filthines. † And now your daughters you shal not 85  
match with their sonnes, and their daughters you shal not take  
for your sonnes. † And you shal not seeke to haue peace with 86  
them for euer, that growing strong you may eate the best things  
of the land, and may distribute the inheritance to your children  
for euer. † And the thinges that happen to vs, al are done for our 87  
nauhtie workes, and our great sinnes. † And thou gauest vs such a 88  
roote, and we are returned againe to transgresse thy ordinances,  
that we would be mingled with the vncleannes of the nations of  
this land. † Wilt not thou be wrath with vs to destroy vs, til there 89  
be no roote left nor our name? † Lord God of Israel thou art 90  
true. For there is a roote left vntil this present day. † Behold, now 91  
we are in thy sight in our iniquities. For it is not to stand any  
longer before thee in these matters. † And when Esdras with 92  
adoration

adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Ierusalem a verie great multitude, men and women, and yong men and yong men. For there was great weeping in the multitude itself. † And when he had cried, Iechonias of Ieheli of the children of Israel, sayd to Esdras: We haue sinned against our Lord, for that we haue taken vnto vs in marriage strange women of the nations of the land. † And now thou art ouer al Israel, in these therefore let there be an othe from our Lord to expel al our wiues that are of strangers with their children. † As it was decreed to thee of the ancestors according to the law of our Lord, rising vp declare it. † For to thee the busines pertaineth, and we are with thee: doe manfully. † And Esdras rising vp adiured the princes of the Priestes and Leuites, and al Israel to doe according to these thinges and they sware.

## CHAP. IX.

*Esdras fasting for the sinnes of the people, commandeth that they separate al strange women from them. 18. The Priestes and Leuites, which had offended herein, are recited. 38. He readeth the law before the people: 48. certaine doe expound to the multitudes in seueral places. 52. And so they are dismissed with ioy.*

- 1 **A**N D Esdras rising vp from before the court of the temple, went into the chamber of Ionathas the sonne of Nafabi. † And lodging there he tasted no bread, nor dranke water for the iniquitie of the multitude. † And there was proclamation made in al Iurie, & in Ierusalem to al that were of the captiuitie gathered in Ierusalem, † that whosoever shal not appeare within two or three dayes, according to the iudgement of the ancients sitting vpon it, their goods should be taken away, and himselfe should be iudged an alien from the multitude of the captiuitie. † And al were gathered that were of the tribe of Iuda, and of Benjamin within three dayes in Ierusalem: this is the ninth moneth, the twentieth day of the moneth. † And al the multitude sate in the court of the temple trembling, for the present winter. † And Esdras rising vp sayd to them: You haue done vnlawfully taking to you in marriage strang wiues, that you might adde to the sinnes of Israel. † And now geue confession, & magnificence to our Lord the God of our fathers: † and accomplish his wil, and depart from the nations of the land, and from your wiues the strangers. † And al the multitude cried, and they sayd with a
- Iiiiiii
- lowde



lowde voice: As thou hast sayd, we wil doe. † But because the  
 multitude is great, and winter time, and we can not stand in the  
 ayre without succour: and this is a worke for vs not of one day,  
 nor of two, for we haue sinned much in these thinges: † Let the  
 rulers of the multitude stand, and that dwel with vs, and as manie  
 as haue with them forreine wiues, † and at a time appointed let  
 the priestes out of euerie place, and the iudges assist, vntil they  
 appeaze the wrath of our Lord concerning this busines. † And  
 Ionathas the sonne of Ezeli, and Ozias of Thecam tooke vpon  
 them according to these wordes: and Bosoramus, and Leuis, and  
 Sabbathæus, wrought together with them. † And al that were  
 of the captiuitie stood according to al these thinges. † And Es-  
 dras the priest chose vnto him men the great princes of their fa-  
 thers according to their names: & they sate together in the new-  
 moone of the tenth moneth to examine this busines. † And  
 they determined of the men that had outlandish wiues, vntil the  
 newmoone of the first moneth. † And there were found of the  
 priestes entermingled that had outlandish wiues. † Of the sonnes  
 of Iesusthe sonne of Iosedec, and his brethren: Maseas, and  
 Eleazarus, and Ioribus, and Ioadeus, † and they put to their  
 handes to expel their wiues: and to offer a ramme to obtrayne  
 pardon for their ignorance. † And the sonnes of Semmeri: Ma-  
 seas and Esles, Ieelech, and Azarias. † And of the children of Fo-  
 sere: Limofias, Hismaenis, and Nathanee, Iussio, Reddus, and  
 Thalsas. † And of the Leuites: Iorabdus, and Semeis, and Colnis,  
 and Calitas, and Façteas, and Coluas, and Eliomas, † and of the  
 sacred singing men, Eliasib, Zaccarus. † And of the porters, Salu-  
 mus, and Tolbanes. † And of Israel: of the sonnes of Foro, Ozi,  
 and Remias, and Geddias, & Melchias, and Michelus, Eleazarus,  
 and Iammebias, and Bannas. † And of the sonnes of Iolaman:  
 Chamas, and Zacharias, and Iezuclus, and Ioddus, and Erimoth,  
 and Helias. † And of the sonnes of Zathoim: Eliadas, and Lia-  
 sumus, Zochias, and Larimoth, & Zabdis, and Thebedias. † And  
 of the sonnes of Zebe: Ioannes, and Amanias, and Zabdias, and  
 Emeus. † And of the sonnes of Banni: Olamus, & Maluchus, and  
 Ieddeus, and Iasub, and Azabus, & Ierimoth. † And of the sonnes  
 of Addin: Nathus, and Moofias, & Calcus, and Raanas, Maaseas,  
 Mathathias, and Beseel, and Bonnus, and Manasses. † And of the  
 sonnes of Nuac: Noneas, and Aseas, and Melchias, and Sameas,  
 and Simon, Beniamin, and Malchus, and Marras. † And of the  
 sonnes of Asom: Carianeus, Mathathias, & Bannus, & Eliphalach,  
 and

34 and Manasses, and Semei. † And of the sonnes of Banni: Ieremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias, and Ionas, and Marimoth, & Eliasib, and Mathencus, and Eliasis, and Orizas, and Dielus, and Semedius, & Zambris, and Iosephus.  
 35 † And of the sonnes of Nobei: Idelus, and Mathathias, and Sabadus, and Zecheda, Zedmi, and Iessei, Baneas. † Al these married outlandish wiues, and did put them away with their children.  
 36 † And the Priestes and the Leuites, and they that were of Israel, dwelt in Ierusalem, and in the whole countrie in the newmoone of the seuenth moneth. And the children of Israel were in their  
 37 habitations. † And al the multitude was gathered together into the court, which is on the east of the sacred gate: † and they sayd to Esdras the high priest, and reader, that he should bring the law of Moyses, which was deliuered of our Lord the God of Israel.  
 38 † And Esdras the high priest brought the law to al the multitude of them from man vnto woman, and to al the priestes to heare the law in the newmoone of the seuenth moneth. † And he  
 39 read in the court, which is before the sacred gate of the temple, from breake of day vntil euening before men and women. And they al gaue their minde to the law. † And Esdras the priest, and  
 40 reader of the law stode vpon a tribunal of wood, which was made. † And by him stood Mathathias, and Samus, and Ananias,  
 41 Azarias, Vrias, Ezechias, and Balsamus on the right hand, † and on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Nabadias, and Zacharias. † And Esdras tooke the booke before al the  
 42 multitude: for he was chiefe in glorie in the sight of al. † And when he had ended the law, they stood al vpright: and Esdras blessed our Lord the most high God, the God of Sabaoth omni-  
 43 potent. † And al the people answered: Amen. And lifting vp their handes falling on the ground, they adored our Lord. † Iesus  
 44 and Banæus, and Sarebias, and Iaddimus, and Accubus, and Sabbathæus, and Calithes, & Azarias, and Ioradus, and Ananias, and  
 45 Philias Leuites, † who taught the law of our Lord, and read the same in the multitude, & euerie one preferred them that vnder-  
 46 stood the lesson. † And Atharathes sayd to Esdras the high priest and the reader, and to the Leuites, that taught the multitude,  
 47 † saying: This day is sanctified to our Lord. And they al wept, when they had heard the law. † And Esdras sayd, departing there-  
 48 fore eate ye al the fattest thinges, & drinke al most swete things, and send giftes to them that haue not. † For this is the holy day  
 49 of our Lord, & be not sad. For our Lord wil glorifie you. † And



the Leuites denounced openly to al, saying: This day is holie, be not sad. † And they went al to eate, and drinke, and make merie, 55 and to geue giftes to them that had not, that they might make merie, for they were exceedingly exalted with the wordes that they were taught. † And they were al gathered in Ierusalem to 56 celebrate the ioy, according to the testament of our Lord the God of Israel.

# THE FOVRTH BOOKE OF ESDRAS.

## CHAP. I.

*Esdra is sent to expostulate with the vngateful Iewes for neglecting Gods manie great benefites.*

1. Esd. 7.  
v. 1.



HE second booke of Esdras the prophet, the sonne 1  
of Sarei, the sonne of Azarei, the sonne of Helcias,  
the sonne of Sadanias, the sonne of Sadoch, the  
sonne of Achitob, † the sonne of Achias, the sonne 2  
of Phinees, the sonne of Heli, the sonne of Amerias, the sonne  
of Asiel, the sonne of Marimoth, the sonne of Arna, the sonne  
of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of  
Phinees, the sonne of Eleazar, † the sonne of Aaron of the tribe 3  
of Leui; who was captiue in the countrie of the Medes, in the  
reigne of Artaxerxes king of the Persians. † And the word of 4  
our Lord came to me, saying: † Goe, and tel my people their wic- 5  
ked deedes, and their children the iniquities, that they haue done  
against me, that they may tel their childrens children: † because 6  
the sinnes of their parentes are increased in them, for they being  
forgetful of me haue sacrificed to strange goddes. † Did not I bring 7  
them out of the land of Ægypt from the house of bondage?  
But they haue prouoked me, & haue despised my counsels. † But 8  
doe thou shake of the heare of thy head, and throw al euils vpon  
them: because they haue not obeyed my law. And it is a people  
without discipline. † How long shal I beare with them, on 9  
whom I haue bestowed so great benefittes? † I haue ouer- 10  
throwen manie kinges from them. I haue stroke Pharaos with his  
seruantes, and al his hoste. † Al nations did I destroy before their  
face, & in the East I dissipated the peoples of two prouinces Tyre  
and

Exod 14.

- 12 and Sidon, and I slew al their aduersaries. † But speake thou to  
 13 them, saying: Thus sayth our Lord: † I made you passe through  
 the sea, and gaue you fenced streates from the beginning. I gaue  
 14 you Moyses for your gouernour, and Aaron for the Priest: † I Exo. 13.  
 gaue you light by the pillar of fire, & did manie meruelous things  
 15 among you: but you haue forgotten me, sayth our Lord. † Thus  
 sayth our Lord omnipotent: The quayle was a signe to you, I gaue Exo. 16.  
 16 you a campe for defense, and there you murmured: † And you  
 triumphed not in my name for the destruccion of your enemies,  
 17 but yet vntil now you haue murmured. † Where are the benefites,  
 that I haue geuen you? Did you not crie out to me when you Num. 14.  
 18 were hungrie in the desert, † saying: Why hast thou brought vs  
 into this desert to kil vs? it had bene better for vs to serue the E-  
 19 gyptians, then to dye in this desert. † I was sorie for your mour- Exod. 16.  
 nings, & gaue you manna to eate. You did eate bread of Angels. Num. 20.  
 20 † When you thirsted did not I cleaue the rocke, & waters flowed  
 in abundance? for the heates I couered you with the leaues of Sap. 16.  
 21 trees. † I deliuered vnto you fatte landes: The Chananeites, and v. 20.  
 Pherezeites, and Philistheans I threw out from your face: what Isa. 9.  
 22 shal I yet doe to you, sayth our Lord? † Thus sayth our Lord om- v. 4.  
 nipotent: In the desert when you were thirstie in the riuer of the Exo. 15.  
 23 Amorrehtes, and blaspheming my name, † I gaue you not fire v. 25.  
 for blasphemies, but casting wood into the water, I made the  
 24 riuer swete. † What shal I doe to thee Iacob? Thou wouldest not Exo. 32.  
 obey ô Iuda. I wil transerre my self to other nations, and wil  
 25 geue them my name, that they may keepe my ordinances. † Be- Isa. 1.  
 cause you haue forsaken me, I also forsake you: when you aske v. 15.  
 26 mercie of me, I wil not haue mercie. † When you shal inuocate  
 me, I wil not heare you. For you haue defiled your handes with  
 27 blood, and your fete are quicke to commit murders. † Not as  
 though you haue forsaken me, but yourselues, sayth our Lord.  
 28 † Thus saith our Lord omnipotent, haue not I desired you, as a  
 father his sonnes, and a mother her daughters, and as a nurse  
 29 her litle ones, † that you would be my people; and I your God,  
 30 and to me for children, and I to you for a father? † So haue I  
 gathered you, as the henne her chickenes vnder her winges. But  
 now what shal I doe to you? I wil throw you from my face. Mat. 23.  
 31 † When you shal bring me oblation, I wil turne away my face v. 37.  
 from you. For I haue refused your festiual dayes, & newmoones, Isa. 66.  
 32 and circumcissions. † I sent my seruantes the prophetes to you, v. 5.  
 whom being taken you slew, and mangled their bodies, whose



bloud I wil require, sayth our Lord. † Thus sayth our Lord omni- 33  
 potent, your house is made desolate, I wil throw you away, as  
 the winde doth stubble, † and your children shal not haue issue: 34  
 because they haue neglected my commandment, and haue done  
 that which is euil before me. † I wil deliuer your houses to a 35  
 people comming, who not hearing me do beleue: to whom I  
 haue not shewed signes, they wil do the thinges that I haue com-  
 manded. † The prophetes they haue not sene, and they wil be 36  
 mindful of their iniquities. † I cal to witnes the grace of the 37  
 people comming, whose litle ones reioyce with ioy, not seing me  
 with their carnal eyes, but in spirit beleuing the thinges that I  
 haue sayd. † And now brother behold what glorie: and see 38  
 people comming from the east, † to whom I wil geue the con- 39  
 duction of Abraham, Isaac, and Iacob, and of Osee, and Amos,  
 and of Ioel, and Abdias, and Ionas, and Michæas, † and Naum 40  
 and Habacuc, of Sophonias, Aggæus, Zacharias, and Malachias,  
 who also is called the Angel of our Lord.

Malach. 3.  
v. 1.

#### CHAP. II.

*The Synagogue expostulateth with her children for their ingratitude; 10. shewing that they shal be forsaken, and the gentiles called.*

**T**HVS saith our Lord: I brought this people out of bondage, †  
 to whom I gaue commandment by my seruantes the Pro-  
 phetes, whom they would not heare, but made my counsel fru-  
 strate. † Their mother that bare them, sayth to them: Goe chil- 2  
 dren, because I am a wydow and forsaken. † I brought you vp 3  
 with ioy, & haue lost you with mourning & sorow, because you  
 haue sinned before our Lord your God, & haue done that which  
 is euil before him. † But now what shal I doe to you? I am a wy- 4  
 dow and desolate, goe my children, & aske mercie of our Lord.  
 † And I cal thee o father a witnes vpon the mother of the chil- 5  
 dren, that would not keepe my testament, † that thou geue them 6  
 confusion, & their mother into spoile, that there be no genera-  
 tion of them. † Let their names be disperfed into the Gentiles, let 7  
 them be destroyed out of the land: because they haue despised my  
 sacrament. † Woe be to thee Assur, which hidest the wicked with 8  
 thee. Thou naughtie nation, remember what I did to Sodom &  
 Gomorra: † whose land lieth in cloddes of pitch, & heapes of 9  
 ashes: so wil I make them, that haue not heard me, saith our Lord  
 omnipotent. † Thus saith our Lord to Esdras: Tel my people, that 10  
 I wil geue them the kingdom of Ierusalem, which I ment to geue  
 to Israel

Gen. 19.  
v. 2.

11 to Israel. † And I wil take to me the glorie of them, and wil geue  
 12 them eternal tabernacles, which I had prepared for them. † The  
 wood of life shal be to them for an odour of oyntment, and they  
 13 shal not labour, nor be wearied. † Goe & you shal receiue. Aske  
 for your selues a few dayes, that they may abide. Now the king-  
 14 dom is prepared for you, watch ye. † Cal thou heauen and earth  
 to witnes: for I haue destroyed euil, and haue created good, be-  
 15 cause I liue sayth our Lord. † Mother embrace thy children,  
 bring them vp with ioy. As a doue confirme their feete: because  
 16 I haue chosen thee, sayth our Lord. † And I wil raise againe the  
 dead out of their places, and out of the monumentes I wil bring  
 17 them forth, because I haue knowen my name in Israel. † Feare  
 not o mother of the children, because I haue chosen thee, saith  
 18 our Lord. † I wil send thee ayde, my seruantes I saie, and Iere-  
 mie, at whose counsell I haue sanctified, and prepared for thee  
 19 twelue trees loden with diuerse frutes, † and as manie foun-  
 taines flowing milke and honie: and seuen huge mountaines, *Exod. 15.*  
 hauing the rose and the lilie, in the which I wil fil thy children *v. 27.*  
 20 with ioy. † Iustifie thou the widow, iudge for the pupil, geue  
 21 to the needie, defend the orphan, cloth the naked, † cure the  
 broken & feeble, mocke not the lame, defend the maimed, and  
 22 admitte the blind to the vision of my glorie. † The old man & the  
 23 yong keepe with in thy walles: where thou shalt finde the dead,  
 committe them to the graue signing it, & I wil geue thee the first *Tobie. 1.*  
 24 seate in my resurrection. † Pause and rest my people, because *v. 12.*  
 25 thy rest shal come. † As a good nurce nourish thy children,  
 26 confirme their feete. † The seruantes that I haue geuen thee,  
 none of them shal perish. For I wil require them of thy  
 27 number. † Be not wearied. For when the day of affliction and  
 distresse shal come, others shal weepe, and be sad, but thou shalt  
 28 be merie and plenteous. † The gentiles shal enuie, and shal be  
 29 able to doe nothing against thee, sayth our Lord. † My handes  
 30 shal couer thee, that thy children see not hel. † Be pleasant  
 thou mother with thy children, because I wil deliuer thee sayth  
 31 our Lord. † Remember thy children that sleepe, for I wil bring  
 them out of the sides of the earth, & wil doe mercie with them:  
 32 because I am merciful, sayth our Lord omnipotent. † Embrace  
 thy children til I come, & shew them mercie: because my foun-  
 33 taines runne ouer, and my grace shal not faile. † I Esdras receiued  
 commandment of our Lord, in mount Oreb; that I should goe  
 to Israel: to whom when I came, they refused me, and reiected the  
 the



commandement of our Lord. † And therefore, I say vnto you 34  
gentiles, which heare, and vnderstand, Looke for your pastor, he  
wil geue you the rest of eternitie : because he is at hand, that  
shal come in the end of the world. † Be ye readie for the rewardes 35  
of the kingdom , because perpetual light shal shine to you for  
time euerlasting. † Flee from the shadow of this world : receiue 36  
ye the pleasanntes of your glorie. I openly cal to witnes my  
sauour. † Receiue the commended gift and be pleasant, geuing 37  
thankes to him that called you to the heauenlie kingdomes.  
† Arise, & stand & see the number of them that are signed in the 38  
feast of our Lord. † They that haue transferred them selues from 39  
the shadow of the world, haue receiued glorious garmentes of  
our Lord. † Receiue ô Sion thy number , and shut vp thyne 40  
made white, which haue accomplished the law of our Lord.  
† The number of thy children, which thou didst wish is ful. Desire 41  
the powre of our Lord that thy people may be sanctified, which  
was called from the beginning. † I Esdras saw in mount Sion a 42  
great multitude, which I could not number, and they did al  
praise our Lord with songes. † And in the middes of them was 43  
a young man high of stature, appearing aboue ouer them al, & he  
put crownes vpon euerie one of their heades, and he was more  
exalted. And I was astonied at the miracle. † Then asked I an 44  
Angel, and sayd : Who are these Lord ? † Who answering sayd to 45  
me : These are they that haue laid of the mortal garment, and  
taken an immortal, and haue confessed the name of God. Now  
they are crowned, and receiue palmes. † And I sayd to the Angel: 46  
That yongman what is he , which putteth the crownes vpon  
them, and geueth palmes into their handes ? † And answering he 47  
sayd to me: The same is the Sonne of God, whom they did con-  
fesse in the world : & I begane to magnifie them, that stood strong-  
ly for the name of our Lord. † Then sayd the Angel to me: Goe, 48  
tel my people , what maner of meruelous thinges and how  
great , thou hast sene of the Lord God.

## CHAP. III.

*The workes of God are wonderful from the beginning. 7. and men vngratful  
13. In Abraham God chose to himself a peculiar people : who neuertheles  
were froward, and obbinate. 13. He also chose David, but stil the people  
were sinful: 28. the Babylonians also, by whom they are afflicted, are no lesse  
but rather greater sinners.*

**I**N the thirreth yeare of the ruine of the citie I was in Babylon,  
 and was troubled lying in my chamber, and my cogitations  
 came vp ouer my hart: † because I saw the desolation of Sion, and  
 the abundance of them that dwelt in Babylon. † And my spirit  
 was tossed exceedingly, and I began to speake to the highest ti-  
 morous wordes, † and sayd: O Lord dominatour thou spakest *Gen. 1.*  
 from the beginning, when thou didst plant the earth, and that  
 alone, and didst rule ouer the people, † and gauest Adam a dead *Gen. 2.*  
 bodie: but that also was the worke of thy handes, & didst breath *v. 7.*  
 into him the spirit of life, and he was made to liue before thee:  
 † and thou broughtst him into paradise, which thy right hand had  
 planted, before the earth came. † And him thou didst com-  
 mand to loue thy way, and he transgressed it, & forthwith thou  
 didst institute death in him, and in his posteritie, and there were  
 borne nations, and tribes, and peoples, and kinreds, wherof there  
 is no number. † And euerie nation walked in their owne wil, &  
 they did meruelous thinges before thee, and despised thy pre-  
 ceptes. † And agane in time thou broughtst in the flood vpon *Gen. 7.*  
 inhabitantes of the world, and didst destroy them. † And there  
 was made in euery one of them, as vnto Adam to dye, so to them  
 the flood, † But thou didst leaue one of them, Noe with his house  
 and of him were al the iust. † And it came to passe, when they  
 began to be multiplied, that dwelt vpon the earth, & multiplied  
 children and peoples and manie nations: and they begane againe  
 to doe impietie more then the former. † And it came to passe  
 when they did iniquitie before thee, thou didst choose thee a  
 man of them whose name was Abraham. † And thou didst loue *Gen. 12.*  
 him and to him onlie thou didst shew thy wil. † And thou didst  
 dispose vnto him an euerlasting testament, and toldst him that  
 thou wouldst neuer forsake his seede. And thou gauest him  
 Isaac, and to Isaac thou gauest Iacob and Esau. † And Iacob thou  
 didst seuer to thy selfe, but Esau thou didst separate. And Iacob  
 grewe to a great multitude. † And it came to passe when *Exo. 19.*  
 thou didst bring forth his sede out of Ægypt, thou broughtst it  
 vpon mount Sinai. † And thou didst bowe the heauens, and  
 fasten the earth, and didst shake the world, and madest the dep-  
 thes to tremble, and troubledst the world, † and thy glorie  
 passed foure gates of fire, and of earthquake, and winde, and  
 frost, that thou mightst geue a law to the seede of Iacob, and to  
 the generation of Israel diligence. † And thou didst not take  
 away from them a malignant hart, that thy law might bring  
 forth



forth fruite in them: † For Adam the first bearing a vicious hart transgressed and was ouercome, yea and al that were borne of him. † And it was made a permanent infirmitie, and the law with the hart of the people, with the wickednes of the roote, and that which is good departed, and the wicked remainned. † And the times passed, & the yeares were ended: and thou didst raise vp vnto thee a seruant named Dauid, † and spakest vnto him to build a citie of thy name, and to offer vnto thee in it frankencense, and oblations. † And this was done manie yeares, and they that inhabited the citie forsooke thee, † in al things as Adam and al his generations: For they also vsed a wicked hart. † And thou didst deliuer thy citie into the hands of thyne enemies. † Why, doe they better things, that inhabite Babylon? And for this shal she rule ouer Sion? † It came to passe when I was come hither, and had sene the impieties that can not be numbred: and my soul saw manie offending this thirteenth yeare, & my hart was astonished: † because I saw how thou bearest with their sinne, and didst spare them that did impiously, and didst destroy thine owne people, and preserue thine enemies, and didst not signifie it. † I nothing remember how this way should be forsaken: doth Babylon better things then Sion? † Or hath anie nation knowen thee beside Israel: or what tribes haue beleued thy testaments as Iacob? † Whose reward hath not appeared, nor their labour fructified. For passing through I passed among the nations, and I saw them abound, and not mindeful of thy commandmentes. † Now therefore wey our iniquities in a ballance, and theirs that dwell in the world: & thy name shal not be found, but in Israel. † Or when haue not they sinned in thy sight, that inhabite the earth? or what nation hath so obserued thy commandmentes? † These certes by their names thou shalt finde to haue kept thy commandmentes, but the nations thou shalt not finde.

## CHAP. III.

*Mans witte and reason is not able to vnderstand the counsel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and thinges to come.*

AND the Angel answered me, that was sent to me, whose name was Vriel, † and sayd to me: Thy hart exceding hath exceded in this world, & thou thinkest to comprehend the way of the Highest. † And I sayd: It is so my Lord. And he answered me, & sayd: I am sent to shew thee three wayes, & to propose to thee

4 thee three similitudes. † Of the which if thou shalt declare to me  
 one of them, I also wil shew thee the way which thou desirest  
 5 to see, and wil teach thee whence a wicked hart is. † And I sayd,  
 Speake my Lord. And he sayd to me : Goe, wey me the weight of  
 the fire, or measure me the blast of the winde, or cal me backe  
 6 the day that is past. † And I answered, and sayd : what man borne  
 7 can doe it, that thou askest me of these thinges ? † And he sayd  
 to me : If I should aske thee, saying : How great habitations are  
 there in the hart of the sea, or how great vaines be there in the  
 beginning of the depth, or how great vaines be there about the  
 8 firmament, and what are the issues of paradise : † thou wouldest  
 perhaps say to me : I haue not descended into the depth, nor into  
 9 hel as yet, neither haue I ascended at anie time into heauen. † But  
 now I haue not asked thee, sauing of the fire, and the winde, and  
 the day by the which thou hast passed, and from the which thou  
 canst not be separated : and thou hast not answered me of them.  
 10 † And he sayd to me : Thou canst not know the thinges that are  
 11 thine which grow together with thee : † and how can thy vessel  
 comprehend the way of the Highest, and now the world being  
 outwardly corrupted, vnderstand the corruption euident in my  
 12 sight : † I sayd to him : Better were it for vs not to be, then yet  
 liuing to liue in impieties, and to suffer, and not to vnderstand for  
 13 what thing. † And he answered me, & said : Going forth I went  
 forward to a wood of trees in the filde, and they deuised a deuise, *Iud. 9.*  
 14 † and sayd : Come and let vs goe, and make warre against the sea,  
 that it may retyre backe before vs, and we may make vs other *2. Par. 25.*  
 15 woodes. † And in like maner the waues of the sea they also deu-  
 uised a deuise, and sayd : Come let vs goe vp, let vs ouerthrow the  
 woodes of the filde, that there also we may consummate an other  
 16 countrie for our selues. † And the woodes deuise was made  
 17 vaine, for fire came, and consumed it. † Likewise also the deuise  
 18 of the waues of the sea. For the sand stood, & stayed them. † For  
 if thou wert iudge of these, whom wouldest thou begin to iu-  
 19 stifie, or whom to condemne ? † And I answered, and sayd : Ve-  
 rely they deuised a wayne deuise. For the earth is geuen to the  
 20 wood, and a place to the sea to carie her waues. † And he answered  
 me, and sayd : Thou hast iudged wel, and why hast thou  
 21 not iudged for thy self ? † For as the earth is geuen to the wood,  
 and the sea for the waues therof : so they that inhabite vpon the  
 earth, can vnderstand onlie the thinges that are vpon the earth :  
 and they vpon the heauens, the thinges that are about the height



of the heauens. † And I answered, and sayd: I besech thee Lord, 22  
that sense may be geuen me to vnderstand. † For I meant not to 23  
aske of thy superiour things, but of those that passe by vs dayly.  
For what cause Israel is geuen into reproche to the gentiles,  
the people whom thou hast loued, is geuen to impious tribes,  
& the law of our fathers is brought to destruction, & the written  
ordinances are no where: † and we haue passed out of the world, 24  
as locustes, and our life is astonishment and dreade, and we are  
not worthie to obtaine mercie. † But what wil he doe to his 25  
name that is inuocated vpon vs? and of these things I did aske.  
† And he answered me, and sayd: If thou search very much, thou 26  
shalt often meruail: because the world hastening hasteneth to  
passe, † and can not comprehend the things which in times to 27  
come are promised to the iust: because this world is ful of ini-  
stice and infirmities. † But concerning the things that thou de- 28  
mandest I wil tel thee: for the euil is sowed, and the destru-  
ction therof is not yet come. † If then that which is sowed be 29  
not turned vp, and the place depart where the euil is sowed, that  
shal not come where the good is sowed. † Because the grayne 30  
of il seede hath bene sowed in the hart of Adam from the begin-  
ning: and how much impietie hath it ingendered vntil now, and  
doth ingender vntil the floore come? † And esteeme with thy self 31  
the graine of the il seede, how much fruite of impietie it hath  
ingendred: † When the eares shal be cut, which are innume- 32  
rable, what a great floore wil they begin to make? † And I answered, 33  
and sayd: How, and when shal these things be? why are  
our yeares few and euil? † And he answered me, and sayd to me, 34  
Hasten not aboute the Highest. For thou doest hasten in vaine to  
be aboute him, for thy excessse is much. † Did not the soules of the 35  
iust in their cellars, aske of these things, saying: How hope I so,  
and when shal the fruite come of the floore of our reward?  
† And Ieremiel the Archangel answered to those things, and 36  
sayd: When the number of the sedes in you shal be filled, because  
he hath weyed the world in a balance, † and with a measure hath 37  
he measured the times, and in number he hath numbered the  
times, and hath not moued, nor stirred them, vntil the foresayd  
measure be filled. † And I answered, and sayd: O Lord Domina- 38  
tour, we also are al ful of impietie. † And lest perhaps for vs the 39  
floores of the iust be not filled, for the sinnes of the inhabitantes  
vpon the earth. † And he answered me, and sayd: Goe, and aske a 40  
woman with childe, if when she hath accomplished her nine  
monethes,

41 monethes, her wombe can yet hold the infant within it? † And I  
 42 sayd it can not Lord. And he sayd to me, in hel the cellars of the  
 43 soules are like to the matrice. † For as she that is: In trauail ma-  
 44 keth hast, to escape the necessitie of trauailing: so this also haste-  
 45 neth to render those things which are commended to it. † From  
 46 the beginning it shal be shewed thee touching those things,  
 47 which thou doest couet to see. † And I answered, and sayd: If I  
 48 haue found grace before thine eyes, & if it be possible, and if I by  
 49 fitte, † shew mee if there be more to come then is passed, or moe  
 50 things haue passed, then are to come. † What passed, I know: but  
 51 what is to come, I know not. † And he sayd to me: Stand vpon  
 52 the right side, and I wil shew thee the interpretation of the simi-  
 53 litude. † And I stood, and saw: and behold a burning fornace  
 54 passed before me, & it came to passe when the flame passed, I saw:  
 55 and behold the smoke ouercame. † After these things there  
 56 passed before me a clowd ful of water, and with violence casting  
 57 in much raine: and when the violence of raine was cast, the  
 58 droppes therin ouercame. † And he sayd to me: Thinke with  
 59 thyself, as the raine increaseth more then the droppes, and the  
 60 fire then the smoke: so did the measure that passed, more a  
 61 bound. But the droppes, and the smoke ouercame: † and I  
 62 prayed, & sayd, shal I liue thinkest thou vntil these dayes? or what  
 63 shal be in those dayes? † He answered me, and sayd: Of the signes  
 64 wherof thou askest me, in part I can tel thee, howbeit of thy life  
 65 I was not sent to tel thee, neither doe I know.

## CHAP. V.

*Diuers signes of thinges to come are shewed to Esdras by an Angel: 16. for the  
 comfort of the people in captiuitie:*

1 **B**UT concerning signes: behold the dayes shal come, wherein  
 2 they that inhabite the earth shal be taken in a great number:  
 3 and the way of truth shal be hid: and the countrie shal be bar-  
 4 ren from fayth. † And iniustice shal be multiplied aboue that *Math. 24.*  
 5 which thy self seest, & aboue that which thou hast heard in time  
 6 past. † And they shal put their foote into the countrie which now  
 7 thou seest to reigne, and they shal see it desolate. † And if the  
 8 Higheste geue thee life, thou shalt see as after the third trumpet, and  
 9 the sunne shal sodenly shine agayne in the night, and the moone  
 10 thrise in a day, † and out of wood blood shal distil, and the stone  
 11 shal geue his voice, and the peoples shal be moued: † and he  
 12 reigne, whom they hope not that inhabite vpon the earth, and



foules shal make their flight away. † & the sea of Sodom shal cast 7  
 the fishes, and shal make a noise in the night, which manie knew  
 not, and al shal heare the voice therof, † and there shal be made 8  
 a confusion in manie places, and the fire shal often be sent backe,  
 and the sauage beastes shal goe to other places, and wemen in  
 their monethlie flowers shal bring forth monsters, † and in 9  
 swete waters shal salt waters be found, and al frendes shal ouer-  
 throw one an other: and then shal witte be hid, and vnderstan-  
 ding shal be separated into his cellar: † and it shal be sought of 10  
 manie, and shal not be found: and iniustice shal be multiplied,  
 and incontinenzie vpon the earth. † And one countrie shal 11  
 aske her neighbour, and shal say: Hath iustice doing iust passed  
 through thee? and she shal denie it. † And it shal be in that time, 12  
 men shal hope, and shal not obtaine: they shal labour, and their  
 wayes shal not haue successe. † These signes I am permitted to 13  
 tel thee: and if thou pray againe and weepe, as also now, and fast  
 seuen dayes, thou shalt heare againe greater things then these.  
 † And I awaked, and my bodie did shiuer exceedingly: and my 14  
 soule laboured, that it fainted: † and the Angel that came, 15  
 that spake in me, held me, and strengthened me, and sette me  
 vpon my feete. † And it came to passe in the second night, and 16  
 Salathiel the prince of the people came to me, and sayd to me:  
 Where wast thou? and why is thy countenance heauie? † Know- 17  
 est thou not that Israel is committed to thee in the countrie of  
 their transmigration? † Rise vp therfore, and taste bread, and 18  
 forsake vs not, as the pastour his flocke in the hand of wicked  
 wolues. † And I sayd to him: Goe from me, & approach not vnto 19  
 me. And he heard, as I sayd: and he departed from me. † And I 20  
 fasted seuen dayes howling & weeping, as Vriel the Angel com-  
 manded me. † And it came to passe after seuen dayes, and againe 21  
 cogitations of my hart molested me very much, † and my soule 22  
 resumed the spirit of vnderstanding: & agayne I began to speake  
 wordes before the Highest: † and I sayd: Lord Dominatour of 23  
 euerie wood of the earth, & al the trees therof, thou hast chosen  
 one vineyard: † & of euerie land of the world thou hast chosen 24  
 thee one ditch: & of al the flowers of the world thou hast chosen  
 thee one lillie: † and of al depthes of the sea, thou hast filled thee 25  
 one riuer: and of al the builded cities, thou hast sanctified vnto  
 theyself Sion: † and of al created soules, thou hast named thee 26  
 one doue: and of al beastes that were made, thou hast prouided  
 thee one shepe: † and of al multiplied peoples, thou hast purcha- 27  
 sed

fed thee one people: and a law approued of althou hast geuen  
 28 to this people, whom thou didst desire. † And now Lord, why  
 hast thou deliuered one vnto manie? And thou hast prepared  
 vpon one more others, and hast disperfed thy onlie one in manie:  
 29 † and they haue troden vpon it, which gaineſayd thy couenants,  
 30 and which beleued not thy testaments. † And if hating thou  
 31 hateſt thy people, it ought to be chaſtiſed with thy handes. † And  
 it came to paſſe, when I had ſpoken the wordes, and the Angel  
 32 was ſent to me, that came to me before the night paſt, † and he  
 ſayd to me: Heare me, and I wil inſtruſt thee: and harken to me,  
 33 and I wil adde before thee. † And I ſayd: Speake my Lord. And he  
 ſayd to me: Thou art become exceedingly in exceſſe of minde for  
 34 Iſrael: haſt thou loued it more then him that made it? † And I  
 ſayd to him: No Lord, but for ſorow I haue ſpoken, for my  
 veynes torment me euerie houre, to apprehend the pathe of the  
 35 Higheſt, and to ſearch part of his iudgement. † And he ſayd to  
 me: Thou canſt not. And I ſayd: Why Lord? To what was I  
 borne, or why was not my mothers wombe my graue, that I  
 might not ſee the labour of Iacob, & the wearines of the ſtocke  
 36 of Iſrael? † And he ſayd to me: Number me the thinges that are  
 not yet come, and gather me the disperfed droppes, and make me  
 37 the withered flowers grene againe, † and open me the ſhut cel-  
 lars, & bring me forth the blaſtes incloſed in them, ſhew me the  
 image of a voice: and then wil I ſhew thee the labour that thou  
 38 deſireſt to ſee. † And I ſayd: Lord Dominatour, for who is there  
 that can know theſe thinges, but he that hath not his habitation  
 39 with men? † And I am vnwiſe, and how can I ſpeake of theſe  
 40 thinges, which thou haſt asked me? † And he ſayd to me: As thou  
 canſt not doe one of theſe thinges, which haue bene ſayd: ſo canſt  
 thou not finde my iudgement, or in the end the charitie, which I  
 41 haue promiſed to the people. † And I ſayd: But behold Lord thou  
 art nigh to them that are nere the end: and what ſhal they doe  
 42 that haue bene before me, or we, or they after vs? † And he ſayd  
 to me: I wil reſemble my iudgement to a crowne. As there ſhal  
 not be ſlacknes of the laſt, ſo neither ſwiftnes of the former.  
 43 † And I answered, and ſayd: Couldſt thou not make them that  
 haue bene, and that are, and that ſhal be, at once, that thou mayſt  
 44 ſhew thy iudgement the quicker? † And he answered me, and  
 ſayd: The creature can not haſten aboue the Creatour, nor the  
 45 world ſuſtaine them that are to be created in it, at once. † And  
 I ſayd: As thou didſt ſay to thy ſeruant, that quickening thou didſt  
 quicken



quicken the creature created by thee at once, and the creature sustained it: it may now also beare them present at once. † And he 45  
 sayd to me: Aske the matrice of a woman, & thou shalt say to it: And if thou bring forth children, why by times? Aske it therfore, 46  
 that it geue ten at once. † And I sayd, it can not verily: but according to time. † And he sayd to me: And I haue geuen a matrice to 47  
 the earth for them, that are sown vpon it by time. † For as the infant bringeth not forth the thinges that pertaine to the aged, so 48  
 haue I disposed the world created of me. † And I asked, and sayd: 49  
 Whereas thou hast now geuen me a way, I wil speake before thee: for our mother, of whom thou toldest me, yet she is yong: now draweth nigh to old age. † And he answered me, and sayd: Aske 50  
 her that beareth children, and she wil tel thee. † For thou shalt 51  
 say to her: Why are not they whom thou hast brought forth, now like to them that were before thee, but lesse of stature? 52  
 † And she also wil say vnto thee: They that are borne in the youth of strenght are of one sort, and they of an other, that are 53  
 borne about the time of old age, when the matrice fayleth. † Consider therfore thou also, that you are of lesse stature, then 54  
 they that were before you: † and they that are after you, of lesser 55  
 then you, as it were creatures now waxing old, and past the strength of youth. † And I sayd: I beseech thee Lord, if I haue 56  
 found grace before thine eyes, shew vnto thy seruant, by whom thou doest visite thy creature.

## CHAP. VI.

*God knowing al thinges before they were made, created them 54. for man: and considere: h the endes of al.*

*Prauer. 8.* **A**ND he sayd to me: In the beginning of the earthlie world, 1  
 and before the endes of the world stood, and before the congregation of the windes did blow, † and before the voyces 2  
 of thunders sounded, & before the flashings of lightnings shined, and before the foundations of paradise were confirmed, 3  
 † and before beautiful flowers were sene, and before the moued powers were established, and before the innumerable hostes of 4  
 Angels were gathered, † and before the heightes of the ayre were aduanced, and before the measures of the firmamentes were named, and before the chymneies were hote in Sion, † and before 5  
 the prelent yeares were searched out, and before their inuentions that now sinne, were put away, and they signed that made sayth their treasure: † then I thought, and they were made by me only, 6  
 and

and not by any other: and the end by me, and not by any other.

- 7 † And I answered, and sayd: What separation of times shal there be? and when shal the end of the former be, and the begynning  
8 of that which foloweth? † And he sayd to me, from Abraham  
9 vnto Isaac, when Iacob and Esau were borne of him, the hand  
of Iacob held from the begynning the heele of Esau, † for the  
end of this world is Esau, and the begynning of the next Iacob.  
10 † The hand of a man betwen the heele and the hand. Aske no  
11 other thing Esdras. † And I answered, and sayd: O Lord domi-  
12 natour, if I haue found grace before thyne eyes, † I pray thee  
shew thy seruant the end of thy signes, wherof thou didst shew  
13 me part the night before. † And he answered, and sayd to me:  
14 Arise vpon thy feete, and heare a voice most ful of sound. † And  
it shal be as it were a commotion, neither shal the place be moued  
15 wherein thou standest. † Therefore when it speaketh be not thou  
afrayd, because of the end is the word, and the fundation of the  
16 earth vnderstood, † for concerning them the word trembleth  
and is moued, for it knoweth that their end must be changed.  
17 † And it came to passe, when I had heard, I rose vpon my feete,  
and I heard: and behold a voice speaking, and the sound therof  
18 as the sound of manie waters: † and it sayd: Behold the dayes  
come, and the time shal be when I wil begyne to approch, that  
19 I may visite the inhabitantes vpon the earth. † And when I wil  
begin to enquire of them that vniustly haue hurt with their in-  
iustice, and when the humilitie of Sion shal be accomplished.  
20 † And when the world shal be ouersigned that shal beginne to  
passe, I wil doe these signes: Bookes shal be opened before the  
21 face of the firmament, and al shal see together, † and infantes  
of one yeare shal speake with their voices, & women with child  
shal bring forth vntimely infantes not ripe of three or foure mo-  
22 nethes, and shal liue, and shal be raysted vp. † And sodenly  
shal appeare sown places not sown, & ful cellers shal sodenly  
23 be found emptie: † and a trumpet shal sound; which when al  
24 shal heare, they wil sodenly be afrayd. † And it shal be in that  
time, freindes as enimies shal ouerthrow freindes, and the earth  
shal be afrayd with them: & the waynes of fountaynes shal stand,  
25 and shal not runne in three howres: † and it shal be, euerie one  
that shal be leaft of al these, of whom I haue foretold thee, he  
shal be saued, and shal see my saluation, & the end of your world.  
26 † And the men that are receiued, shal see, they that tasted not  
death from their natiuitie, and the hart of the inhabitantes shal



be turned into an other sense. † For euil shal be put out, and de- 27  
 ceite shal be extinguished, † but sayth shal florish, and cor- 28  
 ruption shal be ouercome, and truth shal be shewed, which was  
 without fruite so manie dayes. † And it came to passe, when he 29  
 spake to me, & I loe by litle & litle looked on him before whom  
 I stood, † and he sayd to me these wordes: I am come to shew 30  
 thee the time of the night to come. † If therfore thou pray 31  
 agayne, and fast agayne seuen dayes, agayne I wil tel thee greater  
 thinges by the day which I haue heard. † For thy voice is heard 32  
 before the Highest. For the strong hath sene thy direction, and  
 hath fore sene the chastitie which thou hast had from thy youth:  
 † and for this cause he hath sent me to shew thee al these thinges, 33  
 and to say to thee, haue confidence, and feare not, † and hasten 34  
 not with the former times to thinke vayne thinges, that thou  
 hasten not from the last times. † And it came to passe after these 35  
 thinges, and I wept agayne, and in like maner I fasted seuen dayes,  
 to accomplish the three weekes, that were told me. † And it came 36  
 to passe in the eight night, and my hart was troubled agayne in me,  
 and I began to speake before the Highest. † For my spirit was in- 37  
 flamed exceedingly, and my soul was distressed. † And I sayd: O 38  
 Lord, speaking thou didst speake from the beginning of creature  
 from the first day, saying: Let heauen be made and earth: and thy  
 word was a perfect worke. † And then there was spirit, and 39  
 darknesse was caried about, and silence, the sound of the voyce  
 of man was not yet from thee. † Then thou didst command the 40  
 lighsome light to be brought forth of thy treasures, wherby thy  
 worke might appeare. † And in the second day thou didst create 41  
 the spirit of the firmament, and commandest it to diuide, and  
 to make a diuision between the waters, that a certayn part should  
 depart vpward, and part should remaine beneth. † And in the 42  
 third day thou didst command the waters to be gathered toge-  
 ther in the seueneth part of the earth: but sixe partes thou didst  
 drie and preferue, that of them might be seruing before thee  
 thinges sowne of God, and tilled. † For thy word proceded, and 43  
 the worke forthwith was made. † For sodenly came forth fruite 44  
 of multitude infinite, and diuerse tastes of concupiscence, and  
 flowers of vnchangeable colour, and odours of vnsearcheable  
 smell, and in the third day these thinges were made. † And in the 45  
 fourth day thou didst command to be made the brightnesse of  
 the sunne, the light of the moone, the disposition of the starres:  
 † and didst command them that they should serue man, that 46  
 should

47 should be made. † And in the fifth day: thou saydst to the seventh part, where the water was gathered together, that it should bring forth beastes, and foules, and fishes: and so was it  
 48 done, † the dumme water and without life, the thinges that by Gods appointment were commanded, made beastes, that therby  
 49 the nations may declare thy meruelous workes. † And then thou didst preserue two soules: the name of one thou didst cal Henoch, and the name of the second thou didst cal Leuiathan, † and thou didst separate them from eche other. For the seventh part, where the water was gathered together, could not hold them.  
 51 † And thou gauest to Henoch one part, which was dried the third day, to dwelt therein, where are a thousand mountaynes.  
 52 † But to Leuiathan thou gauest the seventh part being moyst, and  
 53 kepst it, that it might be to deuoure whom thou wilt, and when thou wilt. † And in the sixt day thou didst command the earth, to create before thee cattel, and beastes, and creéping creatures:  
 54 † and ouer these Adam, whom thou madest ruler ouer al the workes, which thou didst make, & out of him are al we brought  
 55 forth, and the people whom thou hast chosén. † And al these thinges I haue sayd before thee ô Lord, because thou didst create  
 56 the world for vs. † But the residue of the nations borne of Adam thou saydst that they were nothing, and that they were like to spittle, and as it were the dropping out of a vessel thou didst liken  
 57 the abundance of them. † And now Lord, behold these nations which are reputed for nothing, haue begune to rule ouer vs, and  
 58 to deuoure vs: † but we thy people whom thou didst cal thy first onlie begotten emulatour, are deliuered into their handes: † and  
 59 if the world was created for vs, why doe not we possesse inheritance with the world? how long these thinges?

## CHAP. VII.

*Without tribulations no man can attayne immortal life: 17. which the iust shal inherite: and the wicked shal perish. 28. Christ wil come, and dye for mankind. 36. Prayers of the iust shal profite til the end of this word, but not after the general iudgement. 48. Al sinned in Adam. 52. and haue added more sinnes, 57. but it is in mans powre, 62. by Gods grace, to liue eternally.*

1 **A**ND it came to passe when I had ended to speake these  
 2 wordes, the Angel was sent to me, which had bene sent to  
 3 me the first nights, † and he sayd to me: Arise Eldras, and heare  
 the wordes which I am come to speake to thee. † And I sayd:  
 Speake my God. And he sayd to me: The sea is set in a large place,  
 Llllll 2 that



that it might be deepe and wide: † but the entrance to it shal be  
 set in a strait place, that it might be like to riuers. † For who  
 witting wil enter into the sea, and see it, or rule ouer it: if he  
 passe not the streite, how shal he come into the bredth? † Also  
 an other thing: A citie is built, and set in a plaine place, and it is  
 ful of al goodes. † The entrance therof narrow, and set in a stepe  
 place, so that on the right hand there was fire, & on the left depe  
 water: † and there is one onlie pathe set betwen them, that is,  
 betwen the fire and the water, so that the pathe can not con-  
 teyne, but onlie a mans steppe. † And if the citie shal be geuen a  
 man for inheritance, if he neuer passe through the peril set be-  
 fore it, how shal he receiue his inheritance? † And I sayd: So  
 Lord. And he sayd to me, So it is: Israel also a part. † For I made  
 the world for them: and when Adam transgressed my constitu-  
 tion, that was iudged which was done. † And the entrance of  
 this world were made streite, and sorowful, & paynful, and few  
 and euil, and ful of dangers, & stuffed very much with labour.  
 † For the entrances of the greater world are large and secure, and  
 making fruite of immortalitie. † If then they that liue entring  
 in enter into these streite and vayne thinges: they can not re-  
 ceiue the thinges that are layd vp. † Now therefore why art thou  
 troubled, wheras thou art corruptible? and why art thou moued,  
 wheras thou art mortal? † And why hast thou not taken in thy  
 hart that which is to come, but that which is present? † I an-  
 swered, and sayd: Lord dominatour: behold thou hast disposed by  
 thy law that the iust shal inherite these thinges, and the impious  
 shal perish. † But the iust shal suffer the streites, hoping for the  
 wyde places, for they that haue done impiously, haue both suffe-  
 red the streites, and shal not see the wide places. † And he sayd  
 to me: There is no iudge aboue God, nor that vnderstandeth  
 aboue the Highest. † For manie present doe perish, because the  
 law of God which was set before, is neglected. † For God com-  
 manding commanded them that came, when they came, what  
 doing they should liue, and what obseruing they should not be  
 punished. † But they were not perswaded, and gayne sayd him,  
 and made to them selues a cogitation of vanitie, † and proposed  
 to them selues deceites of sinnes, & they sayd to the Highest that  
 he was not, and they knew not his wayes, † and dispised his law,  
 and denyed his couenaunces, and had not fidelitie in his ordi-  
 nances, and did not accomplish his workes. † For this cause Es-  
 dras, the emptie to the emptie, and the ful to the ful. † Behold the

time shal come, and it shal be when the signes shal come, which  
 I haue foretold thee, and the bride shal appeare, and appearing  
 27 she shal be shewed that now is hid with the earth: † and euerie  
 one that is deliuered from the foresaid euils, he shal see my mer-  
 28 uelous things. † For my sonne Iesvs shal be reueled with them  
 that are with him, and they shal be merie that are least in the  
 29 foure hundred yeares. † And it shal be after these yeares, and my  
 30 sonne CHRIST shal dye: and al men that haue breath, † and the  
 world shal be turned into the old silence seuen dayes, as in the  
 31 former iudgementes, so that none shal be least. † And it shal be  
 after seuen dayes, and the world shal be rayed vp that yet wa-  
 32 keth not, and shal dye corrupted: † and the earth shal render  
 the thinges that sleepe in it, & the dust them that dwell in it with  
 silence, and the cellars shal render the foules that are commen-  
 33 ded to them. † And the Highest shal be reueled vpon the seate  
 of iudgement, and miseries shal passe, and long sufferance shal be  
 34 gathered together. † And iudgement onlie shal remayne, truth  
 35 shal stand, and fayth shal waxe strong, † and the worke shal  
 folow, and the reward shal be shewed, and iustice shal awake;  
 and iniustice shal not haue dominion. † And I sayd: First A- *Gen. 18.*  
 36 braham prayed for the Sodomites, and Moyse for the fathers *Exod. 32.*  
 37 that sinned in the desert. † And they that were after him for Is-  
 38 rael in the dayes of Achaz, and of Samuel, † and Dauid for *2. Reg. 24.*  
 the destruction, and Salomon for them that came vnto the san- *v. 17.*  
 39 ctification. † And Elias for them that receiued raine, and for the *2. Paral. 6.*  
 40 dead that he might liue, † and Ezechias for the people in the *v. 13.*  
 41 dayes of Sennacherib, and manie for manie. † If therfore now *3. Reg. 17.*  
 when corruptible did increase, and iniustice was multiplied, *Eccl. 18.*  
 and the iust prayed for the impious: why now also shal it not be *4. Reg. 19.*  
 42 so? † And he answered me and sayd: This present world is not *v. 15.*  
 the end, much glorie remaineth in it: for this cause they prayed  
 43 for the impotent. † For the day of iudgement shal be the end  
 of this time, and the beginning of the immortalitie to come,  
 44 wherein corruption is past: † intemperance is dissolued, incre-  
 45 dulitie is cut of: and iustice hath increased, truth is sprong. † For  
 then no man can saue him that hath perished, nor drowne him  
 46 that hath ouercome. And I answered, † and sayd: This is my  
 word the first and the last, that it had bene better not to geue the  
 earth to Adam, or when he had now geuen it, to restraine him  
 47 that he should not sinne. † For what doth it profit men pre-  
 sently to liue in sorow, and being dead to hope for punishment?



*Rom. 5.*  
*v. 2.*  
 † O what hast thou done Adam? For if thou didst sinne, it was not 48  
 made thy sal only, but ours also which came of thee. † For what 49  
 doth it profit vs if immortal time be promised to vs: but we haue  
 done mortal workes? † And that euerlasting hope is foretold vs: 50  
 but we most wicked are become vayne? † And that habitations 51  
 of health and securitie are reserued for vs, but we haue conuerst  
 naughtely? † And that the glorie of the Highest is reserued to 52  
 protect them that haue slowly conuerst: but we haue walked in  
 most wicked wayes. † And that paradise shal be shewed, whose 53  
 fruite continueth incorrupted, wherein is securitie and remedie:  
 † but we shal not enter in: for we haue conuerst in vnlawful 54  
 places. † And their faces which haue had abstinence, shal shyne 55  
 about the starres: but our faces blacke about darkenes. † For 56  
 we did not thinke liuing when we did iniquitie, that we shal be-  
 ginne after death to suffer. † And he answered, and sayd: This is 57  
 the cogitation of the battel which man shal fight, who is borne  
 vpon the earth, † that if he shal be overcome, he suffer that 58  
 which thou hast sayd: but if he overcome he shal receiue that  
 which I say: † for this is the life which Moyses spake of when 59  
*Dent. 30.*  
*v. 19.*  
 heliued, to the people, saying: Choose vnto thee life, that thou  
 mayst liue. † But they beleued him not, no nor the Prophetes 60  
 after him, no nor me which haue spoken to them. † Because 61  
 there should not be sorow vnto their perdition, as there shal be  
 ioy vpon them, to whom saluation is perswaded. † And I answe- 62  
 red, and sayd: I know Lord, that the Highest is called merciful in  
 that, that he hath mercie on them which are not yet come into  
 the world, † and that he hath mercie on them which conuerse in 63  
 his law: † and he is long suffering, because he sheweth long suf- 64  
 ferance to them that haue sinned, as it were with their owne  
 workes: † and he is bountiful, because he wil geue according 65  
 to exigentes: † and of great mercie, because he multiplieth more 66  
 mercies to them that are present, and that are past, and that are  
 to come. † For if he shal not multiplie his mercies, the world 67  
 shal not be made alieue with them that did inherite it. † And he 68  
 geueth: for if he shal not geue of his bountie, that they may be  
 releued which haue done iniquitie, the tenth thousand part of  
 men can not be quickned from their iniquities. † And the iudge 69  
 if he shal not forgeue them that are cured with his word, and  
 wype away a multitude of contentions: there should not per-  
 haps be least in an innumerable multitude, but very few.

*God is merciful in this world, yet fewe are saved. 6. Gods workes, and disposition of his creatures are meruelous. 15. Esdras prayeth for the people of Israel: 37. and saluation is promised to the iust, and punishment threatned to the wicked.*

1 **A**N D he answered me, & sayd: This world the Highest made  
2 for manie, but that to come for few. † And I wil speake  
a similitude Esdras before thee. For as thou shalt aske the earth,  
and it wil tel thee, that it wil geue much more earth wherof  
3 earthen worke may be made, but a litle dust whetof gold is  
4 made: so also is the act of this present world. † Manie in deede  
5 are created, but fewe shal be saued. † And I answered, and sayd:  
6 Then o soul swallow vp the sense, and deuoure that which is  
7 wise. † For thou art agreed to obey, and willing to prophecie.  
8 For there is no space geuen thee but only to liue. † O Lord if  
thou wilt not permitte thy setuant, that we pray before thee, and  
thou geue vs feede to the hart, and tillage to the vnderstanding,  
wherof may the fruite be made, wheyby euerie corrupt person  
9 may liue, that shal beare the place of a man? † For thou art alone,  
and we are one workmanship of thy handes, as thou hast  
10 spoken: † and as now the bodie made in the matrice, and thou  
doest geue the mēbers, thy creature is preserued in fire & water:  
and nine monethes thy workmanship doth suffer thy creature  
11 that is created in it: † and it self that keepeth, and that which  
is kept, both shal be preserued: and the matrice being preserued  
rendreth agayne at some time the thinges that are growen in it.  
12 † For thou hast commanded of the members, that is the brestes  
13 to geue milke vnto the fruite of the brestes, † that the thing  
which is made, may be nourished til a certayne time, and after-  
14 ward thou mayst dispose him to thy mercie. † For thou hast,  
brought him vp in thy iustice, and hast instructed him in thy law,  
15 and hast corrected him, in thy vnderstanding: † and thou shalt  
mortifie him, as thy creature: and shalt geue him life, as thy  
16 worke. † If then thou wilt destroy him that is made with so  
great labours: it is easie by thy commandment to be ordayned,  
that also which was made, might be preserued. † And now  
Lord I wil speake, of euerie man thou rather knowest: but con-  
cerning thy people, for which I am sorowfull, and concerning  
thine inheritance, for which I mourne, and for Israel for whom  
I am peniue, and concerning Iacob, for whom I am sorowfull.

Mat. 20.  
v. 16.

† Therefore



† Therefore wil I begin to pray before thee for me, & for them: 17  
 because I see our defaultes that inhabite the earth. † But I haue 18  
 heard of the celeritie of the iudge that shal be. † Therefore heare 19  
 my voyce, and vnderstand my word, and I wil speake before thee.  
 † The beginning of the wordes of Esdras before he was assump- 20  
 ted: and I sayd: Lord which inhabitest rhe world, whose eyes  
 are eleuated vnto thinges on high and in the ayre: † and whose 21  
 throne is inestimable, and glorie incomprehensible: by whom  
 standeth an host of Angels with trembling, † whose keping 22  
 is turned in wynde and fire, thou whose word is true, and sayings  
 permanent: † whose commandment is strong, and disposition 23  
 terrible: whose looke dryeth vp the depthes, and indignation  
 maketh the mountaynes to melt, and truth doth testifie. † Heare 24  
 the prayer of thy seruant, & with thine eares receiue the petition  
 of thy creature. † For whiles I liue, I wil speake: and whiles I vn- 25  
 derstand, I wil answere: † Neither doe thou respect the sinnes of 26  
 thy people, but them that serue thee in truth. † Neither doe thou 27  
 attend the impious endeouours of the nations, but them that with  
 sorowes haue kept thy testimonies. † Neither thinke thou of 28  
 them that in thy sight haue conuerst falsly, but remember them  
 that according to thy wil haue knowen thy feare. † Neither be 29  
 thou willing to destroy the that haue had the maners of beastes:  
 but respect them that haue taught thy law gloriously. † Neither 30  
 haue indignation towards them, which are iudged worse then be-  
 astes: but loue them that alwayes haue confidence in thy iustice,  
 and glorie. † Because we and our fathers languish with such 31  
 diseases: but thou for sinners shalt be called merciful. † For if 32  
 thou shalt be desirous to haue mercie on vs, then thou shalt be  
 called merciful, to vs hauing no workes of iustice. † For the iust 33  
 which haue manie workes layd vp, of their owne workes shal  
 receiue reward. † For what is man, that thou art angrie with 34  
 him: or the corruptible kinde, that thou art so bitter touching  
 it? † For in truth there is no man of them that be borne, which 35  
 hath not done impiously, and of them that confesse, which haue  
 not sinned. † For in this shal thy iustice be declared, and thy 36  
 goodnes, o Lord, when thou shalt haue mercie on them, that  
 haue no substance of good workes. † And he answered me, 37  
 and sayd: Thou hast spoken somethinges rightly: and accord-  
 ing to thy wordes, so also shal it be done, † because I wil not in 38  
 dede thinke vpon the worke of them that haue sinned before  
 death, before the iudgement, before perdition: † but I wil 39  
 reioyce

2. Reg. 8.

v. 46.

2. Paral. 6.

v. 36.

reioyce vpon the creature of the iust, and I wil remember their  
 40 pilgrimage also, and saluation, and receiuing of reward. † Ther-  
 41 fore as I haue spoken, so also it is. † For as the husbandman  
 soweth vpon the ground manie seedes, and planteth manie  
 plantes, but not al which were sown in time, are preserued,  
 nor yet al that were planted, shal take roote: so they also that are  
 42 sown in the world, shal not al be saued. † And I answered, and  
 43 sayd: If I haue found grace, let me speake. † As the seede of the  
 husbandman, if it come not vp, or receiue not the rayne in time, if  
 44 it be corrupted with much rayne, perisheth: † so likewise also  
 man who made with thy handes, and thou named his image:  
 because thou art likened to him, for whom thou hast made al  
 thinges, and hast likened him to the seede of the husbandman.  
 45 † Be not angrie vpon vs, but spare thy people, and haue mercie  
 46 on thy inheritance. And thou hast mercie on thy creature. † And  
 he answered me, and sayd: The thinges that are present to them.  
 47 that are present, and that shal be, to them that shal be. † For thou  
 lackest much to be able to loue my creature aboue me: and to  
 thee often times, euen to thyselfe I haue approached, but to tha  
 48 vnjust neuer. † But in this also thou art meruelous before the  
 49 Highest, † because thou hast humbled thyselfe as becometh thee:  
 & hast not iudged thyselfe, that among the iust thou maist be very  
 50 much glorified. † For which cause manie miseries, and miserable  
 thinges shal be done to them that inhabite the world in the later  
 51 dayes: because they haue walked in much pride. † But thou for  
 thyselfe vnderstand, & for them that are like vnto thee seeke glo-  
 52 rie. † For to you paradise is open, the tree of life is planted, time  
 to come is prepared, abundance is prepared, a citie is builded, rest  
 53 is approued, goodnes is persited, & persit wisdom. † The roote of  
 euil is signed from you: infirmitie, and mothe is hid from you: &  
 54 corruption is fled into hel in obliuion. † Sorowes are past, & the  
 55 treasure of immortalitie is shewed in the end. † Adde not ther-  
 56 fore inquiring of the multitude of them that perish. † For they  
 also receiuing libertie, haue despised the Highest, and contem-  
 57 ned his lawe, and forsaken his wayes. † Yea and moreouer they  
 58 haue troden downe his iust ones, † and haue sayd in their hart, *Psal. 13.*  
 59 that there is no God: and that, knowing that they dye. † For as  
 the thinges aforesayd shal receiue you: so thirst and tor-  
 ment, which are prepared shal take them: for he would not man  
 60 to be destroyed. † But they them selues also which are created,  
 haue defyled his name which made them: & haue bene vnkinde



to him that prepared life: † Wherefore my iudgement now ap- 6r  
procheth. † Which thinges I haue not shewed to al, but to thee, & 62  
to few like vnto thee: And I answered, and sayd: † Behold now 63  
Lord thou hast shewed me a multitude of signes, which thou  
wilt beginne to doe in the latter times: but thou hast not shewed  
me at what time.

## CHAP. IX.

*Certaine signes shal goe before the day of iudgement. 14. More shal perish then  
be saued. 25. Prayer with other good workes, are meanes to saluation.*

**A**N D he answered me, and sayd; Measuring measure thou 1  
the time in it selfe: and it shal be when thou seest, after a  
certaine part of the signes which are spoken of before shal passe,  
† then shalt thou vnderstand, that the same is the time wherein 2  
the Highest wil beginne to visite the world that was made by  
him: † And when there shal be sene in the world mouing of 3  
places, and truble of peoples, † then shalt thou vnderstand, 4  
that of these spake the Highest from the dayes that were  
before thee, from the beginning. † For as al that is made in 5  
the world hath a beginning, and also a consummation, and the  
consummation is manifest: † so also the times of the Highest 6  
haue the beginning manifest in wonders and powers, and the  
consummations in worke and in signes. † And it shal be, euery 7  
one that shal be saued, and that can escape by his workes, and by  
sayth, in which you haue beleueed, † shal be least out of the fore- 8  
sayd dangers, and shal see my saluation in my land, and in my  
costes, because I haue sanctified my selfe from the world. † And 9  
then shal they be in miserie, that now haue abused my wayes:  
and they that haue reiected them in contempt, shal abide in tor-  
ments. † For they that knew not me, hauing obtained benefits 10  
when they liued: † and they that loathed my law, when they yet 11  
had libertie, † and when as yet place of penance was open to 12  
them vnderstoode not, but despised: they must after death in tor-  
ment know it. † Thou therefore be not yet curious, how the im- 13  
pious shal be tormented: but inquire how the iust shal be saued,  
and whose the world is, and for whom the world is, and when. 14  
† And I answered, and sayd: † I haue spoken hertofore, and now 15  
I say, and hereafter wil say: that they are moe which perish then  
that shal be saued: † as a floud is multiplied aboue, more then 16  
a droppe. † And he answered me, and sayd: Like as the field so 17  
also the sedes: and as the flowvers, such also the colouts: and as  
the

the workeman, such also the worke : and such as the husbandman, such is the husbandrie : because it was the time of  
18 the world. † And now when I was preparing for them, for these that now are before the world was made, wherein they should  
19 dwel : and no man gaynsayd me. † For then euery man, and now the creator in this world prepared, and haruest not sayling, and  
20 law vnsearchable their manners are corrupted. † And I considered the world, and behold there was danger because of the cor-  
21 gurations that came in it. † And I saw, and spared it very much : and I kept vnto my selfe a grape kernel of a cluster, and a plant  
22 of a great trybe. † Let the multitude therfore perish, which was borne without cause, and let my kernel be kept, & my plant  
23 because I finished it with much labour. † And thou if thou adde  
24 yet seuen other dayes, but thou shalt not fast in them, † thou shalt goe into a field of flowers, where no house is built : & thou shalt eat only of the flowers of the field, and flesh thou shalt  
25 not tast, and wine thou shalt not drinke, but only flowers. † Pray to the Highest without intermission, and I wil come, and wil  
26 speake with thee. † And I went forth, as he sayd to me, into a field which is called Ardath, and I sate there among the flowers.  
And I did eate of the herbes of the field, and the meate of them  
27 made me ful. † And it came to passe after seuen dayes, and I sate downe vpon the grasse, and my hart was trubled agayne as before.  
28 † And my mouth was opened, and I beganne to speake before the Highest, and sayd : † O Lord thou shewing thy selfe  
29 to vs, wast shewed to our fathers in the desert, which is not troden, and vnfruitful, when they came out of Ægypt : and saying  
30 thou saydst : † Thou Israel heare me, and seede of Iacob attend to  
31 my wordes. † For behold, I sowe my lawe in you, and it shal bring  
32 forth fruite in you, and you shal be glorified in it for euer. † For our fathers receiuing the law obserued it not, and kept not my ordinances, and the fruite of the law did not appeare : for it  
33 could not, because it was thine. † For they that receiued it, perished, not keeping that which had bene sown in them. † And  
34 behold it is the custome, that when the earth hath receiued seede, or the sea a shippe, or some vessel meate or drinke : when that  
shall be destroyed wherein it was sowne, or into the which it was  
35 cast : † that which was sowne, or cast in, or the thinges that were receiued, are destroyed withal, and the thinges receiued now  
36 tarye not with vs : but it is not so done to vs. † We in dede that receiued the law, sinning haue perished, and our hart that re-  
ceiued it :

Exod. 19.

Exod. 24.

Exod. 32.



ceined it: † For the law hath not perished, but hath remayned 37  
 in his labour. † And when I spake these things in my hart, I loo- 38  
 ked backe with myne eyes, and saw a woman on the right side,  
 and behold she mourned, and wept with a lowd voice, and was  
 sorrowful in mynde exceedingly, and her garments rent, and  
 ashes vpon her heade. † And I left the cogitations, wherin I 39  
 was thinking, and I turned to her and sayd to her: † Why weepest 40  
 thou? and why art thou sorie in mynde. And she sayd to me:  
 † Suffer me my Lord, that I may lament myselfe, & adde sorrow: 41  
 because I am of a very pensive mynde, and am humbled exceedingly. † And I sayd to her, What ayleth thee: tel me. And she 42  
 sayd to me: † I thy seruant haue beene barren, and haue not 43  
 borne childe, hauing a husband thirty yeares. † For I euery 44  
 howre, and euerie day, and these thirty yeares do beseeche the  
 Highest night and day. † And it came to passe, after thirtie 45  
 yeares God heard me thy handmayd, and saw my humilitie, and  
 attended to my tribulation, and gaue me a sonne: and I was very  
 ioyful vpon him, and my husband, and al my citizens, and we  
 did glorifie the Strong exceedingly. † And I nourished him with 46  
 much labour. † And it came to passe when he was growen, and 47  
 came to take a wife, I made a feast day.

## CHAP. X.

*The state of Ierusalem is prefigured by a woman mourning, 25. and afterwards reioycing.*

**A**N D it came to passe, when my sonne was entred into his 1  
 inner chamber, he fel downe, and dyed: † and we al ouer- 2  
 threw the lights, and al my citizens rose vp to comfort me, and  
 I was quiet vntil the other day at night. † And it came to passe, 3  
 when al were quiet to comfort me, that I might be quiet: and I  
 arose in the night, and fled: and came as thou seest into this field.  
 † And I meane nowe not to returne into the citie, but to stay 4  
 here: and neither to eate, nor drinke, but without intermission  
 to mourne, and to fast vntil I dye. † And I left the talke wherin I 5  
 was, and with anger answered her, & sayd: † Thou foole aboute 6  
 al women, seest thou not our mourning, & what thinges chance  
 to vs? † Because Sion our mother is sorrowful with al sor- 7  
 rowe, and humbled, and mourneth most bitterly. † And now 8  
 wheras we al mourne, and are sadde: wheras we ate sorrowful,  
 and art thou sorrowful for one sonne? † For aske the earth, 8  
 and it wil tel thee: that it is she, that ought to lament the fall  
 of so

10 of so manie things that spring vpon it. † And of her were al  
 borne from the beginning, and others shal come: and behold,  
 almost al walke into perdition, and the multitude of them com-  
 11 meth to destruction. † And who then ought to mourne more, but  
 she that hath lost so great a multitude, rather then thou which  
 12 art sorie for one? † And if thou say vnto me, that my mour-  
 ning is not lyke the earthes: because I haue lost the fruite of my  
 wombe, which I bare with sorrowes, and brought forth with  
 13 paynes: † but the earth according to the maner of the earth,  
 and the present multitude in it hath departed as it came: and I  
 14 saye to thee, † as thou hast brought forth with payne, so the  
 earth also geueth her fruite for man from the beginning to him  
 15 that made her. † Now therefore kepe in with thy sorrowe, and  
 16 beare stoutly the chances that haue befallen thee. † For if thou  
 iustifie the end of God, thou shalt in time both receiue his coun-  
 17 sel, and also in such thinges thou shalt be praysed. † Goe in ther-  
 18 fore into the citie to thy husband. And she sayd to me: † I wil  
 not doe it, neither wil I enter into the citie, but here wil I dye.  
 19 † And I added yet to speake to her, & sayd: † Doe not this word,  
 20 but consent to him that counseleth thee. For how manie are the  
 chances of Sion? Take comfort for the sorrowe of Ierusalem.  
 21 † For thou seest that our sanctification is made desert, and our  
 22 altar is throwen downe, and our temple is destroyed, † and our  
 psalter is humbled, and hymne is silent, and our exultation is  
 dissolued, and the light of our candlesticke is extinguished, and  
 the arke of our testament is taken for spoyle, & our holie thinges  
 are contaminated, and the name that is inuocated vpon vs, is al-  
 most prophaned: and our children haue suffred contumelie, and  
 our Priestes are burnt, & our Leuites are gone into captiuitie, &  
 our virgins are defloured, and our wiues haue suffered rape, and  
 our iust men are violently taken, and our litle ones are lost, and  
 our yong men are in bondage, and our valiants are made impo-  
 23 tent: † and that which is greatest of al, the seale of Sion, because  
 she is vnsealed of her glorie: For she is also deliuered into the  
 24 handes of them that hate vs. † Thou therefore shake of thy great  
 heauines, and lay away from thee the multitude of sorrowes,  
 that the Strong may be propitious to thee agayne, and the  
 25 Highest wil geue thee rest, rest from thy labours. † And it came  
 to passe, when I spake to her, her face did shine suddenly, and  
 her shape, and her visage was made glistering, so that I was  
 afrayde exceedingly at her, & thought what this thing should be.



† And Behold, suddenly she put forth a great sound of a 26  
 voyce ful of feare, that the earth was moued at the womans  
 sound. And I saw: † and behold, the woman did no. more ap- 27  
 peare vnto me, but a citie was built, & a place was shewed of great  
 foundations: and I was afrajd, & crying with a loude voyce I sayd:  
 † Where is Vriel the Angel, that from the beginning came to me? 28  
 for he made me come in multitude in excesse of this minde, and  
 my end is made into corruption, & my prayer into reproch. † And 29  
 when I was speaking these thinges, behold he came to me; and  
 sawe me. † And behold, I was layd as dead, & my vnderstanding 30  
 was alienated, and he held my right hand, and strengthened me, &  
 set me vpon my feete, & sayd to me: † What ayleth thee? and why 31  
 is thy vnderstanding, and the sense of thy hart troubled, & why art  
 thou troubled? And I layd: † Because thou hast forsaken me, and I 32  
 in dede haue done according to thy wordes, & went out into the  
 field: & behold, I haue seene, & doe see that which I cannot vtter.  
 And he sayd to me: † Stand like a man, & I wil moue thee. And I 33  
 sayd: † Speake thou my Lord in me, forsake me not, that I die not 34  
 in vaine: † because I haue seene thinges that I knew not, & I doe 35  
 heare thinges that I know not. † Or is my sense deceiued, & doth 36  
 my soule dreame? † Now therfore I besech thee, that thou shew 37  
 vnto thy seruant concerning this trance. And he answered me, &  
 sayd: † Heare me, and I wil teach thee, and wil tel thee of what 38  
 thinges thou art afrajd: because the Highest hath reuealed vnto  
 thee manie mysteries. † He hath seene thy right way, that 39  
 without intermission thou was sorrowful for thy people, and  
 didst mourne exceedingly for Sion. † This therfore is the vn- 40  
 derstanding of the vision which appeared to thee a litle before.  
 † The woman whom thou sawest mourning, thou beganst to 41  
 comfort her. † And now thou seest not the forme of the wo- 42  
 man, but there appeared to thee a citie to be built. † And be- 43  
 cause she tolde thee of the fal of her sonne, this is the interpre-  
 tation: † This woman which thou sawest, she is Sion, and 44  
 wheras she told thee of her, whom now also thou shalt see, as  
 a citie builded. † And wheras she told thee, that she was barren 45  
 thirtie yeares: for the which there were thirtie yeares, when  
 there was not yet oblation offered in it, † And it came to passe 46  
 after thirtie yeares, Salomon built the citie, and offered obla-  
 tions: then it was, when the barren bare a childe. † And that 47  
 which she sayd vnto thee, that she nourished him with labour,  
 this was the habitation in Ierusalem. † And wheras she sayd 48  
 to thee;

to thee, that my sonne comming into the bryde chamber dyed,  
 and that a fal chanced vnto him, this was the ruine of Ierusa-  
 49 lem that is made. † And behold, thou hast seene the similitude of  
 her: and because she lamented her sonne, thou beganst to com-  
 fort her: and of these thinges, that haue chanced, these were to be  
 50 opened to thee. † And now the Highest seeth that thou wast  
 sorie from the hart: and because with thy whole hart thou suf-  
 ferest for her, he hath shewed thee the cleannes of her glorie, and  
 51 the sayrenes of her beautie. † For therefore did he say to thee,  
 52 that thou shouldest tarie in a field where house is not built. † For  
 I knew that the Highest beganne to shew thee these thinges:  
 53 † therefore I sayd vnto thee, that thou shouldest goe into a field,  
 54 where is no fundation of building. † For the worke of mans  
 building could not be borne in the place, where the citie of the  
 55 Highest began to be shewed. † Thou therefore feare not, neither  
 let thy hart dread: but goe in, and see the beautie, and greatnes of  
 the building, as much as the sight of thine eyes is capable to see:  
 56 † & afterward thou shalt heare as much, as the hearing of thine  
 57 eares is capable to heare. † For thou art blessed aboue manie, and  
 58 art called with the Highest as few. † And to morrow night thou  
 59 shalt tarie here: † and the Highest wil shew thee those visions of  
 the thinges on high, which the Highest wil doe to them that in-  
 60 habite vpon the earth in the later dayes. † And I slept that night,  
 and the other next, as he had sayd to me.

## CHAP. XI.

*An eagle appeareth to Esdras coming forth of the sea, with threc heades, and  
 twelue winges: sometimes one reigning in the world, sometimes an other, but  
 euerie one vanisheth away. 36. A lion also appeareth coming forth of the  
 wood, to suppress the eagle.*

1 **A**ND I sawe a dreame, & behold an eagle came vp out of the  
 sea: which had twelue winges of fethers, and three heades.  
 2 † And I saw, and behold she spred her winges into al the earth,  
 and al the windes of heauen blew vpon her, and were gathered  
 3 together. † And I saw, and of her fethers sprang contrarie fe-  
 4 thers, and they became litle winges, and smale. † For her heades  
 were at rest, and the midle head was greater then the other hea-  
 5 des, but she rested with them. † And I saw, and behold the eagle  
 flew with her winges, and reigned ouer the earth, and ouer them  
 6 that dwel in it. † And I saw, that al thinges vnder heauen were  
 subiect to her, and no man gaynt sayd her, no nor one of the  
 creature



creature that is vpon the earth. † And I saw, and behold the eagle  
 rose vp vpon her talons, and made a voice with her wings,  
 saying: † Watch not al together, sleepe euerie one in his place, &  
 watch according to time. † But let the heades be preferued to  
 the last. † And I saw, and behold the voice came not out of her  
 heades, but from the middes of her bodie. † And I numbered  
 her contrarie wings, and behold they were eight. † And I saw,  
 and behold on the right side rose one wing, and reigned ouer al  
 the earth. † And it came to passe, when it reigned, an end came  
 to it, and the place therof appeared not: and the next rose vp, &  
 reigned, that held much time. † And it came to passe, when it  
 reigned, & the end of it also came, that it appeared not as the for-  
 mer. † And behold, a voice was sent forth to it, saying: † Heare  
 thou that hast held the earth of long time. Thus I tel thee before  
 thou beginne not to appeare. † None after thee shal hold thy  
 time, no nor the halfe therof. † And the third listed vp it selfe,  
 and held the principalitie as also the former: and that also ap-  
 peared not. † And so it chanced to al the other by one & by one  
 to haue the principalitie, & agayne to appeare nowhere. † And  
 I saw, and behold in time the rest of the wings were sent vp on  
 the right side, that they also might hold the principalitie: and of  
 them there were that held it, but yet forthwith they appeared  
 not. † For some also of them stooode vp, but they held not  
 the principalitie. † And I saw after these thinges, and behold the  
 twelue wings, and two litle wings appeared not: † and nothing  
 remayned in the bodie of the eagle but two heades resting, and  
 six litle wings. † And I saw, and behold from the six litle win-  
 ges two were diuided, and they remayned vnder the head, that is  
 on the right side. For foure taried in their place. † And I saw, and  
 behold the vnder wings thought to set vp them selues, and to  
 hold the principalities. † And I saw, and behold one was set vp,  
 but forthwith it appeared not. † And they that were second did  
 sooner vanish away then the former. † And I saw, and behold  
 the two that remayned, thought with them selues that they also  
 would reigne: † and when they were thincking thereon, behold  
 one of the resting heades, which was the midde one awaked, for  
 this was greater then the other two heades. † And I saw that  
 the two heades were complete with them selues. † And behold  
 the head with them that were with him turned, and did eate the  
 two vnder wings that thought to reigne. † And this head terri-  
 fied al the earth, & ruled in it ouer them that inhabite the earth  
 with

with much labour, and he that held the dominian of the whole  
 33 world about al the winges that were. † And I saw after these  
 thinges, and behold the middle head suddenly appeared not, as did  
 34 the winges. † And there remained two heads, which reigned also  
 themselves ouer the earth, and ouer them that dwelt therein.  
 35 † And I saw, and behold the head on the right side deuoured  
 36 that which was on the left. † And I heard a voice saying to me,  
 37 Looke against thee, and consider what thou seest. † And I saw,  
 & behold as a lion rayfed out of the wood roaring: and I saw that  
 he sent out a mans voyce to the eagle. And he spake saying:  
 38 † Heare thou, and I wil speake to thee, and the Highest wil say  
 39 to thee: † Is it not thou that hast overcome of the foure be-  
 astes, which I made to reigne in my world, and that by them the  
 40 end of their times might come? † And the fourth coming over-  
 came al the beastes that were past, and by might held the world  
 with much feare, and al the world with most wicked labour,  
 and he inhabited the whole earth so long time with deceipt.  
 41 † And thou hast iudged the earth not with truth. † For thou hast  
 42 afflicted the meeke, and hast troubled them that were quiet, and  
 hast loued lyers, & hast destroyed their habitations that did fru-  
 ctifie, and hast ouerthrowen their walles that did not hurt thee.  
 43 † And thy contumelie is ascended euen to the Highest, and thy  
 44 pride to the Strong. † And the Highest hath looked vpon the  
 proud times: and behold they are ended, and the abominations  
 45 therof are accomplished. † Therefore thou eagle appeare no  
 more, and thy horrible winges, & thy litle winges most wicked,  
 and thy heades malignant, and thy talons most wicked, and al thy  
 46 bodie vayne, † that al the earth may be refreshed, and may re-  
 turne deliuered from thy violence, and may hope for his iudge-  
 ment, and mercie that made it.

## CHAP. XII.

*The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.*

1 **A**Nd it came to passe, whiles the lyon spake these wordes to  
 2 the eagle: I saw, † and behold the head that had overcome,  
 and those foure winges appeared not which passed to him, and  
 were set vp to reigne: and their reigne was smal, and ful of tu-  
 3 mult. † And I saw, and behold they appeared not, and al the  
 bodie of the eagle was burnt, & the earth was afraid exceedingly,  
 and I by the tumult and traunce of minde, and for great feare  
 4 awaked, and sayd to my spirit: † Behold thou hast geuen me this,

N n n n n

in that



in that, that thou searchest the wayes of the Higheſt. † Behold  
 yet I am wearie in minde, and in my ſpirit I am very feeble, and  
 there is not ſo much as a litle ſtrength in me for the great feare,  
 that I was afraid of this night. † Now therfore I wil pray the  
 Higheſt, that he ſtrengthen me euen to the end. † And I ſayd:  
 Lord Dominatour, if I haue found grace before thine eyes, and if  
 I am iuſtified before thee aboue manie, and if in deede my prayer  
 be aſcended before thy face, † ſtrengthen me, and ſhew vnto me  
 thy ſeruant the interpretation, and diſtinction of this horrible  
 viſion, that thou mayſt comfort my ſoule moſt fully. † For thou  
 haſt counted me worthe to ſhew vnto me the later times. And  
 he ſayd to me: † This is the interpretation of this viſion. † The  
 eagle which thou ſaweſt coming vp from the ſea, this is the  
 kingdom which was ſene in a viſion to Daniel thy brother. † But  
 it was not interpreted to him, therfore I do now interprete it to  
 thee. † Behold the dayes come, and there ſhal riſe a kingdom  
 vpon the earth, and the feare ſhal be more terrible then of al the  
 kingdomes that were before it. † And there ſhal twelue kinges  
 reigne it it, one after an other. † For the ſecond ſhal beginne to  
 reigne, and he ſhal continue more time then the reſt of the  
 twelue. † This is the interpretation of the twelue winges which  
 thou ſaweſt. † And the voice that ſpake which thou heardſt, now  
 coming forth of her heads, but from the middes of her bodie,  
 † this is the interpretation, that after the time of that kingdom  
 ſhal riſe no ſmal contentions, and it ſhal be in danger to fall: and it  
 ſhal not fall then, but ſhal be conſtituted againe according to the  
 beginning therof. † And wheras thou ſaweſt eight vnder wings  
 cleauing to the wings therof, † this is the interpretation, eight  
 kinges ſhal ariſe in it, whoſe times ſhal be light, and yeares ſwift,  
 and two of them ſhal periſh. † But when the middeſt time ap-  
 procheth, foure ſhal be kept til a time, when the time therof  
 ſhal beginne to approach to be ended, yet two ſhal be kept to the  
 end. † And wheras thou ſaweſt three heads reſting, † this is the  
 interpretation: in her laſt dayes the Higheſt wil rayſe vp three  
 kingdomes, and wil cal backe manie thinges into them, and they  
 ſhal rule ouer the earth, † and them that dwell in it, with much  
 labour aboue al them that were before them. For this cauſe  
 they are called the heads of the eagle. † For theſe ſhal be they that  
 ſhal recapitulate her impieties, and that ſhal accompliſh her laſt  
 thinges. † And wheras thou ſaweſt a greater head not appearing,  
 this is the interpretation therof: that one of them ſhal dye vpon  
 his bed,

*Dan. 7. v. 7.*

27 his bed, and yet with torments. † For the two that shall remayne,  
 28 the sword shall eat them. † For the sword of one shall deuoure  
 him that is with him: but yet this also at the last shall fall by the  
 29 sword. † And whereas thou sawest two vnder wings passing ouer  
 30 the head that is on the right side, † this is the interpretation: these  
 are they whom the Highest hath kept to their end, this is a small  
 31 kingdom, and full of trouble. † As thou sawest the lyon also,  
 whom thou sawest awaking out of the wood, and roaring, and  
 speaking to the eagle, and rebuking her, and her iniustices by al  
 32 his wordes as thou hast heard: † this is the wynde which the  
 Highest hath kept vnto the end for them, and their impieties:  
 and he shall rebuke them, and shall cast in their spoyle before  
 33 them. † For he shall sette them in iudgment aliuie: and it shall be,  
 34 when he hath reprobued them, then shall he chastise them. † For  
 the rest of my people he shall deliuer with misericorde, them that are  
 saued vpon my borders, and he shall make them ioyful til the end  
 shall come, the day of iudgment, wherof I haue spoken to thee  
 35 from the beginning. † This is the dreame which thou sawest,  
 36 and these be the interpretations. † Thou therefore only hast bene  
 37 worthie to know this secreete of the Highest. † Write therefore  
 in a booke al these things which thou hast sene, and put them  
 38 in a hidden place: † and thou shalt teach them the wise men of  
 thy people, whose hearts thou knowest able to take, and to kepe  
 39 these secretes. † But doe thou stay here yet other seuen dayes,  
 that there may be shewed thee whatsoeuer shall seme good to the  
 40 Highest to shew thee. † And he departed from me. And it came  
 to passe, when al the people had heard that the seuen dayes were  
 past, and I had not returned into the citie, and al gathered them  
 selues together from the least vnto the greatest: & came to me, &  
 41 spake to me saying: † What haue we sinned to thee, or what haue  
 we done vniustly against thee, that leauing vs thou hast sitten in  
 42 this place? † For thou alone art remayning to vs of al peoples, as  
 a cluster of grapes of the vineyard, and as a candle in a darke  
 43 place, and as an haven and shippe saued from the tempest. † Or  
 44 are not the euiles that chance, sufficient for vs? † If then thou  
 shalt forsake vs, how much better had it ben to vs, if we also had  
 45 bene burnt with the burning of Sion? † For we are not better  
 then they that dyed there. And they wept with a lowd voice.  
 46 And I answered them, and sayd: † Be of good chere Israel, and  
 47 be not sorowful thou house of Iacob. † For there is remembrance  
 of you before the Highest, and the Strong hath not forgotten



you in tentation. † For I haue not forsaken you, neither did I 48  
depart from you: but I came into this place, to pray for the deso-  
lation of Sion, and to seeke mercie for the low estate of your  
sanctification. † And now goe euery one of you into his house, 49  
and I wil come to you after these dayes. † And the people de- 50  
parted, as I sayd to them, into the citie: † but I sate in the fielde 51  
seuen dayes, as he commanded me: and I did eate of the  
flowers of the field only, of the herbes was my meate made in  
those dayes.

## CHAP. XIII.

*A vision of a winde (as it first semed, but) in dede, v. 3. of a man: 5. strong  
against the enimies: 21. with the interpretation.*

**A**Nd it came to passe after seuen dayes, and I dreamed a 1  
dreame in the night. † And behold there rose a winde from 2  
the sea, that troubled al the waues therof. † And I saw, and behold 3  
that man grew strong with thousandes of heauen: and when he  
turned his countenance to consider, al thinges trembled that  
were sene vnder him: † and whersoever voyce proceded out of 4  
his mouth, al that heard his voices begane to burne, as the earth  
is quiet when it feeleth the fire. † And I saw after these, and be- 5  
hold a multitude of men was gathered together, of whom there  
was no number, from the foure windes of heauen, to fight  
against the man that was come vp out of the sea. † And I saw, and 6  
behold he had grauen to himself a great mountaine, & he flew  
vpon it. † And I sought to see the countrie, or the place whence 7  
the mountaine was grauen, & I could not. † And after these thin- 8  
ges I saw, and behold al that were gathered to him, to ouer-  
throwe him, feared exceedingly, yet they were bold to fight.  
† And behold as he saw the violence of the multitude that 9  
came, he lifted not vp his hand, nor held sword, nor anie warlike  
instrument but only as I saw, † that he sent forth out of his mouth 10  
as it were a blaste of fire, and from his lippes a spirit of flame, &  
from his tongue he sent forth sparkles & tempests, and al thinges  
were mingled together with this blast of fire, & spirit of flame, &  
multitude of tempests. † And it fel with violence vpon the mul- 11  
titude, that was prepared to fight, and burned them al, that sud-  
denly there was nothing sene of an innumerable multitude,  
but only dust, & the sauour of smoke: and I saw, and was afrajd.  
† And after these thinges I saw the man himself descending from 12  
the mountaine, and calling to him an other peaceable multitude,  
† and

13 † and there came to him the countenance of manie men some  
 reioycing, and some sorrowing: and some bond, some bringing  
 of them that were offered. And I was sicke for much feare, and  
 14 awaked, and sayd. † Thou from the beginning hast shewed thy  
 seruant these meruelous thinges, and hast counted me worthie  
 15 that thou wouldest receiue my petition. † And now shew me  
 16 yet the interpretation of this dreame. † For as I thinke in my  
 iudgement, woe to them that were least in those dayes: & much  
 17 more woe to them that were not least. † For they that were not  
 18 least, were sorrowful. † I vnderstand now what thinges are  
 layde vp in the later dayes, and they shal happen to them, yea and  
 19 to them that are least. † For therefore they came into great  
 20 dangers, and manie necessities, as these dreames do shew. † But  
 yet it is easier, aduenturing to come into it, then to passe, as a  
 cloud from the world, and now to see the thinges that happen  
 21 in the later time. And he answered me, and sayd: † Both the in-  
 terpretation of the vision I wil tel thee: and also concerning the  
 22 thinges that thou hast spoken I wil open to thee. † Wheras thou  
 23 speakest of them that were least, this is the interpretation. † He  
 that taketh away danger at that time, he hath garded himself.  
 They that haue fallen into danger, these are they that haue wor-  
 24 kes, and sayth in the Strongest. † Know therefore that they are  
 25 more blessed which are least, then they that are dead. † These are  
 the interpretations of the vision, wheras thou sawest a man  
 26 coming from the hart of the sea, † the same is he whom the  
 Highest pr serueth much time, which by himself shal deliuer his  
 27 creature: and he shal dispose them that are least. † And wheras  
 thou sawest proceede out of his mouth, as it were winde, and  
 28 fire, and tempest: † and wheras he held no sworde, nor warlike  
 instrument: for his violence destroyed the multitude that came  
 29 to ouerthrow him: this is the interpretation. † Behold the  
 dayes come, when the Highest shal begin to deliuer them, that are  
 30 vpon the earth: † and he shal come in excesse of minde vpon  
 31 them that inhabit the earth. † And one shal thinke to ouerthrow *Mat. 24.*  
 an other: one citie an other citie, one place an other place, and *Luc. 21.*  
 32 nation against nation, and kingdom against kingdom. † And it  
 shal be, when these thinges shal come to passe, and the signes  
 shal happen, which I shewed thee before: and then shal my  
 33 sonne be reueled, whom thou sawest, as a man coming vp. † And  
 it shal be when all nations shal heare his voice: and euery one in  
 his countrie shal leaue their warre, that they haue toward each  
 other:



other: † and an innumerable multitude shal be gathered in one, 34  
 as willing to come to ouerthrow him. † But he shal stand vpon 35  
 the top of mount Sion. † And Sion shal come, and it shal be 36  
 shewed to al prepared and builded, as thou sawest the moun-  
 taine to be grauen without handes. † And the same my sonne 37  
 shal reprove the thinges that the gentils haue inuented, these  
 their impieties which came nere to the tempest, because of their  
 euil cogitations, and torments wherewith they shal begin to be  
 tormented. † Which were likened to the flame, and he shal de- 38  
 stroy them without labour by the law that was likened to the  
 fyre. † And wheras thou sawest him gathering vnto him an other 39  
 peaceable multitude. † These are the ten tribes, which were 40  
 made captiue out of their land in the dayes of Osee the King,  
 whom Salmanasar the King of the Assyrians led captiue: and he  
 transported them beyond the riuer, and they were transported  
 into an other land. † But they gaue themselues this counsel, to 41  
 forsake the multitude of nations, and to goe forth into a farther  
 countrie, where mankind neuer inhabited. † Or there to ob- 42  
 serue their ordinances, which they had not kept in their coun-  
 trie. † And they entred in by the narrow entrances of the riuer 43  
 Euphrates. † For the Higheest then wrought them signes, and 44  
 stayed the vaines of the riuer til they passed. † For by that coun- 45  
 trie was a great way to goe, of one yeare and a half: for the coun-  
 trie is called Arsareth. † Then did they inhabite there til in the 46  
 later time: and now againe when they beginne to come, † againe 47  
 the Higheest shal stay the vaines of the riuer, that they may passe:  
 for these thou sawest a multitude with peace. † But they also that 48  
 were least of the people, these are they that be within my border.  
 † It shal come to passe therefore, when he shal beginne to de- 49  
 stroy the multitude of these nations, that are gathered, he shal  
 protect them that haue overcome the people: † and then shal 50  
 he shew them very manie wonders. † And I sayd: Lord domina- 51  
 tour, shew me this, why I saw a man comming vp from the hart  
 of the sea, and he sayd to me: † As thou canst not either search 52  
 these thinges, or know what thinges are in the depth of the sea:  
 so can not any man vpon the earth see my sonne, or them that  
 are with him, but in the time of a day. † This is the interpreta- 53  
 tion of the dreame which thou sawest, and for the which thou  
 only art here illuminated. † For thou hast least thyne owne law, 54  
 and hast bene occupied about my law, and hast sought it. † For 55  
 thou hast disposed thy lyfe in wisdom, and thyne vnderstanding  
 thou

4. Reg. 17.

 Erod. 14.  
 Iosue. 3.

56 thou hast called mother: † and for this I haue shewed thee riches  
with the Highest. For it shal be after other three dayes, I wil  
speake other things to thee, and I wil expound to thee weightie  
57 and meruelous things. † And I went forth, and passed into the  
felde, much glorifying & praising the Highest for the meruelous  
58 things that he did by time. † And because he gouerneth it, and  
the things that are brought in times, & I sate there three dayes.

## CHAP. XIII.

*God appeareth in a bush, 6. reuealing some things to be published, and some  
things to be hid. 10. As the world waxeth old, all things become worse.  
27. The people of Israel are ungrateful. 32. All shall be iudged in the Re-  
surrection according to their deedes.*

1 **A**ND it came to passe the third day, and I sate vnder an oke.  
2 † And behold a voice came forth against me out of a  
bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord.  
3 And I arose vpon my feete. And he sayd to me: † Reueling I was  
reueled vpon the bush, and spake to Moytes, when the people *Exod. 3.*  
4 serued in Ægypt, † and I sent him, and brought my people out  
of Ægypt, and brought him vpon mount Sina, & held him with  
5 me manie dayes. † And I told him manie meruelous things, &  
shewed him the secrets of times, and the end: and I commanded  
6 him, saying: † These wordes thou shalt publish abroad, and  
7 these thou shalt hyde. † And now to thee I say: † The signes which  
8 I haue shewed, and the dreames which thou hast sene, and the  
interpretations which thou hast sene, lay them vp in thy hart.  
9 † For thou shalt be receiued of al, thou shalt be conuerted the re-  
sidue with thy counsel, and with the like to thee, til the times be  
10 finished. † Because the world hath lost his youth, and the times  
11 draw nere to waxe old. † For the world is diuided by twelue  
12 partes, & the tenth part, & half of the tenth part are passed: † and  
13 there remaineth hereafter the half of the tenth part. † Now there-  
fore dispose thy house, and correct thy people, & comfort the  
14 humble of them, & forsake now corruption, † and put from thee  
mortal cogitations, and cast from thee humane burdens, and doe  
from thee now infirme nature, & lay at one side cogitations most  
troublesome to thee, & make speedie transmigration from these  
15 times, † for the euiles which thou hast sene to haue chanced  
16 now, worse then these wil they doe againe: † for looke how *Mat. 24.*  
much the world shal become weake by age, so much shal euiles *1. Ioan. 2.*  
17 be multiplied vpon the inhabitants. † For truth hath remoued it  
self



self farther of, and lying hath approached, for now the vision  
 which thou sawest, hasteneth to come. † And I answered, and 18  
 sayd before thee ô Lord: † For behold I wil goe, as thou hast 19  
 commanded me, & wil rebuke the people that now is. But them  
 that shal yet be borne, who shal admonish? † The world therfore 20  
 is set in darknes, and they that dwel in it without light. † Because 21  
 thy law is burnt, therefore no man knoweth the workes that  
 haue bene done by thee, or that shal begin. † For if I haue found 22  
 grace with thee, send the Holie Ghost to me, & I wil write al that  
 hath bene done in the world from the beginning, the thinges  
 that were written in thy law, that men may finde the pathe: and  
 they that wil liue in the later times, may liue. † And he answered 23  
 me, and sayd: Goe gather together the people, and thou shalt say  
 to them, that they seeke thee not for fourtie dayes. † And doe 24  
 thou prepare thee manie tables of boxe, & take with thee Sarea,  
 Dabria, Salemia, Echanus, and Asiel, these fiue which are readie  
 to write sweetly. † And come hither, & I wil light in thy hart a 25  
 candle of vnderstanding, which shal not be put out til the things  
 be finished, which thou shalt begine to write. † And then some 26  
 thinges thou shalt open to the perfect, some thou shalt deli-  
 uer secretly to the wyse. For to morrow this houre thou shalt  
 begine to write. † And I went as he commanded me, & gathered 27  
 together al the people, and sayd: † Heare Israel these wordes: 28  
 † Our fathers were pilgrimes from the beginning in Ægypt, and 29  
 were deliuered from thence. † And they receiued the law of life, 30  
 which they kept not, which you also after them haue trans-  
 gressed: † and the land was geuen you by lotte, and the land of 31  
 Sion, and your fathers, and you haue done iniquitie, and haue not  
 kept the wayes which the Highest commanded you. † And 32  
 wheras he is a iust iudge, he hath taken from you in time that  
 which he had geuen. † And now you are here, and your brethren 33  
 are among you. † If then you wil rule ouer your sense, & instruct 34  
 your hart, you shal be preferued aliue, and after death shal ob-  
 taine mercie. † For the iudgement shal come after death, when 35  
 we shal returne to lyfe againe: and then the names of the iust  
 shal appeare, and the dedes of the impious shal be shewed. † Let 36  
 no man therfore come to me now, nor aske for me vnul fourtie  
 dayes. † And I tooke the fiue men, as he commanded me, and 37  
 we went forth into the field, and taried there. † And I was come 38  
 to the morrow, & behold a voice called me, saying: Esdras open  
 thy mouth, and drinke that which I wil geue thee to drinke.  
 † And

Gen. 47.  
 Dent. 4.  
 Act. 7.

Exech. 3.

- 39 † And I opened my mouth, & behold a ful cuppe was brought  
me, this was ful as it were with water: but the colour therof like  
40 as fire. † And I tooke it, and dranke; and when I had drunken  
of it, my hart was tormented with vnderstanding, and wisdom  
41 grewe into my brest. For my spirit was kept by memorie. † And  
42 my mouth was opened, and was shut no more. † The Higheft  
gaue vnderstanding vnto the five men, and they wrote excesses  
43 of the night which were spoken, which they knewe not. † And  
at night they did eate breade, but I spake by day, & by night held  
44 not my peace. † And there were written in the fourtie dayes  
45 two hundred foure bookes. † And it came to passe when they had  
46 ended the fourtie daies, the Higheft spake, saying: † The former  
things which thou hast written, set abrode, and let the worthie  
and vnworthie reade: but the last seuentie bookes thou shalt  
keepe, that thou mayest deliuer them to the wyse of thy people.  
47 † For in these is the vaine of vnderstanding, and the fountaine  
of wisdom, and the streame of knowledge. and I did soe.

## CHAP. XV.

*Esdraſ is bid to denounce, that assuredly manie euiles wil come to the world. 9.  
God wil protect his people, the wicked shal be punished, and lament their  
final miseries; God reuenging for the good.*

- 1 **B**EHOOLD speake into the eares of my people the wordes of  
prophecie, which I shal put into thy mouth, sayth our Lord:  
2 † and see that they be written in paper, because they be faithful  
3 and true. † Be not afraid of the cogitations against thee, neither  
4 let the incredulities trouble thee of them that speake. † Because  
5 euerie incredulous person shal dye in his incredulitie. † Behold  
I bring in, sayth our Lord, vpon the whole earth euils, sword,  
6 and famine, and death, and destruction. † Because iniquitie hath  
fully polluted ouer al the earth, and their hurtful workes are  
7 accomplished. † Therefore sayth our Lord: † I wil not now  
8 kepe silence of their impieties which they doe irreligiously, nei-  
ther wil I beare with those thinges, which they practise vniustly.  
Behold the innocent & iust blood crieth to me, & the soules of  
9 the iust crie continually. † Reuenging I wil reuenge them, sayth  
our Lord, and I wil take al innocent blood out of them vnto me. *Apoc 6 v.  
10. & 19.*  
10 † Behold my people is led to slaughter as a flocke, I wil no more  
11 suffer it to dwell in the land of Egypt. † But I wil bring them  
forth in a mightie hand and valiant arme, and wil strike with  
12 plague as before, and wil corrupt al the land thereof. † Egypt  
shal



shal mourne, and the fundations thereof beaten with plague,  
 and with the chastisement which God wil bring vpon it. † The  
 husbandmen that til the ground shal mourne, because their seedes  
 shal perish by blasting, and haile, and by a terrible starre. † Woe to  
 the world and them that dwel therein. † Because the sword is at  
 hand and the destruction of them, and nation shal rise vp against  
 nation to fight, & sword in their handes. † For there shal be insta-  
 bilitie to men, & growing one against an other they shal not care  
 for their king, & the princes of the way of their doings, in their  
 might. † For a man shal desire to go into the citie & can not. † Be-  
 cause of their prides the cities shal be trubled, the houses raised,  
 the men shal feare. † Man shal not pitie his neighbour, to make  
 their houses nothing worth in the sword, to spoyle their goodes  
 for famine of bread, & much tribulation. † Behold, I cal together  
 sayth God, al the kinges of the earth to feare me, that are from  
 the Orient, & from the South, from the East, & from Libanus, to  
 be turned vpon themselves, and to render the thinges that they  
 haue geuen them † As they doe vntil this day to myne elect, so  
 wil I doe, and render in their bosome. Thus sayth our Lord God:  
 † My righthand shal not spare sinners, neither shal the sword  
 cease vpon them that shede innocent blood vpon the earth.  
 † Fire came forth from his wrath, and hath deuoured the fun-  
 dations of the earth, and sinners as it were straw set on fire.  
 † Woe to them that sione, and obserue not my comandmentes,  
 sayth our Lord. † I wil not spare them: depart o children from the  
 powre. Defile not my sanctification: † because the Lord knoweth  
 al that sinne against him; therefore hath he deliuered them into  
 death and into slaughter. † For now are euils come vpon the  
 world, and you shal tarrie in them. For God wil not deliuer you,  
 because you haue sinned against him. † Behold an horrible vi-  
 sion, and the face of it from the east. † And the nations of dra-  
 gons of Arabians shal come forth in manie chariots, & as a winde  
 the number of them is caried vpon the earth, so that now al  
 doe feare and tremble, that shal heare them. † the Carmonians  
 madde for anger, and they shal goe forth as wild boares out of  
 the wood, & they shal come with great power, and shal stand in  
 fight with them, & they shal waste the portion of the land of the  
 Assirians. † And after these thinges the dragons shal preuaile  
 mindful of their natiuitie, and conspiring shal turne themselves  
 in great force to pursue them. † These shal be trubled and hold  
 their peace at their force, and shal turne their fete into flight.

† And

Mat. 24.

Luce. 21.

- 33 † And from the territorie of the Assirians the besiegers shal be-  
 seige them, and shal consume one of them, and there shal be  
 feare and trembling in their armie, and contention against their  
 34 kinges. † Behold cloudes from the east, and from the north  
 vnto the south, and their face very horrible, ful of wrath and  
 35 storme. † And they shal beate one against an other, and they  
 shal beate downe manie starres, and their starre vpon the earth,  
 36 and bloud shal be from the sword vnto the bellie. † And mans  
 dung vnto the camels litter, and there shal be much feare, and  
 37 trembling vpon the earth. † And they shal shake that shal see  
 that wrath, and tremble shal take them: and after these thinges  
 38 there shal manie showers be moued: † from the south, and  
 39 the north: and an other portion from the west. † And the  
 windes from the east shal preuaile vpon it, and shal shut it  
 vp, and the cloudes which he raised in wrath, and the starre to  
 make terrour to the east winde, and the west shal be destroyed.  
 40 † And there shal be exalted great and mightie cloudes ful of  
 wrath, and a starre to terrifie al the earth, and the inhabitantes  
 therof, and they shal powre in vpon euerie high, and eminent  
 41 place a terrible starre, † fire, and haile, and flying swordes, and  
 manie waters, so that al fildes also shal be filled, and al riuers  
 42 with the fulnes of manie waters. † And they shal throw downe  
 cities, and walles, and mountaines, and hilles, and the trees of  
 the woodes, and the grasse of the medowes, and their corne.  
 43 † And they shal passe constant vnto Babylon, and shal raise her.  
 44 † They shal come together against her, and shal compasse her,  
 and shal power out the starre, and al wrath vpon her, and the  
 dust and smoke shal goe vp euen into heauen, and round about  
 45 shal lament her. † And they that shal remaine vnder her, shal  
 46 serue them that terified her. † And thou Asia agreeing into the  
 47 hope of Babylon, and the glorie of her person, † woe be to thee  
 thou wretch, because thou art like to her, and hast adorned thy  
 daughters in fornication, to please & glorie in thy louers, which  
 48 haue desired alwayes to fornicate with thee. † Thou hast imita-  
 ted the odious in al her workes, and in her inuentions: therefore  
 49 sayth God: † I wil send in euils vpon thee, widowhood, pouertie,  
 and famine, and sword, and pestilence, to destroy thy houses  
 50 by violation, and death, and glorie of thy vertue. † As a flower  
 shal be withered, when the heate shal rise that is sent forth vpon  
 51 thee, † thou shalt be weakned as a litle poore soule plagued  
 and chastised of women, that the mightie and the louers may

Apo. 18.



not receiue thee. † Wil I be zealous against thee sayth our Lord; 52  
 † vnles thou hadst slayne myne elect at al times, exalting the 53  
 slaughter of the handes, and saying vpon their death, when  
 thou wast drunken. † Adorne the beautie of thy countenance. 54  
 † The reward of thy fornication is in thy bosome, therefore 55  
 thou shalt receiue recompence. † As thou shalt doe to my elect, 56  
 sayth our Lord, so shal God do to thee, and shal deliuer thee vnto  
 euil. † And thy children shal dye for famine: and thou shalt fal 57  
 by the sword, and thy cities shal be destroyed, & al thine shal fal  
 in the filde by the sword. † And they that are in the mountaines, 58  
 shal perish, with famine, and shal eate their owne flesh, & drinke  
 klood, for the famine of bread and thirst of waters. † Vnhappie 59  
 by the seas shalt thou come, and againe thou shalt receiue euils.  
 † And in the passage they shal beate against the idle citie, and 60  
 shal destroy some portion of thy land, and shal deface part of thy  
 glorie, againe returning to Babylon ouerthrowen. † And being 61  
 throwen downe thou shalt be to them for stubble, and they shal  
 be to thee fire: † and deuoure thee, and thy cities, thy land, and 62  
 thy mountaynes, al thy woodes and fruitful trees they wil burne  
 with fire. † Thy children they shal lead captiue, & shal haue thy 63  
 goodes for a praye, and the glorie of thy face they shal destroy.

## CHAP. XVI.

*Al are admonished, that extreme calamities shal fal vpon this world, 36. the  
 penitent returning to iustice shal escape, 55. & as al thinges were made by Gods  
 omnipotent powre at his wil, so al thinges shal serue to the reward of the bles-  
 sed, and punishment of the wicked.*

**V**VOE to thee Babylon & Asia, woe to thee Egypt, and 1  
 Syria. † Gird yourselues with sackclothes and shirtes 2  
 of heare, & mourne for your children, & be sorie: because your  
 destruction is at hand. † The sword is sent in vpon you, and who 3  
 is he that can turne it away? † Fire is sent in vpon you, and who 4  
 is he that can quench it? † Euiles are sent in vpon you, and who 5  
 is he that can repel them? † Shal anie man repel the lion being 6  
 hungrie in the woode, or quench the fire in stubble, forth with  
 when it beginneth to burne? † Shal anie man repel the arrow 7  
 shot of a strong archer? † Our strong Lord sendeth in euiles, 8  
 and who is he that can repel them? † Fire came forth from his 9  
 wrath, and who is he that can quench it? † He wil lighten, who 10  
 shal not feare, he wil thunder, and who shal not be afraide?  
 † Our Lord wil threaten, and who shal not vterly be destroyed 11  
 before

12 before his face? † The earth hath trembled, and the foundations  
 thereof, the sea tosseth vp waues from the depth, and the floudes  
 of it shal be destroyed; and the fishes thereof at the face of our  
 13 Lord, and at the glorie of his powre: † because his right hand is  
 strong which bendeth the bow, his arrowes be sharpe that are  
 shot of him, they shal not misse, when they shal begine to be  
 14 shot into the endes of the earth. † Behold euiles are sent, and  
 15 they shal not returne til they come vpon the earth. † The  
 fire is kindled and it shal not be quenched, til it consume the  
 16 foundations of the earth. † For as the arrow shot of a strong ar-  
 cher returneth not, so shal not the euils returne backe, that shal  
 17 be sent vpon the earth. † Woe is me, woe is me: who shal de-  
 18 liuer me in those dayes? † The beginning of sorrowes and much  
 mourning, the beginning of famine and much destruction.  
 The beginning of warres and the potestates shal feare, the be-  
 19 ginning of euiles and al shal tremble. † In these what shal I doe,  
 20 when the euiles shal come? † Behold famine, and plague, and  
 tribulation, and distresse are sent al as scourges for amendment,  
 21 † and in al these they wil not conuert themselues from their ini-  
 quities, neither wil they be alwayes mindful of the scourges.  
 22 † Behold, there shal be good cheape victuals vpon the earth, so  
 that they may thinke that peace is directly coming toward them,  
 and then shal euiles spring vpon the earth, sword, famine, and  
 23 great confusion. † For by famine manie that inhabit the earth  
 shal dye, and the sword shal destroy the rest that remained aliue  
 24 of the famine, † and the dead shal be cast forth as dung, and  
 there shal be none to comfort them. For the earth shal be left  
 25 deserr, and the cities therof shal be throwen downe. † There shal  
 26 not be left a man to til the ground and to sow it. † The trees  
 27 shal yeeld fruites, and who shal gather them? † The grape shal  
 become ripe, & who shal tread it? For there shal be great desola-  
 28 tion to places. † For a man shal desire to see a man, or to heare  
 29 his voyce. † For there shal be leaft ten of a citie, and two of  
 the filde that haue hid themselues in thicke woodes, and cliffes  
 30 of rockes. † As there are left in the oliuet, and on euerie tree,  
 31 three or foure oliues. † Or as in a vineyard when it is gathered  
 there are grapes left by them, that diligently search the vine-  
 32 yard: so shal there be left in those dayes three or foure, by them  
 33 that search their houses in the sword. † And the earth shal be  
 left desolate, and the fildes thereof shal waxe old, & the wayes  
 thereof, and al the pathes thereof shal bringforth thornes,



because no man shal passe by it. † Virgins shal mourne hauing 34  
 no bridegromes, wemen shal mourne hauing no husbandes,  
 their daughters shal mourne hauing no helpe: † their bride- 35  
 gromes shal be consumed in battel, and their husbandes, be de-  
 stroyed in famine. † But heare these thinges, and know them ye 36  
 seruantes of our Lord. † Behold the word of our Lord, re- 37  
 ceiuie it: beleue not the goddess of whom our Lord speaketh.  
 † Behold the euiles approach, and slacke not. † As a woman 38  
 with childe when shee bringeth forth her child in the ninth 39  
 moneth, the houre of her deliuerance approaching, two or three  
 howres before, paines come about her wombe, and the infants  
 coming out of her wombe, they wil not tarrie one moment.  
 † So the euiles shal not slacke to come forth vpon the earth, and 40  
 the world shal lament, and sorowes shal hold it round about.  
 † Heare the word, my people: prepare yourselues vnto the 41  
 fight, & in the euiles so be ye as strangers of the earth. † He that 42  
 selleth as if he should flee, and he that byeth as he that should  
 lose it. † He that playeth the marchant, as he that should take no 43  
 fruite: and he that buildeth as he that should not inhabite. † He  
 that soweth, as he that shal not teape: so he also that pruneth a 44  
 vineyard, as if he should not haue the vintage. † They that marie 45  
 so as if they should not get children, & they that marie not, so as  
 it were widowes. † Wherefore they that labour, labour without 46  
 cause: † for foreners shal reape their fruites, & shal violently take 47  
 their goodes, and ouerthrow their houses, and lead their chil-  
 dren captiue, because in captiuitie, and famine they beget their 48  
 children. † And they that play the marchantes by robrie, the lon-  
 ger they adorne their cities and houses, and their possessions and 49  
 persons: † so much the more wil I be zealous toward them,  
 vpon their sinnes, sayth our Lord. † As a whore enuieth an ho- 50  
 nest & very good woman: † so shal iustice hate impietie when 51  
 she adorneth herselfe, and accuseth her to her face, when he shal  
 come that may defend him that searcheth out al vpon the earth.  
 † Therefore be not made like to her, nor to her workes. † For 52  
 yet a little while & iniquitie shal be taken away from the earth, 53  
 & iustice shal reigne ouer you. † Let not the sinner say he hath not 54  
 sinned: because he shal burne coales of fire vpon his head, that  
 sayth I haue not sinned before our Lord God and his glorie.  
 † Behold our Lord shal know al the workes of men, and their in- 55  
 uentions, & their cogitations, and their hartes. † For he sayd: Let 56  
 the earth be made, and it was made: let the heauen be made, & it

57 was made. † And by his worde the starrs were made, & he know-  
 58 eth the number of the starres. † Who searcheth the depth and the  
 treasures therof: who hath measured the sea, & capacitie therof. *Psal. 146. v. 4. Job. 38.*  
 59 † Who hath shut vp the sea in the midst of waters, & hath han-  
 60 ged the earth vpon the waters with his word. † Who hath spred  
 61 heauē as it were a vault, ouer the waters he hath fouded it. † Who  
 hath put fountaines of waters in the desert, and lakes vpon the  
 toppes of mountaines, to send forth riuers from the high rocke  
 62 to water the earth. † Who made man & put his hart in the midds  
 63 of the bodie, and gaue him spirit, life and vnderstanding. † And  
 the inspiration of God omnipotent that made al thinges, and  
 64 searcheth al hid thinges, in the secretes of the earth. † He know-  
 eth your inuention, and what you thinke in your hartes sin-  
 65 ning, and willing to hide your sinnes. † Wherefore our Lord in  
 searching hath searched al your workes, and he wil put you al to  
 66 open shame, † and you shal be confounded when your sinnes  
 shal come forth before men, and the iniquities shal be they, that  
 67 shal stand accusers in that day. † What wil you doe? or how  
 68 shal you hide your sinnes before God and his Angels? † Behold  
 God is the Iudge, feare him. Cease from your sinnes, and now  
 forget your iniquities to doe them anie more, & God wil bring  
 69 you out, and deliuer you from al tribulation. † For behold the  
 heate of a great multitude is kindled ouer you, and they shal take  
 certaine of you by violence, & shal make the slaine to be meate  
 70 for idols. † And they that shal consent vnto them, shal be to them  
 71 in derision, and in reproch, and in conculcation. † For there shal  
 be place against places, and against the next cities great insurre-  
 72 ction vpon them that feare our Lord. † They shal be as it were  
 madde sparing no bodie, to spoyle and waste yet them that feare  
 73 our Lord. † because they shal waste and spoyle the goodes, and  
 74 shal cast them out of their houses. † Then shal appeare the  
 75 probation of mine elect, as gold that is proued by the fire. † Heere  
 my beloued, sayth our Lord: Behold the dayes of tribulation  
 76 are come: and out of them I wil deliuer you. † Doe not feare,  
 77 nor stagger, because God is your guide. † And he that kepeth  
 my commandmentes, and precepts, sayth our Lord God: Let  
 not your sinnes ouerway you, nor your iniquities be aduanced  
 78 ouer you. † Woe to them that are entangled with their sinnes,  
 and are couered with their iniquities, as a filde is entangled with  
 the wood, & the path therof couered with thornes, by which no  
 man passeth, & it is closed out, & cast to be deuoured of the fire.





## A table of the Epistles, taken forth of the old Testament, vpon certayne festiual dayes.

The other feastes, and al the sundayes haue their Epistles in the new Testament. As is there noted.

- In the feast of our Blessed Ladies Conception. *Prou. 8. v. 22. to the v. 36.*  
 S. Iohn Euangelist. *Eccli. 15. v. 1. to v. 7.*  
 The Epiphanie. *Isaie, 60. v. 1. to v. 7.*  
 Candlemasse day, *Malach. 3. v. 1. to v. 5.*  
 S. Thomas Aquinas. *Sap. 7. v. 7. to. v. 15.*  
 The Annunciation of our B. Ladie, *Isaie. 7. v. 11. to v. 16.*  
 S. Marke. *Ezechiel. 1. v. 5. to v. 14.*  
 S. Philippe and S. Iames. *Sap. 5. v. 1. to. v. 6.*  
 S. Iohn ante portam Latinam, *the same.*  
 The Natiuitie of S. Iohn Baptist. *Isa. 49. v. 1. to. v. 6. & v. 23.*  
 Visitation of our B. Ladie. *Cant. 2. v. 8. to v. 15.*  
 The octaue of S. Peter and S. Paul. *Eccli. 44. v. 10. to. v. 16.*  
 S. Marie Magdalen. *Cant. 3. v. 2. to. 6. & ca. 8. v. 6. to. 8.*  
 S. Anne, *Prouerb. 31. v. 10. to the end of the chap.*  
 The Assumption of our B. Ladie. *Eccli. 24. v. 11. to. 21.*  
 Decollation of S. Iohn Baptist. *Iere. 1. v. 17. to the end.*  
 The Natiuitie of our B. Ladie. *Prouerb. 8. v. 22. to. 36.*  
 S. Mathew. *Ezech. 1. v. 10. to. 15.*  
 S. Martin. *Eccli. 44. v. 25. & ca. 45. v. 1. to. v. 9.*  
 S. Cecilie. *Eccli. 51. v. 13. to. 18.*  
 S. Catherin. *Eccli. 51. v. 1. to. 13.*  
 In the Anninuerarie of the dead. 2. *Mach. 12. v. 42. to the end of the chapter.*

Deo Gratas.

# AN HISTORICAL TABLE OF THE TIMES, SPECIAL PERSONS, MOST NOTABLE THINGES, AND CANONICAL BOOKES OF THE OLD TESTAMENT.

Anni mundi.	Patriar- ches.	Especial pointes of the sacred historie of Gods Church euer visible.	Schismes and infidelitie.	Canonical Scriptures.
<i>a</i> The first yeare & first weeke.	Adam the first man, of whom al man- kind is propaga- ted.	<i>a</i> Creation of heauen and earth, and al thinges therein, in six dayes. <i>Gen. 1.</i> Man last created was made lord of al corporal crea- tures of this lower world, & placed in paradise. <i>Gen. 2.</i> For transgressing Gods cõ- mandment Adam and Eue were cast out of paradise. But by Gods grace repen- ting had promise of a Rede- mer. <i>Gen. 3.</i> Cain the first borne became a husbandman, Abel next borne, a shepheard. <i>Gen. 4.</i>		Genesis con- teyneth the historie of the visible Church, from the beginning of the world to the death of Ioseph in the yeare of the world. 2340.
<i>b</i> 130.	Seth borne.	God respecting Abels sacri- fice, and not Cains, Cain killed Abel. <i>Gen. 4.</i> Seths children and other faythful were called the sonnes of god to distinguish the true Church from the wicked citie begune by Cain. <i>Gen. 6.</i> In the dayes of Enos be- gane publique prayers of manie assembling together (besides Sacrifice, which was before) <i>Gen. 4. v. 26.</i>	Cain went forth from the face of our Lord; be- gane a new city opposite to the Citie of God. <i>Gen. 4. v. 16.</i> His generati- ons in the right line to Lamech, who slew him, are these, with- out notice of time when they	
<i>c</i> 235.	Enos borne.			
<i>d</i> 425. <i>e</i> 395. <i>f</i> 460.	Cainan Malaleel Iared,			



Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
g 622. h 687.	Enoch, Mathu- lala.	Enoch a Prophet pleased God in al his wayes. None borne in the earth like to Enoch. <i>Eccli.</i> 49. v. 16.	were borne or dyed : Enoch , Irād , Mauiael , Mathusael, La- mech. <i>Gen.</i> 4. v. 17.	
i 874. k 930.	Lamech.	k Adam dyed at the age of 930. yeares. <i>Gen.</i> 5. v. 5. To whom Seth succeded chief Patriarch. And so in the rest.		
l 987.		l Enoch in the yeare of his age 365. was sene no more: because God tooke him . <i>Gen.</i> 5. v. 24. <i>Enoch was trans- lated that he should not see death. Heb.</i> 11. v. 5.	Somedeclining from God, and matchig in ma- riage with Ca- ins race begate those monstreu- ous men buge of stature, most wicked & cruel called gigantes. <i>Gen.</i> 6. v. 4.	
m 1042. n 1056. o 1140.	Noe bor.	m Seth dyed in the yeare of his age. 912. o Enos dyed anno ætatis; 905.		
p 1265. q 1290 r 1422. s 1536.		p Cainan dyed, an. æt. 980. q Malaleeldyed, an. æt. 895. r Jared dyed, an. æt. 962. s Noe the preacher of iu- stice, forewarned al men that except they repented, God would destroy them with a floud.		
t 1556.	Sem bor. <i>And the next two yeares</i> Cham, & Iaphet.	And by Gods commande- ment built an Arke ( or shippe) wherin himself, & his familie, with other li- uing creatures, were pre- serued from drowning.		
v 1651.		v Lamech dyed ( before his father ) in the yeare of his age, 777.		
w 1656.		w Mathusala dyed, an. æt. 969. immediaty before the		

Anni mundi.	Patriarches.	The sacred Historie .	Schismes and infidelitie.	Scriptures.
x 1656.		<p>flood, as semeth most probable.</p> <p>x The same yeate of the world, 1656. the 17. day of the second moneth Noe with his three tonnes his wife, and their wiues, in al eight persons, and seu en payres of euerie kinde of cleane liuing creatures, and two payres of vncleane entered into the Arke. And presently it rayned fourtie dayes and nightes together. Wherby al liuing creatures on the earth out of the arke were drowned, <i>Gen. 7.</i></p>	Al Cains race, with other wicked infideles were vtrly destroyed, by the flood. <i>Gen. 7.</i>	

THE END OF THE FIRST AGE,  
AND BEGINNING OF THE SECOND.

y 1658.	Arphaxad borne the sonne of Sem.	The whole earth being couered with water, NOE with his familie, and other liuing creatures remained in the arke twelue monethes and ten dayes ( <i>a iust yeare of the sunne</i> ) then coming forth built an altar and offered sacrifice. Which God accepting blessed them for new increate. <i>Gen. 8. &amp; 9.</i>		
z 1693.	Cainan. *			* Not affirming but supposing that Cainan was the sonne of Arphaxad,
a 1723.	Sale,			
b 1753.	Heber,			
c 1787.	Phaleg.			
d 1817.	Reu.			
e 1850.	Sarug.			
f 1879.	Nachor,			
g 1908.	Thare,			
		Heber consented not to the building of Babel. And therfore his familie kept stil their former language, which thenceforth for distinction sake, was called	Nemrod the sonne of Chus, and nephew to Cham, about thre score	years after the



Anni mundi.	Patriarches.	The sacred Historie.	Schifmes and infidelitie.
b 1979.	Abraham borne.	the Hebrew tongue. He liued to see Abrahams father. And Noe, Sem, Arphaxad, Phaleg, and other most godlie men liued some part of Abrahams time, who was neuer corrupted in fayth, nor religion.	flood, by force and furteltie drawing manie folowers, began a new sect of infidels. And after wardes was the principal auctor of building the towre of Babel. Where the tongues of the builders were confounded, & so they were separated into manie nations, about 130. yeares after the flood. <i>Gen. 10. v. 25.</i>
i 2054.		By Gods commandment, Abraham at the age 75. yeares hauing bene much persecuted for religiō, went forth of his countrie Chaldea. Whereupon his father Thare went as farre as Haran, in the confines of Mesopotamia. And Lot went further with him into Chanaan. Which countrie God then promised to geue him. and to multiplie his seede, and therin to blesse al nations. <i>Gen. 11. v. 31. &amp; 12. v. 1. &amp; 7.</i>	After Nemrod his sonne Belus reigned in Babylon, about the yeare of the world. 1871. which was 215. yeares after the flood. And after him his sonne Ninus beginning to reigne about the yeare 1936. set vp idolatrie, causing his father to be honored as the great God, called <i>Belus Iuppiter</i> : & his grandfather Nemrod, otherwise called <i>Saturnus</i> , or <i>Sator deorum</i> , the father of goddes.

THE END OF THE SECOND AGE,  
AND BEGINNING OF THE THIRD.

k 2055.	k By occasion of famine in Chanaan, Abraham went into Ægypt with his wife, and Lot. <i>Gen. 12. v. 10.</i>
l 2056.	l They returned into Chanaan, became very rich: and God renewed his great promises to Abraham. <i>Gen. 13.</i>
	m Lot [amongst others] be-

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
		ing taken captiue, Abraham with three hundred and eightene men rescued them al. Whereupon Melchisedech offered sacrifice in bread & wine: blessed Abraham, & receiued tithes of him. <i>Gen. 14.</i>		
n 2064.		n Sara long barren perswaded Abraham to take her handmaid Agar to wife.	o Agar conceiued & brought forth a sonne,	
o 2065.		p Circumcision was instituted, that Abraham, and his sonnes, & al the men of his familie might be distinguished from others. <i>Gen. 17.</i>	who was named Ismael. <i>Gen. 16.</i>	
p 2078.		Sodom and Gomorrha with other cities were burnt with brimstone. From whence Lot was deliuered by Angeles. <i>Gen. 19.</i>		
q 2079.	Isaac, borne.	q Sara conceiued and bare a sonne called Isaac, <i>Gen. 21.</i>		
r 2104.		r Abraham by Gods commandement was readie to offer Isaac in sacrifice, but was stayed by an Angel. And former promises were renewed. <i>Gen. 22.</i>	Ismael attempting to corrupt Isaac in maners (which S. Paul calleth persecution. <i>Gal. 4.</i> )	
f 2116.		f After the death of Sara, Abraham married Cetura, by whom he had six sonnes. <i>Gen. 25.</i>	was cast out of Abrahams house together with his mother. <i>Gen. 21. v. 29.</i>	
t 2119.		t Isaac married Rebecca the daughter of Bathuel, sonne of Nachor Abrahams brother. <i>Gen. 24.</i>	And neuertheles had twelue sonnes, al dukes before Isaac had anie	
v 2139.	Iacob & Esau. borne.	w Abraham dyed at the age		
w 2154.				



Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
x 2216.		of 175. yeares. <i>Gen. 25.</i>	issue, Which S.	
y 2217.		x Isaac blessed Jacob thinc- king him to be Esau. <i>Gen. 27.</i>	<i>Paul noteth. 1. Cor.</i>	
z 2224.	Ruben.	y Jacob going into Meso- potamia to flye the danger of his brothers threatens,	<i>15. v. 46, First that</i>	<i>is natural, after-</i>
a 2225.	Simeon.	saw in sleepe a ladder rea- ching from the earth to hea- uen. <i>Ge. 28.</i> And being there	<i>ward that which</i>	<i>is spiritual.</i>
b 2226.	Leui.	he serued his vncke Laban	Esau also had	much issue, and
c 2227.	Iudas.	seuen yeares for his youn- ger daughter Rachael, re- ceiued Lia the elder; and	prospered in the world. But	his progenie, as
	Dan. [ li.	serued other seuen for Ra- chael. And six more for cer- taine fruit of the flockes.	also Isaacs, & al Abrahams of	(spring by his
	Nephtha	<i>Gen. 29. &amp; 30.</i>	last wife Cetura	were excluded
d 2230.	Gad.	e Jacob returning from Me- sopotamia wrestled with an Angel, & was called Israel.	from the pro- mised inheri- tance, & other	blessings. <i>Gen.</i>
e 2236.	Aser.	<i>Gen. 32. &amp; 35. v. 10.</i>	<i>25. v. 5. &amp; 6. &amp;</i>	
f 2246.	Issachar.	f Rachael dyed, and was bu- ried in Bethleem. <i>Gen. 35.</i>	<i>ch. 28. v. 4. &amp;</i>	
	Zabulon.	v. 18. & 19.	14.	Apis king of
	Ioseph: b.	g Ioseph was sold, and car- ried into Egypt; & shortly after cast into prison, where he interpreted the dreames of two Eunuches. <i>Gen. 37.</i>	Argiues, of Iup- iters race, go- ing into Egypt,	taught the peo- ple to plant vi- nes, and make
		<i>39. &amp; 40.</i>	wine, to plow	with oxen, and
h 2259.	Benia- min. bor.	h Isaac dyed, at the age of 180. yeares.	to sow & reape	corne, was
i 2260.		i Ioseph interpreting king Pharao his dreames, and geuing wise counsel to pro- uide for the scarcitie to come, was made ruler of Egypt. He then married, &	made their king and after his death honored in the forme of	

Anni. mūdi.	The line of Leui.	The line of Iudas.	The sacred historic.	Schismes and infidelitie.	Scriptures.
l 2269.	Caath.	Phares.	had two sonnes Manasses, and Ephraim in the seuen yeares of plentie. <i>Gen. 41.</i> k Iacob sent his tenne sones into Ægypt to bye corne. Where they werethreatned as suspected spies, and one was kept in prison, til they should bring their brother Beniamin. <i>Gen. 42.</i> l They returning into Æ- gypt with Beniamin in their companie, Ioseph first terri- fied them, afterwards ma- nifested himself vnto them. And sending for his father and whole kinred, they al went into Ægypt. <i>Gen. 43.</i> 44. 45. & 46. m Iacob blessed and adop- ted the two sonnes of Io- seph, preferring Ephraim the younger before Manas- ses. <i>Gen. 48.</i> prophecied of al his twelue sonnes; and in Iudas of Christ. <i>Gen. 49. v.</i> 10. And then dyed. n Ioseph buried his father in Chanaan, and nourished his bretheren with their fa- milies, as their patron & su- perior. <i>Gen. 50. v. 18.</i> o He dyed at the age of 110. yeares. <i>Gen. 50.</i> After his death the Superi- orie of the children of Il- rael descended not to his	an oxe, for their great god. <i>S. Aug. li. 18. c. 5.</i> <i>de ciuit.</i> As people in- created, so ido- latrie was mul- tiplied, and in- numerable god- des feared and serued with su- persticious rites in al heathen- nations. A- mongst which first the Assiri- ans, and at last the Romanes held the princi- pality, others in respect of them were of lesse powre, or of shorter time, & as it were de- pendentes of them: as S. Au- gustin obser- ueth. <i>li. 18. c. 2.</i> <i>de ciuit.</i>	Iob either of the pro- genie of Nachor, or as semeth more pro- bable of E- sau, liued the same time; in which the children of Israel were pressed with seruitude in Ægypt. Himselfe writte the historic of his affliction in the Ara- bian tongue which moy- ses transla- ted into He- brew.
m 2286.	Amrā.	Efron.		About thistime was Atlas the great Astrono-	The booke of Exodus conteyneth
02340.					



Anni mūdi.	The line of Leui.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
p2401.	Aaron. borne.		sonnes, but to his bretheren and rested in Leui the third brother liuing longest of al the twelue, to the age of 137. yeares. Exodi. 6. v. 16. whose genealogie is there declar- ed to shew the descent of Aaron and Moyfes.	mer brother of Prometheus, grand- father to Mercurius the elder, whose nephew Mer- curius, other- wise called Trif- megistus, the master of moral philosophie, must needs be a good while af- ter Moyfes. S. Aug. li. 18. c. 39.	the afflicti- on and de- liuerie of the children of Israel, & precepts of Gods law.
q2404.	Moyfes borne.	Aram.	r Moyfes an infant of three monethes was put in a bas- ket on the water, & taken thence by Pharaos daugh- ter, nurced by his owne mother, and brought vp in Pharaos court. Exod. 2.	de ciuit. Also Cecrops the first king and builder of A- thens, was in Moyfes time, after him Cad- mus built The- bes, and the first that brought letters into Grece, more an- cient then ma- nie Panimes goddess S. Aug. li. 18. c. 8. &c.	
f2244.			f At the age of fourty yeares he went to his bretheren to comfort them. Where killing an Ægyptian that oppressed an Israelite, he was forced to flee into Madian. Exod. 2.		
t2484.		Amina- dab.	t After other fourtie yeares God appeared to Moyfes in a bush burning & not wa- sting. Sent him into Ægypt with powre to worke mi- racles, & to bring the chil- dren of Israel out of that bondage. v Pharaos and the Ægypti- ans resisting were plagued with tenne sundrie affli- ctions. At last the Israelites were deliuered, and Pharaos with al his armie drowned. Exo. 3. 10. 15.		

## THE BEGINNING OF THE FOVRTH AGE.

Anni. mūdi.	High- priests.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
x 2485.			<p>u The law was geuen in Mount Sina the fifteth day after their going out of Ægypt. <i>Exod.</i> 19. 20.</p> <p>x The tabernacle, withal thinges perteyning therto, was prepared in the first ycare, and erected the first day of the second ycare of their abode in the desert. <i>Exod.</i> 40.</p>	<p>In the absence of Moyfes the people forcing Aaron to consent, made &amp; adored a golden calfe for God. <i>Exod.</i> 32.</p>	Leuiticus conteyneth the Rites of Sacrifices, Priestes, Feastes, Fastes, and Vowes.
	Aaron.		<p>y In the same second ycare Aaron was consecrated Highpriest, and his sonnes Priestes, for an ordinarie succession: Moyfes remayning Superior extraordinarie during his life. <i>Leuit.</i> 8.</p> <p>z Balaam a forcerer hyred by Balac king of Moab to curse the Israelites, was forced by Gods powre to prophecy good things of them. <i>Num.</i> 21. 23. 24.</p> <p>a Moyfes and Aaron doubting that God would not geue water out of a rock to the murmuring people, were foretold that they should dye in the desert, and not enter into the promised land. <i>Num.</i> 20.</p>	<p>Nadab &amp; Abiu offered strange fire in sacrifice and were burnt to death. <i>Leuit.</i> 10.</p> <p>Chore, Dathan, &amp; Abiron with manie others murmuring &amp; rebellig against Moyles &amp; Aaron were partly swallowed aliue into the earth others burnt with fire from heauen. <i>Num.</i> 16.</p>	Numeri, so called because in it are numbered the men of twelue tribes able to beare armes, also the Leuites deputed to Gods seruice about the tabernacle, and the mansions of the people in the desert with other thinges hapening in the 40. yea- res of their abode there
b 2523.	Eleazar		<p>b Aaron dyed in the mount Hor, and his sonne Eleazar was made Highpriest. <i>Num.</i> 20.</p>		
c 2524.			<p>c Moyfes repeted the law,</p>		



Anni mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			<p>commending it earnestly to the people. Then dyed, and was secretly buried by Angels in the valley of Moab. <i>Deut.</i> 34.</p> <p>To whom Iosue succeeded in temporal gouernment his spiritual remaying in the Highpriest <i>Nu.</i> 27. <i>Deut.</i> 20.</p> <p>d Al the children of Israel that came forth of Ægypt aboute the age of twentie yeares dyed in the desert except two, Iosue &amp; Caleb. <i>Nu.</i> 26. <i>Deut.</i> 64. 65.</p> <p>e Presently after Moyses death Iosue brought the people ouer Iordan into Chanaan. <i>Iosue.</i> 1. And in the space of seuen yeares conquered the land. <i>Iosue.</i> 6. &amp;c.</p> <p>f And diuided the same amongst the tribes. <i>Iosue.</i> 13.</p> <p>g The tribes of Ruben Gad and half Manasses hauing receiued enheritance on the other side of Iordan, <i>Nu.</i> 32. <i>Deut.</i> 33. and now returning thither made an altar by the riner side, which the other tribes suspecting to be for sacrifice, and so to make a schisme, prepared to fight against them: but they answering that it was only for a monument; al were satisfied, <i>Iosue</i> 22.</p> <p>h Iosue at the age of 110.</p>	<p>Al nations generally besides the Iewes, seru- ing many false goddess, those thought them- selues most reli- gious that were most superstiti- ous, &amp; studious of art Magike, Nigromancy &amp; the like. And euerie countrie yea almost eue- rie towne &amp; vil- lage had their peculiar imagi- ned goddess. as S. Athanasius discourseth, <i>O- rat. contra idola.</i></p> <p>The Romanes otherwise most prudent accou- nted al inuenters of artes, con- queroures of countries, &amp; al atchiuers of great explores at least after their deathes to</p>	<p>Deuterono- mie is an a- bridgement and repeti- tion of the law, contey- ned more largely in the former bookes.</p> <p>The booke of Iosue, is the first of those which are properly called Histo- rical, decla- ring how the Israelits conquered &amp; possessed the land of Chanaan, it conteyneth the historie of 32. yeares.</p>

f 2551,

g 2553.

Naasson.

b 2556.

Anni mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
i 2556.	Phine- es.		<p>yeares dyed. <i>Iosue</i>. 24. v. 29. &amp; had no proper successor. i Eleazarus the Highpriest dyed the same yeare, <i>Iosue</i>. 24. v. 33. And his sonne Phinees succeded.</p> <p>k After the death of Iosue the people were afflicted by forreine nations, God so permitting for their sinnes, but repenting he raised vp certaine captaines, who were called Iudges, of diuers tribes without ordinarie succession, to deliuer &amp; defend the countrie from inuasions. These were in all fourtenne in the space of nere 300. yeares.</p> <p>l Othoniel the first Iudge, of the tribe of Iuda, deliuered the Israelites from molestation of the king of Syria. He gouerned (comprehending also the intermission) fourtie yeares, <i>Iudic</i>. 3. v. 11.</p> <p>m Aod of the tribe of Benjamin the second Iudge, killed Eglon king of Moab, and so deliuered Israel, and slew tenne thousand Moabites. <i>Iud</i>. 3. v. 20. 29.</p> <p>n Samgar a husbandman the third Iudge, killing six hundred Philisthimes with the culter of a plough defended Israel. <i>Iudic</i>. 3. v. 31. He with </p>	<p>begoddes. And not only men, but also manie other thinges were held for goddes.</p> <p>Neither did it suffice their phancies to commend themselves and their goodes to the protection of few goddes but diuers thinges: yea and the same thinges according to diuers state to diuers goddes, and goddesses. As S. Augustin noteth. <i>li</i>. 4. c. 8.</p>	<p>The booke of Iudges sheweth the state of the people of God the space of nere three hundred yeares after the death of Iosue, when they had sometimes temporal gouerners of diuers tribes, some times none.</p>
l 2564.					
m 2588.					



Anni mūdi.	High- priests.	The line of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			Aod, and the times, wan- ting iudges, gouerned se- uentie fīue yeares.	<i>de ciuit.</i> that they thought it not sufficient to cō- mend their lan- des & possessi- ons to one god, or goddesse, but the fieldes to one, moūtaines to an other, lit- tle hilles to an o- ther, valleys, or medowes to an other. Likewise their corne not al to one, but the fede newly sowne to one, beginning to brewerd to an other, when it riseth & begin- neth to haue knottes to an other, when it bladeth to an o- ther, when the eare springeth to an other, when it is ripe readie to be re- aped to an o- ther. And so without end more and more vaine goddes were imagined by the diuels suggestion,	
o 2663.	Abisue.	Salmon.	o Barach by direction of Debora a prophetesse, figh- ting against Sisara, chiefe captaine, of Iabin king of Asor, Iahil a stout woman slew the same captaine, stri- king a naile in his head, <i>Iud.</i> 4. They gouerned 38. yeares.		
p 2701.			p Gedeon confirmed by miracles that he was sent of God ouertherw the Madi- anites, and deliuered Israel, gouerning fourtie yeares. <i>Iudic.</i> 6. 7. 8.		
q 2741.			q Abimelech the base sonne of Gedeon vniustly vsur- ping auctoritie, killed his seuentie bretheren one only escaping, but within three yeares was hated of his fol- lowers, and slaine by a wo- man. <i>Iud.</i> 9.		
r 2744.			r Thola defended the coun- trie from inuasion of eni- mies three yeares. <i>Iud.</i> 10.		
s 2767.	Bocci.		s Iair a potent noble man defended the people twen- tie two yeares. <i>Iud.</i> 10. v. 3.		
t 2789.		Booz.	t Iepte first reiecte but af- terwards intreated by the arcientes of the people, fought for them and ouer- threw the enemies. And vpon an vndiscrete vow of- fered his daughter in sacri- fice. <i>Iud.</i> 11.		

Anni mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
w2795.			<p>γ He killed in ciuil warre fourtie two thousand Ephraimites, and gouerned six yeares. <i>Iud.</i> 12.</p> <p>iv Abesan a fortunate good man ruled in peace seuen yeares. <i>Iudic.</i> 12. γ. 9.</p> <p>About this time Booz of the tribe of Iuda married Ruth a Moabite: by whom the right line of Iudas descended by Phares to Dauid. <i>Ruth.</i> 4. γ. 18. &amp;c.</p>	<p>who so deluding men brought them to eternal ruine.</p>	
x2802.			<p>x Ahialon gouerned likewise in peace tenne yeares. <i>Iud.</i> 12. γ. 11.</p>		
γ2812.		Obed.	<p>γ Abdon an other noble man gouerned eight yeares. <i>Iud.</i> 12. γ. 13.</p>		
ζ2820.	Ozi.		<p>ζ Samson from his birth a Nazareite of admirable strength did manie heroicall actes, killed manie Philistines in his life, &amp; more by his owne death. He gouerned twentie yeares. <i>Iud.</i> 13. γ. 5. &amp;c. <i>ch.</i> 16. γ. 31.</p>	<p>The people in this time of peace fel againe to idolatrie. For which God suffered the Philistines to afflict them. <i>Iud.</i> 13.</p>	
a2840.	Hei, o- therwise Zaraias.		<p>▲ Heli of the stocke of Aaron by the line of Ithamar was Highpriest and gouerned Israel fourtie yeares. 1. <i>Reg.</i> 4. γ. 18.</p>	<p>A hainous crime being committed in the tribe of Benjamin and not punished, the other Israelites made battle against them &amp; being themselves also great sinners lost manie men in two</p>	
b2880.		Isai, or Iesse.	<p>♠ Samuel ( whose mother being long barren had presented him an infant in the temple, according to her vow ) was a Nazareite and a prophet from a child. 1.</p>	<p>conflictcs, but in the third the tribe of Benjamin was almost destroyed. <i>Iud.</i> 19. γ. 20.</p>	<p>The booke of Ruth amongst other mysteries sheweth the genealogie of Dauid, of whose sedit Christ was borne.</p> <p>The foure bookes of Kings shew the state of the Church from the</p>



Anni mūdi.	High- priests.	Kinges of Iuda.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
c1900.	Marai- oth.	Dauid b.	<i>Reg. 1. &amp; 3.</i> And after the death of Heli, gouerned the people of Israel before Saul twentie yeares. And with him twentie yeares more. <i>c</i> By the importunitie of the people to haue a king, God appointed Samuel to annoint Saul. <i>1. Reg. 10.</i> who at first gouerned wel, but afterwards declining from God was depofed, & Dauid annointed by the fame prophet Samuel. <i>1. Reg. 16.</i> Yet Saul was not actually deprived of the fcepter fo long as he liued. <i>1. Reg. 31.</i> <i>d</i> Dauid king & prophet ruled his kingdom as a right parterne of al good kinges: made the booke of Pfalmes full of al diuine knowlege, prepared meanes for building the temple, ordained diuers fortres of miltians, and reigned fourtie yeares. <i>2. Reg. totus. 2. Par. 23. &amp;c.</i>	About the yeare of the world. 1830. Troy was taken and destroyed by the Grecians. In which battel were Agamemnon, Vlisses, Achilles, Nestor, & many others not in dede so renowned for anie vertues or factes of their owne, as Homer, Horace, Virgil, Onid, & others by poetical libertie & flatterie fetten forth. But most follie appeareth in that the cite of Rome was afterwards commended to those goddess, which were taken in Troy, not able to defend them selves from inuasion and spoile. <i>S. Aug. li. 1. c. 3.</i>	first kinges of Gods people to their captiuitie. And the two bookes of Paralipomenon do repete briefly some thinges written before, partly adde thinges omitted in other bookes
d2920.	Achi- melech or A- marias.	Dauid king.	<i>f</i> He built the temple and adorned the same with al excellent furniture requisite for Gods seruice: disposing al in order, as Dauid had ordained.		The psalmes written by Dauid, a summarie of al holie Scriptures.
e2960.	Abia- thar, or Achi- tob.	Salomon.			
f2964.	Sadoc.				

THE END OF THE FOVRTH AGE.

## THE BEGINNING OF THE FIFTH AGE.

Anni mūdi.	High- priests.	kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
82972.			<p>g The temple being finish- ed in seuen yeares, was then dedicated most solemnly, with exceeding deuotion of the king, and al the people with abundance of sacrifices.</p> <p>And afterwarde the same king Salomon writte three sapiential bookes. The Prouerbes, Ecclesiastes &amp; the Cāricle of Canticles.</p> <p>But in his old age fel from God, and it is vncer- taine whether he dyed pe- nitent or no. He reigned fourtie yeares. 3. Reg. 11.</p>	<p>Ieroboam the first king of the tenne tribes made a wicked schisme, setting vp two golden calues in Bethel and Dan: which most of the peo- ple serued as their goddes.</p> <p>He reigned 22. yeares. 3. Reg. 12.</p> <p>After him were these kinges of diuerse families of the same tenne tribes.</p> <p>Nadab sonne of Ieroboam reigned two yeares. 3. Reg. 14.</p> <p>Basa of the tribe of Issa- char reigned 24. yeares. 3. Reg. 15.</p> <p>Ela two yeares. 3. Reg. 16.</p> <p>Zambri but se- uen dayes. 3. Reg. 16. v. 15. Amri 12. yeares wher- of Thebni reig- ned in ciuil warre against him three yea- res. v. 22. Achab</p>	<p>The Pro- uerbes. Ecclesiastes. Canticle of Canticles.</p>
83000.		Roboam.	<p>h King Roboam leaving the aduise of ancientes and fo- lowing young counsellers, offended the people: and his seruant Ieroboam was made king of tenne tribes: only Iuda &amp; Benjamin re- mayning to him. He rei- gned seuentene yeares. 3. Reg. 14. v. 21.</p>		
83017.	Achi- maas.	Abias.	<p>i His sonne Abias reigned wickedly three yeares. 3. Reg. 15. v. 2.</p>		
83020.	Azarias	Afa.	<p>k Afa a good king destroyed idolatrie, and reigned 41. yeares. 3. Reg. 15. v. 10.</p>		
83061.		Iosaphat.	<p>l Iosaphat gouerned the kingdom wel 25. yeares, 3. Reg. 22. v. 42. &amp; 43. sauing that he ioyned affinitie with Achab king of Israel,</p>		
	Ioha- nam.				



Ann. mdd.	Higb. prophets.	Kings of Juda.	The sacred history.	Schismes and intestine.	Scriptures.
			and with Isebel. 1. <i>Paral.</i> 8. 2. 1	married Isebel a Sidonian, and	Elias Elizeus and others
p 2086.		Ioram.	3. Ioram reigned wickedly eight years. 2. <i>Reg.</i> 8. 2. 17. Or 18. 2. <i>Paral.</i> 12. 1. Or 6.	turned Baalringning 11. years. 2. <i>Reg.</i> 10. Or 1.	other Prophets preached, & did
		Iosada.	The three next are omitted by S. Mathew.	Ochozias reigned two years. 2. <i>Reg.</i> 11. 2. 1.	many miracles in the
p 2092.		Ochozias.	4. By the evil counsel of his mother Athalia, Ochozias governed wickedly one year, & was slain by Iehu together with Ioram king of Israel. 2. <i>Reg.</i> 8. v. 27. Or 28. 2. 27. 2. <i>Paral.</i> 12. 2. Or 9.	Ioram twelve years. 2. <i>Reg.</i> 3. Iehu killed Ioram and Isebel, destroying the whole	kingdom of Iuda and Israel, not writing any particular bookies.
p 2097.			5. Queene Athalia murdering the children of her owne sonne the late king, usurped the kingdom six years. 2. <i>Reg.</i> 11. v. 1.	house of Achab reigned 8. years. 2. <i>Reg.</i> 9. Or 10.	
p 2104.		Ieas.	6. The youngest sonne of Ochozias called Ieas being saved from the slaughter, was made king by meanes of Iosada Highpriest, and Athalia hisne 2. <i>Reg.</i> 11. v. 4.	Ieas reigned three years. 2. <i>Reg.</i> 11. 2. 10.	
		Zacharias.	He governed well during the life of Iosada. But afterwards fell to Idolatrie, & called Zacharias the Highpriest and sonne of Iosada to be hisne. 1. <i>Paral.</i> 12. v. 21.	Ieroboam 21. years. 2. <i>Reg.</i> 14. v. 23.	
			And shortly after the same king was treacherously slain: when he was reigned 21. years. 2. <i>Reg.</i> 14. v. 20. Or 1. <i>Paral.</i> 12. v. 21.	Zacharias reigned but six months. 2. <i>Reg.</i> 15. 2. 1.	
		Sedecias.	7. Sedecias beginning well and some good things, 4	Sedecias but one month. 2. <i>Reg.</i> 11. v. 19.	
p 2141.		Amalias.	8. Amalias beginning well	Manahem reigned 10. years. 2. <i>Reg.</i> 15. 2. 17.	
		Sallum.	and some good things, 4	Phachia two	

Anni- mudi.	High- priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infelicities.	Scriptures.
7371.	Helcias		Reg. 14. v. 3. But after the spoile of the Idumeans he worshipped their idols. 2. Paral. 29. v. 14. And reigned 29. yeares. <i>idem.</i>	yeares. 4. Reg. 15. v. 24. Phacee reigned 30. yeares. 4. Reg. 15. v. 27. Olee reigned nine yeares. 4. Reg. 17.	
		Ozias, or Azarias.	7 Ozias sometime reigned well, 4. Reg. 16. v. 1. but afterwards presuming to offer incense on the altar was repelled by the Highpriest, & presently smitten with leprosie, and cast out of the temple and citie. He lived after that he was king. 31. yeares. 2. Par. 26. v. 16.	Olee reigned nine yeares. 4. Reg. 17. The kingdom of Israel having stood above two hundred and fiftie yeares was subdued by the Assyrians & much people carried captive into Assyria. 4. Reg. 17. v. 6. The Grecians came fourth yeare set forth enterprises in honour of Iapyrgus Olympius, whereof began the count of Olympiades, about the yeare of the world 3247.	In the dayes of king Ozias was I-fias the Prophet. Likewise Olee: Ioch: Amos: Ab-dias: and Ionas.
7383.	Azarias				
		Ioathan.	Ioathan a godlie king governed a great part of his fathers time, and after his death fiftene yeares. 4. Reg. 19. 2. Par. 27.	Mathias prophesied in the reigne of Ioathan: the former propheers yet living.	
7389.	Vrias.				
		Achaz.	8 Achaz a wicked king, after manie benefits received from God, fell to idolatrie, reigning fiftene yeares, destroyed holie things, threwp the temple, and persecuted manie of the people. 4. Reg. 16. 1. Paral. 28.		
7399.					
		Ezechias.	9 Ezechias a most godlie king advanced his reigne, which was much desired. He recovered health being mortally sicke, which was confirmed by miracle in the same returning backe: and made a Canonic of praise with thanks to God, and reigned 29. yeares. 4. Reg. 18.	And after six Olympiades, that is, 24. yeares. Rome was built. New inhabitanes being sent from Afi-	Nabon and Habacuc prophesied after the captivtie of the tenne tribes.



Anni mūdi.	High- priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
103284.		Manasses	2. Paral. 29. 30. 31. 32. w Manasses for his great sinnes was caried captiue into Babylon, where he re- pentend and was restored to his kingdom: he reigned & liued in captiuitie 55. yeares. 4. Reg. 21. 2. Par. 33.	ria into Iurie, About this mixed their pa- time happe- ganisme with ned the hi- thel'sraelites re- storie of To- ligion, made bie, who li- manie wicked, ued in al and detestable 102. yeares. Sectes. 4. Reg. 17. Tob. 14. v. 2.	
x 3339.		Amon.	x Amon reigned euil two yeares. 4. Reg. 21. 2. Par. 33.	v. 29.	Sophonias prophecied in the reigne of Iofias king of Iuda.
7 3341.		Iofias.	y Iofias a very good king purged the Church of ido- latrie, repayred the temple, celebrated a most solemne Pasch, was flaine in battel by the king of Ægypt, (which al the people much lamented, especially Iere- mie the prophet) when he had reigned 31. yeares. 4. Reg. 22. 23. 2. Par. 34. 35.	In the time of Numa the se- Ieremie also cond king of begane to the Romanes, prophetic Pithagoras beig a child taught transmi- of Iofias, & gratio of soules continued from one bodie in the cap- to an other. tivity of the two tribes.	
2 3372.		Ioachaz, or Iecho- nias.	z Ioachaz otherwise called Iechonias, reigning but three monethes was caried into Ægypt (where after- wards he dyed 4. Reg. 23. v. 34.) and Eliakim, otherwise called Ioakim, his brother was made king: Who in the third yeare of his reigne was caried into Babylon. 4. Reg. 23. v. 34. 2. Par. 36. v. 4. 5. and with him Daniel, and the other three children. Dan. 1.		Baruch was his Scribe and also a Prophet.
		Zaraias	Shortly after which time happened the historie of Sufanna. Dan. 13.		Daniel be- gane to pro- phetic also verie young in Babylon, and conti- nued after

Anni. mūdi.	High- priests.	Kinges of Iuda.	The sacred historie.	Schismes and infidelitie.	Scriptures.
a 3383.		Ioachin, otherwise Iecho- nias,	And the same Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. 4. Reg. 24. v. 1. 2. Par. 36. v. 4. & 5. a Ioachin called also Iecho- nias, sonne of the former Iechonias, or Ioachaz, reig- ned but three monethes & was caried into Babylon & with him Ezechiel the Pro- phet and others. And his vncle Matthanias, otherwise named Sedecias was made king who reig- ned eleuen yeares. 4. Reg. 24. 2. Paral. 36.	A certaine cap- taine picking a quarrel apprehended Ieremie and by consent of principal men, cast him into a dungeon the king not knowing ther- of. 4. Reg. 25. Iere. 37. 38.	the relaxa- tion from captiuitie.  Ezechiel prophecied also in the captiuitie, in the countrie nere to Ba- bylon.
b 3394.	Iose- dech.		b In the eleuenth yeare of Sedecias when king Iecho- nias the younger was priso- ner in Babylon, Ierusalem was taken, the Temple de- stroyed, and the people car- ried captiue into Babylon. 4. Reg. 25. 1. Paral. 36. In the meane time Daniel was in singular great esti- matiō both with the faith- ful people, and Paganes, and was aduanced to auctoritie as also by his meanes the o- ther children, for which they were enuied and per- secuted but were miracu- lously protected. Dan. 1. ad 7. & 13. 14.	Ismael killed Godolias the gouernour, and others. 4. Reg. 25. Iere. 41.  Manie Iewes fled into Egypt and fel to ido- latrie, resisting & contemning Ieremies admo- nitions to the contrarie. Iere. 42. 43. 44.	

THE END OF THE FIFTH AGE.



## THE BEGINNING OF THE SIXTH AGE.

Anni mūdi.	High- priests.	The line of Dauid.	The sacred historie.	Schismes and infidelitie.	Scriptures.
c 3418.	Iesus sonne of Io- sedech.	<i>From the captiuitie, the Iewes had no kings: but the line of Dauid con- tinued in these per- sons from Iechonias to Christ.</i>	<i>c In the captiuitie by dili- gence of the prophetes, ma- nie Iewes had great zeale in true religion. And about the 24. yeare of the cap- tiuitie Assuerus otherwise called Astiages, made Esther Quene, and wicked Aman seeking to destroy al the Iewes in those partes, was himself hanged on the gal- lowes which he had prepar- ed for Mardocheus. Esther.</i>	When the Mo- narchie came to the Chaldees by the powre of Nabuchodo- nosor king of Babylon, there was greatest confusion of manie goddes, and of al kindes of idolatrie.	The historie of Esther mardocheus and Aman written in the booke of Esther in the captiui- tie.
d 3420.		Salathiel.	<i>7. &amp;c.</i>		
e 3464.			<i>d Euilmerodach deliuered Iechonias (or Ioachin) from prison, and enterreyned him as a prince. 4. Reg. 25. v. 27.</i>		
			<i>e Baltazar being slaine, Da- rius king of Medes &amp; Per- sians possessed Babylon: &amp; Cyrus succeeding Darius, released the Iewes from captiuitie, and gaue licence to Zorobabel, &amp; Iesus to re- duce the people into Iurie.</i>	And great dis- sention among themore lerned Grecians. For the Pithago- rians put their chief happines, or <i>Summum bo- num</i> , in the im- mortalitie of the soule. The Stoicks in moral vertues. The A- chademikes	Eldras write the relexa- tion of the Iewes from captiuitie. And Nehe- mias the re- paration of Ierusalem.
f 3465.		Zoroba- bel.	<i>2. Paral. 36. v. 22. 1. Esd. 1.</i>		
			<i>f The Iewes being returned into Ierusalem sette vp an altar and offered sacrifice. 1. Esd. 3. v. 2.</i>		
g 3466.			<i>g The next yeare they be- gane to build the temple. 1. Esd. 3. v. 8.</i>		
h 3469.	Io- chin.	Abiud.	<i>h Artaxerxes (otherwise called Cambyfes, also Assue- rus) forbade to perfect the</i>	cōceiued much	

Anni mūdi.	High- priests.	The line of David.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
i 3470.			temple. And Iesus the Highpriest returned into Babylon. 1. <i>Esd.</i> 4. v. 7.	of pure spirites, as Angels, but could affirme nothing. The Peripatetikes placed the consummation of al, in the aggregation of spiritual, corporal, and worldlie prosperitie.	
k 3490.			1 Daniel vnderstood by vision that Christ should come within seuentie wekes which make 490. yeares from the perfecting of the temple, & the walles of Ierusalem. <i>Dan.</i> 9. v. 25.	The schismatical Samaritanes opposed against the building of the temple. 1. <i>Esd.</i> 4.	Aggeus. Zacharias.
l 3500.	Eliasib.		1 Iudith killed Holofernes, either about this time, or in the dayes of Manasses before the captiuitie. <i>Prefat. Iudith.</i>		Iudith, either here, or before the captiuitie.
m 3502.		Eliacim.	m The temple being perfected Malachias ( <i>who is supposed to be Esdras</i> ) exhorted to offer sacrifice with sinceritie. <i>Mal.</i> 1. & 2.	The Saduces acknowledging only the five bookes of Moyses reiected al other Scriptures, and denied the resurrection.	Malachias.
n 3508.			n And Nehemias brought the kings Edict for the reparation of Ierusalem. 2. <i>Esd.</i> 2.	The Scribes expounded holie Scriptures sophistically.	
o 3509.			o Esdras, Nehemias and others labored in repaying Ierusalem, but were often interrupted. 2. <i>Esd.</i> 3.	The Pharises were precise in the letter corrupting the sense, making of seuentie wekes begane,	
p 3530.		Azor.	p About this time the citie was well repayed with three walles. 2. <i>Esd.</i> 3. & 7.		
	Ioiada.		And so by the iudgement of some expositers, the count		



Anni mūdi.	High- priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
q 3594.	Iona- than.		according to the prophetic of Daniel. <i>ch. 9. v. 26.</i>	of their gar- ments, often washing them- selues, and the like.	
	Iaddus.	Sadoc.	q Nehemias returning from Persia ( or Chaldea ) into Iurie found thicke water , for the fire, which Ieremie had hid in a deepe caue. 2. <i>Mach. 1. v. 10. &amp; 23.</i>		
r 3644.			r Alexander the great hono- red Iaddus the Highpriest. <i>Ioseph. li. 11. c. 8. Antiq.</i>		
s 3689.	Onias.	Achim.	s Onias a most zelous godlie Highpriest. 2. <i>Mach. 4.</i> was persecuted by Simon, a churchwarden , slaine by Andronicus a courtly mi- nion , v. 34. And after his death prayed for al the peo- ple. <i>ch. 15. v. 12.</i>		
t 3700.	Simon. <i>Priscus.</i>		t Iesus the sonne of Sirach writte the booke of Eccle- siasticus in the time of this Simon Highpriest, as se- meth <i>ch. 50. v. 24. &amp; 25.</i>	Sanaballat a Grecian obtay- ned licence for his sonne in law Manasses, the Apostata high- priest, to build a temple in Gari- zim. <i>Ioseph. li. 11. c. 8. Antiq.</i>	Ecclesiasti- cus contey- neth manie moral pre- cepts, and is a storehouse of vertues: and holic mysterie.
v 3720.	Eleaza- rus.		v The seuentie two Inter- preters being sent by Elea- zarus Highpriest to Ptolo- meus Philadelphus king of Ægypt translated the He- brew Scriptures into Greke		
w 3750.	<i>Manas- ses an Apostata.</i>	Eliud.	w An other Iesus (Nephew of the former ) translated Ecclesiasticus into Greke. <i>Prolog. Eccli:</i>	Ananias an o- ther false pre- tender built an other schisma- tical temple in Ægypt.	
x 3810.	Onias.  Simon.  Onias.	Eleazar.	x Philo the elder writte the booke of wisdom in Greke. <i>s. Ierom in pref.</i>	In the time of Onias the se-	The booke of wisdom is also reple-

Anni mūdi.	High- priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
y 3825.			y Antiöchus Epiphanes persecuted the Church most cruelly, like as Antichrist wil doe nere the end of the world. 1. <i>Mach.</i> 1. v. 12. & 2. <i>Mach.</i> 5. 6 7.	cond, his brother Iason obtained for money to be high-priest.	nished with much doctrine of vertue, and of diuine mysteries.
z 3846.	Mathathias.		z In defence of the Church Mathathias and his sonnes with others made warres, killed, and ouerthrew all their enemies, aduanced religion, clesed the temple, & deliuered the people from persecution. 1. <i>Mach.</i> 2. & 2. <i>Mach.</i> 8. & <i>seq.</i>	Antiochus set vp the abomination of desolation wherof Daniel prophesied. <i>ch.</i> 9.	
a 3847.	Iudas. <i>Machabæus.</i>	Mathan.	d After the warres, the Iewes in Ierusalem writte to the Iewes in Ægypt, exhorting them to kepe the feastes, and other rites, as they were obserued in Iurie 2. <i>Mach.</i> 1. & 2.	After Iason followed more vsurpers of the Highpriesthood.	The bookes of Machabees conteine the historie of the Iewes from Alexander the great to the time of Iohannes Hyrcanus high-priest, about two hundred yeares.
b 3853.	Ionathas.			Menelaus.	
c 3869.	Simon.			Lisimachus.	
d 3883.	Ioānes. <i>Hyrcanus.</i>	Iacob.		Alcimus.	
e 3847.	Aristobulus.				
	Alexander.				
		Ioseph <i>the husband of the most B. Virgin.</i>			
	Hyrcanus.	<i>Maris.</i>			
f 4000.			f S. Iohn Baptist was borne of Elizabeth, who had bene long barren.		





# A PARTICULAR TABLE OF THE MOST PRINCIPAL THINGS CON-

teyned as wel in the holie text, as in the Annotations  
of both the Tomes of the old Testament.

*In which, the letter A. directeth to the former volume;*

*B. to the latter; and the numbers to the pages.*

- A** ARON of the tribe of Leui designed to assist his brother Moyſes *a* 163. called the prophet of Moyſes *a* 169. He yielded to make an idol *a* 243. was consecrated Highpriest *a* 275. In him & his seede the Priesthood of the written law was established. *a* 206. 275. 278. *b*. 438. 610. He once murmured against Moyſes *a* 348. He & Moyſes offended in doubting of Gods wil *a* 365. *b*. 196. He died in mount Hor *a* 366. And is particularly praised *b* 438.
- Abel offered sacrifice sincerely, *a* 13. 15. 31. and was slaine by his brother. *ibidem*.
- Abdias prophecied the captiuitie, and relaxation of the Iewes: and the Incarnation of Christ the Redemer of mankind *b* 840.
- Abiathar the Highpriest was deposed *a* 692.
- Abimelech killed his brethren and vsurped government *a* 334.
- Abram left his country Chaldea for religion, *a* 45. 51. *a* principal Patriarch *a* 50. He and his seede were strangers in diuers countries foure hundred and thirtie yeares *a* 60. 187. His name changed to Abraham *a*. 63. 65. His faith and singular obedience, *a* 75. His many vertues. *a* 200. 203. He was neuer an idolater *a* 203. 315. He died at the age of 175. yeares *a* 83. His praises *b* 438.
- Abſalom ambitious and sedicious *a* 663. He perished in rebellio *a* 670.
- Abſtinence *a* 9. 39. 47. 280. 545. 934. *b* 613. 772. 994. see *Fasting*.
- Accaronites durst not keepe the Arke of God, *a* 582.
- Accidents remaine without subiect in the holie Eucharist, *a* 4.
- Achans ſecret sinne punished in the multitude *a* 481.
- Achitophel a wicked counſeler *a* 667. hanged himſelfe *a* 669.
- Adam created in grace and knowledge, *a* 5. transgrefſing loſt the ſame *a* 10. repented and is ſaued *b* 356.
- Adonai one of the names of God, is also read in place of *Tetragramaton*, the name of foure letters which the Iewes pronounce not *a* 168.
- Adoration ciuill due to men *a* 77. 133. 144. 152. 868. adoration religious of holy persons and other things *a*. 555555



746. 763. but diuine adoration is only due to God *a.* 218. 219. see *idolatrie.*
- Egypt was diuersly plagued *a.* 170. 177. *Or.*
- Affinitie spiritual and carnal in certaine degrees hinder marriage *a.* 298. *Or.*
- Agar lawfully married to Abraham *a.* 62.
- Aggeus prophesied after the relaxation from captiuitie, exhorting to build the temple *b.* 865. 999.
- Ahiah prophesied the diuision of Salomons kingdome *a.* 731. and afterwards the viter ruine of Ieroboams house *a.* 738.
- Alcimusan Apostata deceived the Affidians *b.* 915. did much wickednes, and died miserably *b.* 922.
- Alleluia a voice of praise to God *a.* 1009. *b.* 191. 217.
- Alexander the great brought the monarchie to the Grecians. *b.* 892. 999. He honored Iaddus the high priest *a.* 238. *b.* 999. His Empyre diuided into foure kingdomes *b.* 793.
- Almes deedes *a.* 429. 969. 100. often commended in the sapiential bookes *b.* 288. 296. 297. 300. 302. also 784.
- Alphabet in Hebrew is mystical and very hard *b.* 215. 650.
- Altars erected for sacrifice *a.* 47. 51. 94. 101. 227. 685. 720. 947. *b.* 905.
- Aman required diuine honour *a.* 1040. he fauoured traytors *a.* 1053. persecuted the Iewes *a.* 1041. and him selfe was hanged *a.* 1046.
- Ambition breedeth sedition *a.* 663. it deceiueth and ouerthroweth *a.* 670. 1045.
- Ambition, abundance, and idlenes are the cause of much corruption *b.* 701.
- Amos a heardefman prophesied before the captiuitie of the tenn tribes *b.* 829.
- Amram nephew of Leui, and father of Moyfes and Aaron, lawfully married his aunt *a.* 168. 299. 378.
- Angels offer mens prayers to God, *a.* 214. 1006. resist the diuel *a.* 13. and wicked men *a.* 369. *b.* 913. especially Antichrist *b.* 802. their ministerie in the Church *a.* 47. 161. 242. 249. 545. 546. 935. 1061. 1072. *b.* 781. they protect men and places *a.* 147. 193. 478. 519. 527. 924. 995. 996. 1007. 1029. *b.* 323. 670. 798. 973. 992. they are exceeding many *b.* 791. 992. they learne secretes one of an other *b.* 794.
- Antichrist probably supposed to come of the tribe of Dan *a.* 150. the Iewes wil receiue him *b.* 801. He is prefigured *a.* 534. 538. 1014. *b.* 794. 801. 895. 970. He shal be strong and cruel for a short time, *b.* 792. to witte three yeares and a halfe *b.* 803. He shal then be ouerthrowne *b.* 747.
- Antiochus his cruel edict *b.* 894. 1001. his repentance in sickness was not sincere, nor fruitful *b.* 911. 969. He died miserably. *b.* 911. 968. 1002. he was a figure of Antichrist *b.* 970.
- Antiquitie a note of true doctrine *b.* 331.

And by especial inspiration killing  
Eglon is not to be imitated *a. 522.*  
Apostasie from faith first happened  
in Cain *a. 16.* after in Nemrod *a.*  
*45. 48.* in Ieroboam *a. 734.* and  
others.

Arke of Noe how great, *a. 25.* it  
was a figure of the Church *a. 28.*

Arke of the Testament much reue-  
renced *a. 336. 360. 579. 583. 584.*  
*647. 843. 876. 882 b. 147. 949. 996.*

It ouerthrowe Dagon *a. 581.*  
Arphaxad king of the Medes vain-  
ly boasted *a. 1012.*

Ashes a holy ceremonie *a. 12. 32. 1019.*  
*1023. 1042. 1108. b. 533. 559. 795. 844.*  
*902. 904.*

Affidians professed a religious rule  
of life *b. 898. 915. 972. 977. 982.*  
Threelcore of them martyres *b.*  
*915.*

Auarice a detestable sinne especially  
in Clergie men *a. 576. 585. b. 530.*  
*558. 562.*

Aureola an especial accidental glo-  
rie of Martyres, holy Doctors, &  
Virgins, *b. 802.*

## B

Baal the false god of the Moabites,  
Madianites, Sidonians, and other  
nations, *a. 370.* worshipped some  
times by Iewes was once ouer-  
throwne by Gedeon, *a. 528.* againe  
his prophetes destroyed by Elias,  
*a. 747.* Iehu also killed many wor-  
shippers of Baal *a. 783.* and king  
Ioas destroyed his temple *a. 906.*

Babylon built *a. 45.* was long potent  
and glorious, but at last destroyed,  
*b. 463. 518. 639. 642. &c. 713. 853.*

Balaam the forcerer, first refused,

afterwardes attempted to curse  
Gods people, *a. 389.* His asse spake  
*a. 370.* He prophesied true and  
good thinges of Israel *a. 371. &c.*  
he was slaine together with the  
Madianites *a. 386.*

Baptisme prefigured *a. 4. 32. 199. b.*  
*197. 740. 994.* It taketh away al  
sinnes *a. 193. b. 197.*

S. Iohn Baptist precursor of Christ  
*b. 887.*

Baruchs prophecie is Canonical  
Scripture *b. 661.*

Beda most modest in expounding  
holie Scripture. *a. 46.*

Behemoth an elephant, or an other  
greater beast is subiect to Gods  
ordinance, *a. 1106.*

Belus Iuppiter imagined by idola-  
ters to be the greatest god *a. 42. b.*  
*1076.*

Beza corrupteth the Gospel *a. 46.*  
sayth God created man to falle *a.*  
*171. b. 394.*

Blessing of creatures operative *a. 5.*  
*47. 90. 93.* It belongeth to the grea-  
ter to blesse the lesse *a. 59. 485. 524.*  
*721.*

Blessing by a sette forme of wordes  
*a. 35.*

Blinde leaders excuse not their fo-  
lowsers *a. 572.*

Brasen serpent erected *a. 336.* was  
afterwardes broken in peeces *a.*  
*799.* how it healed those that  
were hurt *b. 366.*

Brothers are foure maner of wayes,  
*a. 51. 570.*

Burden of Babylon (& the like) sig-  
nifieth doleful & cōminatorie  
prophecie of ruine *b. 469 &c. 854.*



- C**  
 Caath the sonne of Leui. father of Amram, and grandfather of Aaron and Moyſes *a* 167.  
 Calvin contemneth al the fathers, *a* 59. maketh God the auctor of sinne *a*. 171. carpeth at Moyſes *a* 245. chargeth the booke of Wiſdome with error. *b*. 364.  
 Canon of the Church of Chriſt is an infallible rule declaring which are diuine Scriptures, *a* 989. and of more auctoritie then the Iewes Canon. *ibidem*.  
 Canticle of Canticles is a ſacred Colloquium, or Enterlude *b* 334. it perteyneth to three ſpouſes, *b*. 335.  
 Captiuitie of the tenne tribes in Aſſyria *a*. 798.  
 Captiuitie of the two tribes in Babylon had three beginninges *a*. 813. 932. *b*. 649. *Ierem*. 52. v. 28. 29. 30. and *b*. 771. *Dan*. 1. and the ſame captiuitie was releaſed by degrees at diuers times. *a*. 944. & *c*. 1. *Eſd*. 1. 2. 6. 2. *Eſd*. 2.  
 Catholique name deſigneth true Chriſtians, and the true Church. *a*. 21.  
 Catholiques are ſpiritual ſouldiars *a*. 1070. Al Catholiques participate of the prayers and other good workes of al the iuſt, *b* 223.  
 Ceremonies in the law of nature *a*. 32. 211. obſerued by Salomon, not expreſſed in the writtē law *a* 877. Preſcribed to Ezechiel to lye on one ſide a certaine time *b* 685. ceremonial lawes at large from the middes of *Exodus*, and the greateſt part of *Leuiticus*, continually vſed in diuine ſeruiſe *b* 959. ordayned for three eſpecial cauſes *a* 264. 283. Children of the Church are the ſpiritual ſeede of Abraham *a*. 53. Choife to be made of deſires, wordes, and deedes *b* 425. Chriſt our Redeemer promiſed *a*. 10. 12. 359. 364. 768. 965. *b* 244. He was prefigured by Abel *a*. 13. by Noe *a*. 28. by Abraham *a*. 51. by Melchizedech *a*. 55. and others innumerable, and forſhewed by al the Prophetes: 449. His Incarnation & other myſteries ſollowing eſpecially in theſe places *a*. 31. 47. 197. 373. 703. 934. *b*. 16. 26. 45. 113. 158. 202. 203. 313. 325. 462. 463. 464. 494. 495. 506. 536. 541. 601. 603. 609. 667. 702. 790. 841. 850. 860. 871. 872. 874. 941. 990. 991. His genealogie from Phares (*the ſonne of Iudas*) to Dauid *a* 571. from Dauid to the captiuitie *a*. 939. from the captiuitie to Joſeph, and conſequently to his B. mother of the ſame familie *b*. 1004. Chriſt being in *Ægypt*, the idoles loſt their power *b* 476. His Paſſion, and Reſurrection more particularly *a*. 13. 88. 362. 366. 553. 1060. *b*. 26. 46. 49. at large. 702. 568. 540. 568. 580. 616. 877. His Reſurrection the third day *b*. 816. He was ſould for thirtie pence *a*. 117. *b*. 880. Chriſt a Prieſt and a King *a*. 56. 397. *b*. 36. 204. He came in humilitie *b*. 311. He wil come in Maieſtie *b*. 888. Chriſtians called ſiſhes *a*. 14. and are of three ſtates *a*. 709. Church of Chriſt prefigured by the Arke

Arke of Noe *a.* 28. by the tabernacle *a.* 259. by the Israelites in the desert *a.* 465. 467. by the coming of the Queene of Saba to Salomon *a.* 718. by Iudith, Esther, & many other persons and thinges *a.* 1051. *b.* 872. It is the proper inheritance of Christ *b.* 16. 166. 281. 870. 873. 882.

The Church is perpetual and visible from the beginning of the world, *a.* 19. 35. 48. 203. 649. 714. 937. *b.* 17. 88. 119. 125. 163. 337. 455. 497. 528. 539. 555. 556. 601. 604. 607. 608. 687. 692. 704. 709. 768. 775. 801. 839. 868. 884. 997. See the *Historical table b.* 1073. &c.

The Church of Christ is vniuersal consisting of al nations *a.* 65. 206. 317. 576. 716. 728. *b.* 42. 50. 90. 121. 161. 211. 537. & in manie other places of *Isai* & other prophetes. It is more conspicuous and more glorious, then the Church of the old testament *a.* 205. 943. *b.* 336. 432. 483. 999.

It cannot erre *a.* 74. 434. 715. 803. 943. *b.* 163. 335. 340. 456. 515. 536. 573. 1001.

It is the onlie fold of Christs shepe *b.* 744.

Out of the Church is no saluation. *a.* 28. *b.* 536. 698. 882.

Circumcision instituted *a.* 65. 198. renewed *a.* 477.

Circumstances doe aggrauate sinnes *b.* 717. 835.

Cleane and vncleane a ceremonial distinction before Moyse's law *a.* 26. more distinguished by the law *a.* 281. 283. &c.

Clergie men must be orderly called to their function *a.* 274. &c. *b.* 588. and for their vertues, *b.* 546. They ought not to serue for temporal reward *a.* 502. (v. 7.) *b.* 336. 737. 885. They ought aboue others to haue compassion on the poore *b.* 835. Their office is to water the whole world with true doctrine *a.* 709.

Commandments of God are possible to be kept *a.* 458. 604. *b.* 15. and in manie Psalmes ( especially the 118. ) and in al the Sapiential bookes, and Prophetes. See *Grace*.

Communion of Protestantes is no Sacrament, neither hath any miracle in it *a.* 210. See *Eucharist*.

Communities and al commonwealthes require vnity, obseruation of lawes, and eminent vertue of the superiors *b.* 951.

Concubines in the old Testament were lawful wiues *a.* 62. 534. 557. 664.

Concupiscence without consent is not sinne *a.* 12.

Confession of sinnes *a.* 32. 333. *b.* 400.

Confidence in God most necessarie *a.* 106. 605. *b.* 20. 53. and in manie Psalmes: item. 478. 491. 493. 858. 900.

Conscience guiltie of wickednes tormenteth the sinner *a.* 1046.

Consideration directeth good workes *b.* 319. 420.

Constancie in good shal reape reward *b.* 381. In freindshipe is most necessarie *b.* 386.

Consuls in Rome gouerned by entercours of dayes *b.* 918.



Contempt of admonition aggrauateth sinne *b* 807.

Contrition a part of penance *a* 32.  
723. *b* 21. 31. 101. 735. 827.

Conuersion requireth honest, discrete, and profitable speech *b* 403.

Couenant between God and man *a* 214. 449. 515.

Couenant with men must also be kept *b* 814.

Grosse of Christ prefigured *a* 47.  
145. 146. 195. 211. 279. 364. *b* 546.  
687. 996.

Crueltie not mercie to spare an obstinate or impenitent sinner *b* 390.

Curses for enormous sinnes *a* 450.  
452. He that maliciously curseth is cursed of God *b* 345.

Custom in sinne is hardly cured *b* 17. 101. 577. 822. 836.

D.

Daies dedicated to Gods seruice *a* 7. *see Fastes and Feastes*

Damnation after this life is extreme miserie *b* 349. and remedies. *ibid.*

Daniels whole booke is Canonical *b* 769.

Daniel with other three children of the royal bloud of Iuda were carried into Babylon *b* 772. 997. He discovered the false accusation of Susāna at the age of twelue yeares *b* 803. And continued to prophesie to his old age *b* 806. He was of singular wildome *b* 725. He was also most holie *b* 697. 772. He and the other three were aduanced *b* 776. 998. He was zealous and withal discrete in Gods seruice *b* 789. was defended by an Angel from the lions *b* 790. Prophecied of

four Monarchies *b* 791. He was called the Man of desires *b* 796. He had the vision of Christs coming within seuentie weekes of yeares *b* 796.

Darknes & other priuations are to the beautie and profite of the vniuersal state of creatures *b* 780.

Dauid the youngest sonne of Iesse was called from keeping sheepe, and annointed to be king *a* 604. *b* 148. By playing on his harpe king saul was refreshed *a* 604. He killed Goliath *a* 608. He was singularly protected by God *a* 610. 612. *b* 33. 54. &c. He had amitie with Ionathas *a* 609. 611. 613. He would not drinke the water that was procured with danger *a* 683. His zeale & deuotion great *a* 648. 848. 855. 865. *b* 55. 115. 441. He danced before the Arke *a* 647. He wisely feared himself to be mad, *a* 617. *b* 69. Spared Sauls life *a* 621. 627. He was the second time annointed king *a* 639. the third time, *a* 645. He sometimes sinned *a* 654. 684. 853. Manie of his issue slaine *a* 656. His posteritie conserued til Christ *a* 740. 849. 904. *b* 244. 408. 440. 442. 462. 464. 579. 880. 1004. He was in manie respects a figure of Christ *a* 606. &c. *b* 18. 19. 59. He made al the Psalmes *b* 3. 4. 19. 34. Of him is writtē al the second booke of kinges, part of the first and third, & from the eleuenth chapter to the end of the first of Paralipomenon.

Deborah a propheteesse and figure of the Church *a* 523.

Deceit

**Deceit** sometimes lawfull *a* 92. 483.

**Dedication** of thinges to God *a* 787.

850. 862. 969. See *Altar, Temple &c.*

**Delta** the Greke letter representeth the forme of the musical instrument called the Psalter *b* 14.

**Detraction** is as bad in the hearer as speaker *b* 415.

**Dineles** were created in grace *b* 431.

They require sacrifice *a* 371. *b* 992.

They tempt men, euen to the end of this life *a* 101. *b* 992. They delude their seruantes *a* 554.

**Doctrine** doth fructifie in the wel disposed *a* 461. It is bread of the minde *b* 419.

**Dreames** of diuers kindes, and often from God *a* 116. 124. 301. 330. 1052. *b* 422. 773. 985.

**Drunkennes** detestable *b* 303. dangerous, deceitful, beastlie, hurtful to others, senseles & vntiable *b* 304.

## E

**Ecclesiastes** signifieth eminently *7 be* Preacher *b* 373.

**Ecclesiasticus** signifieth *a Preacher. ib.*

The booke of Ecclesiasticus is Canonical Scripture *a* 989. *b* 343. 372. 398 It is a storehouse of al vertues *b* 373.

**Ecclesiastical** auctoritie *a* 332. 433. See *Supreme head of the Church.*

**Eleazar** a valiant souldiar offered himself to present death. *b* 913.

**Elias** had a distinct habite, and rule of life *a* 761. His zeale in religion, *a* 747. 761 His miracles *a* 939. He is yeluing *a* 19. 33. 762. *b* 444. His letters to king Ioram after his translation *a* 903. 935. He shal

returne & preach before the day of Iudgement *b* 888. 996.

**Elin** an arrogant disputer *a* 1096. preferred his priuate spirite aboue al others, *a* 1097. peruerterd the state of the controuersie, *a* 1099. 1100. 1113.

**Elizus** had the two spirites, of prophecie, and of working miracles, as Elias had before *a* 763. His particular miracles *a* 940.

**Enchanters** are sometimes suffered to doe meruelous thinges, but not true miracles, nor al they desire *a* 176. 177. 180. They sometimes confesse the power of God. 178. 371.

**Enoch** yet liueth *a* 19. *b* 437.

**Epicures** beleue not eternal punishment, nor reward *b* 346.

**Equiuocation** is sometimes lawfull *a* 52. 71. 89. 91. 777. 1026. *b* 964.

**Esther** most humble and prudent *a* 1017. *b* 998 a figure of our B. Ladie, and of the Church *a* 1051. The whole booke of Esther is Canonical Scripture *a* 1035. 1036. 1052.

**Eucharist** a Sacrament and Sacrifice *a* 190. *b* 885. Prefigured by bloud, *a* 228. by the loanes of proposition, *a* 229. by al old sacrifices *a* 239. 264. 288. *b* 609. Christs real presence in the Eucharist *a* 150. 188. 210. *b* 50. 69. 181. See *Paschal lambe, and Manna*, Transubstantiation cōfessed by Hebrew Rabins *b* 993.

**Euangelistes** signified by foure liuing creatures, and by foure wheles, *b* 676. 690.



- Eue was not borne, but built of Adams ribbe *a* 7. She was a figure of the B. virgin *a* 11.
- Example in gouerners is of great importance, *b* 387. 848. Examples ought to moue *b* 628. 818.
- Excommunication prefigured *a* 332.
- Exequies for the dead *a* 77. 202. 637. 711. 931. 936. *b* 978.
- Ezechias mortally sicke recovered miraculouſly *a* 805. *b* 504.
- Ezechiel a Priest a Prophet, and a Martyr *b* 674. He prophesied in Chaldea, *b* 998. the beginning and end of his prophesie is very hard. 674. 711. He is often called *the sonne of man* *b* 677. His last vision perteyneth in some part to the Iewes, but more principally to the Church of Christ, *b* 749. 763. It can not be expounded of the Iewes, and their Temple, *b* 753. 765. 767.

## F.

- Faith is aboue reason *a* 775. without faith none can be saued *b* 289. 348.
- Faith is the ground of al true vertues *a* 60. *b* 411. there is no true faith but the Catholique faith of the whole Church, *b* 536. Faith alone doth not iustifie, *a* 61. 900. *b* 70. Faith and good workes gaine heauen, *a* 393. 410. *b* 34. 338.
- Fastes instituted and obserued *a* 382. 706. 899. 934. 957. 1006. 1029. 1045. *b* 534. 615. 795. 825. 827. 874. 895. 994 It is an act of religion *b* 514. great effectes therof, *ibidem*.
- Fathers and the holie Doctours doe build, & adorne the Church *b* 537.
- Faultes must be reueled or concealed with discretion, *b* 400. 402.
- Feare of God is the first degree of wisdom *b* 259. It is the seele of al other vertues, and of eternal glorie, *b* 375.
- Feare of Superiors because they are Gods ministers is necessarie *a* 594. *b* 412.
- Feate not men commanding contraie to God, *b* 313.
- Feare of God with the obseruation of his commandments is the summe of al godlie doctrine *b* 333.
- Feastes instituted and obserued, *a* 7. 225. 307. 380. 430. 707. 934. 1050. 1059. *b* 153. 947. 972. 994.
- Fire sent miraculouſly *a* 15. 279. 528. 748. 761. 855. *b* 948.
- Fire perpetually kept in the tabernacle, *a* 271. 279.
- Fire shal burne the world immediately before the general iudgement *b* 97. 545.
- Four miracles in the fire which Ieremie hidde *b* 928. 949.
- Firmament signifieth the space from the highest starres to the earth *a* 1.
- Flaterie is full of guile *b* 401.
- Fortitude consisteth more in suffering patiently, then in repelling forces *a* 88.
- Fortitude contemneth imagined feare *b* 301. Fortitude required in Iudges *b* 383.
- Free consent is required in euerie couenant, *a* 214. and in mans iustification *b* 323.
- Freewill is in man *a* 13. 15. 33. 191. 200. 207. 458. 459. 596. 703. 978. *b*

177. 217. 271. 323. 349. 418. 466.  
526. 543. 567. 821.

No sinne can be comitted with-  
out consent of freewil. *a* 11. 22.

Luther abhorred the name of  
freewil, & Caluin disliked it. *a* 16.

Freindshipe is a strong band. *a* 609.  
*b* 405. 426. False freindshipe fay-  
leth in aduersitie *a* 1046.

## G

Gard of the outward senses. *a* 972.

Gedeon was confirmed by miracles  
*a* 528. encouraged by a dreame.  
*a* 530. By a stratageme with a few  
he ouerthrew manie *a* 531.

Genealogies are recited from Adam  
to Noe. *a* 18. 818. From Noe to  
Abraham, *a* 44. 50. 819. From  
Abraham by Isaac, and Iacob, to  
Dauid, *a* 821. From Dauid to Io-  
sias, *a* 823. and to his sonnes, *a* 939.  
Also from his sonne Iechonias  
to Christ *b* 1004.

Genealogies of Leui to Aaron and  
Moyles, *a* 168. 828. 939. *b* 1004.

Gentiles shal be conuerted to  
Christ, *a* 51. 85. 146. 453. 463. 529.  
681. 716. *b* 16. 119. 425. 484. 498.  
521. 543. 544. 558. 636. 702. 743.  
812. 813. 839. 872.

Giantes before Noes floud, *a* 22.  
1033. 1090. others after the floud  
*a* 402.

*Gloria Patri*: &c. added after euerie  
*Psalme* by Ecclesiastical tradition *b*  
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- Heli was punished for not correcting his sonnes *a* 584.
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- Images of false gods are Idoles. *a.* 103. 245. 412. 553. 556. 906. *b.* 195. 364. 776.
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- Ioel prophecied. before the captiuitie of the tenne Tribes. *b.* 824.
- S. Iohn Baptist was foreshewed by Isaie *b.* 307. by Malachie. *b.* 887.
- Iohn Hyrcanus sonne of Simon was High-

- Highpriest after the warres of Irregularities *a* 304.  
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- Ioiada Highpriest caused Q. Athalia to be slaine, and Ioas to be crowned King of Iuda *a* 785.
- Ionas being sent to preach in Ninive fled from that function. *b*. 842. in a tempest was cast into the sea, and swallowed by a whale, *ibid*. He prayed in the whalles bellie, and was cast safe on the land, *b*. 843. He preached the destruction of Ninive: the coming of Christ: & conuersion of al Nations. *b*. 841. He was a figure of Christs Resurrection. *b*. 845.
- Ionathas Highpriest and general gouvernour. *b*. 920. 1003.
- Ioram slaine by Iehu *a*. 780.
- Iosaphat the place where probably shal be the General Iudgement *b*. 828.
- Ioseph endued with manie vertues *a*. 121. suddenly aduanced *a*. 127. called the Sauour of the world *a*. 128. was a figure of Christ. *a*. 151. a Prophet. *a*. 152. *b*. 445. He had duple portion. *a*. 499. 826.
- Iosias king of Iuda destroyed Idolatrie: and made a great Pasche *a*. 810. was very deuout and liberal. *a*. 812.
- Io sue gouvernour of Israel *a*. 468. He conquered, and diuided the land of Chanaan *a* 473. &c. in *al his booke*. *b* 440. He slew one and thirtie kinges *a* 493. exhorted, and blessed the people *a* 509.
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- Isaac borne by promise *a* 72. prefigured Christ *a* 76. He and Iacob were blessed in Abraham *b* 438. He blessed Iacob in place of Esau *a* 89.
- Isaias an Euangelical Prophet *b* 452. also an Apostolical, announcing Christ, & his Church. *b* 460. 521. *et seq*. In the former part of his prophecie he admonisheth and threatneth the people for their sinnes: in the latter part he comforteth them *b* 452. He went naked when God so commanded him *b* 477. He inueigheth against euil Pastors *b* 530.
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- Iudgement beginneth at the house of God (or with the Clergie) *b* 687.
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- figure of the Blessed Virgin, and of the Church *a* 1032. she ledde a most holy life *a* 1021. 1025. 1033. and a special example of holy widowhood *a* 1034.
- Jurisdiction pertaineth to the Ordinary Clergie *a* 433. to Prophets by extraordinarie commission *a* 692. *b* 449.
- Iust men, alwayes some in the Church *a* 21. 24. 26. 35. 48. 101. 204. 465. *b* 453. 682.
- Iustice necessarie. *a* 481. 559. 560. 754.
- Iustice and mercie must be mixed. *a* 563. *b* 199.
- Iustice consisteth in declining from euil & doing good. *b* 76. 529. 550.
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- Iustification by faith & good woorkes. *a* 472. *b* 43
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- Kinges shal be conuerted to Christ. *a* 72. *b* 17. 512.
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- Kinges of Iuda had continual succession *a* 939.
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- Humaine knowledge is vnperfect *a* 1103. it can not comprehend Gods workes *b* 374. it is a good knowledge to knowe that we are ignorant *b* 755.
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- Nachors prog nie, from whom Is- Noes floud a notorious example of  
rael descended by Rebecca, *a* 76. Gods iustice *a* 28. his sacrifice  
82. 511. was very grateful to God. *a* 47. 47.
- Nadab and Abiu were burnt to Noughtie in Religion is a marke of  
death for offering strange fire *a* Infidelitie, and heresie *a* 429. It  
280. pleaseih carnal men, *a* 462.
- Nahum prophesied the destruction Numbers are sometimes mystical *a*  
of Nimue after Ionas *b* 855. 141. 267. 220. 127. 328. 1110. *b* 234.  
266. 670. 830.



O

Obedience ought to be prompt,  
and sometimes blinde, *a* 9. 602. *b*  
397. 477. 567.  
Obstinate sinners doe rarely repent  
in the end *b* 378. but become de-  
perate *b* 488. 531.  
Occasion of sinne must be auoided,  
*a* 88. 138. 1095. *b* 379. 386. 435.  
Olimpiades began to be counted  
about the yeare of the world.  
3247. *b* 1089.  
Ominous speech *a* 82. 598.  
Onias a most godlie Highpriest *b*  
951. and Martyr *b* 956.  
Oolla and Ooliba the kingdomes of  
Israel and Iuda *b* 715.  
Oratories in priuate houses *a* 1023.  
Origens heretic, that al shal be saued  
*b* 188.  
Original sinne is contracted from  
Adam *a*, 9. 30. *b* 99. 396. 431. 513.  
Osee prophesied of the captiuitie of  
both the kingdomes, *b* 810.  
Othes false, or of vnlawful thinges  
doe not binde. *a* 269.  
Othes by false goddes are vnlawful,  
*a* 421.  
Othes require truth, iustice, and  
consideration *b* 406. 554. 556.  
Oyle vsed in consecration of Altars,  
*a* 59. 101. of Priestes *a* 95. 277. of  
Kings *a* 590. 604. 639. 645.  
Oyles were of two sortes *a* 95.  
Oza was stricken dead for touching  
the Arke, *a* 647.

P

Parables are pithie Allegorical sen-  
tences. *a* 1092. *b* 268. 281.

Paradise is defended by Angeles,  
fire, and sword *a* 13.  
Paralipomenon signifieth a supple-  
ment of thinges omitted, *a* 817.  
Parentes must be honoured and lo-  
ued, first of al neighbours *a* 216.  
*b* 375.  
Partialitie is iniustice *b* 391.  
Paschal lambe with the rites and  
signification *a* 184. was a figure of  
Christs real presence in the B. Sa-  
crament *a* 187.  
Paschal feast *a* 225. 307. 381. 430.  
Pasch made very solemnely by King  
Iosias *a* 812. 930.  
Pastors shal alwaies be amongst the  
faithful people, *b* 539. 697. 738.  
850. Their office is to feede, and  
to rule, *b* 850. 851. 885. They must  
doe as they teach, *a* 970. Other-  
wise they are iniurious to Gods  
word, *b* 394. They must crie and  
not cease *b* 535. 539. 678. 734. 845.  
871. 935. When they haue leasure  
fro preaching, they must imploy  
their labours in writing, *b* 428.  
Patience much commended in the  
Prouerbes, in manie places. It  
kepeth from desperation *b* 376.  
and bringeth content *b* 849.  
Patriarches in the Law of nature  
were al Priestes, and gouerned  
the Church *a* 212. They conti-  
nued by perpetual succession to  
the Law of Moyse *a* 35. 50. 206.  
Peace is forbidden with Infidels *a*  
216.

Peace is a reward of keeping Gods  
law, *a* 315. 856. 1017. *b* 233. 273. &c.  
Peace and warre, both necessarie  
vpon iust occasions, *b* 321.

Peacemakers

**Puſillanimitie** in a ſuperior is iniuſtice. *b* 391. In al others a ſinne, contrarie to iuſt zeale, *b* 417.  
**Pythagoras** taught tranſmigration of ſoules. *b* 1000.

## Q

**Quales** were ſent miraculoſly amongſt the Iſraelites. *a*. 207. 347. *b* 193.  
**Queene of Saba** viſited Salomon, and admired his wiſdome. *a* 717.

## R

**Rachel** a figure of the Catholique Church. *a* 103. She was buried in Bethlehem. *a* 111. Her weeping was propheticall. *b* 603.  
**Rahab** deliuered two Iſraelites from danger. *a* 472.  
**Rainbow** was before Noes floud, but was afterwards ſet for a ſigne of Gods mercie. *a* 38.  
**Razias** killing himſelf is not to be imitated. *b* 984.  
**Rechabites** a religious order *b* 613. 995.

**Reciduiation** aggravateth ſinnes. *b* 611.

**Redemption** by Chriſt. *a* 12. *c*. *b*. 16. *c*. See Chriſt.

**Relaxation** of the captiuitie ſhewed. *b*. 747. performed. *b* 933. 944. *c*.

**Religious orders**. *a* 335. 545. *b* 613. 995.

**Reliques**. *a* 153. 191. 290. *b* 949. 996.

**Remiſſion** of ſinnes. *a*. 294. 577. 926. *c*.

**Remiſſion** of iniuries with discretion. *a* 1048.

**Repentance** neceſſarie. *a*. 32. 47. 1074. *b*. 65. 465. See Penance.

**Reſtitution**. *a* 213. 270.

**Reſurrection**. *a* 34. 48. 203. 712. 936. 1083. *b* 49. 485. 546. 743. 996.

**Rewardes** of good woorkes. *a* 76. 1102. *b* 199. 393. 395. 448. 543. 579.

**Rewardes** temporal in the old Teſtament. *a* 157. 190. 451. 682.

**Rocke** of the Church is Chriſt, who alſo made S. Peter the rocke thereof. *b*. 5. 77.

**Rodde** of Aaron brought forth buddes, flowers, and fruit. *a* 359.

**Rome** begane to be built about the yeare of the world. 3271. *b*. 1089.

**Romane Monarchie** was greater then the former. *b* 792. 1003.

**Ruth** a Moabite prefigured the vocation of Gentiles. *a* 564. She was very commendable for her vertues. *a* 569. A comforte to the Gentiles in that Chriſt deſcended from her. *b* 473.

## S

**Sabbath daie** (that is our ſaturdaie) inſtituted. *a*. 7. 216. 250. 307. 430. 736. *b* 947.

**Sackcloth** worne for penance; *a* 774. 802. 977. 1011. 1042. 1080. *b* 501. 795. 824. 838.

**Sacramentes** of Circumciſion. *a* 65. of hoſtes for ſinne. 267. of confeſſing Priests. 275. of diuers waſhings, and purifications. 288. and manie others in the old Law. More in number, leſſe in effect.



- fact, then the Sacramentes of Christ. *a* 705.
- Sacramentes of the New law for most part were prefigured in the old Testament. *a* 199. 332. 705.
- Sacrament of the Eucharist was prefigured. *a* 150. 188. 210.
- Sacrifice is due to God only, as Lord of al creatures. *a* 5. 31. 47. 198. 262. *b* 424. 842. 993. And to no creature how excellent soeuer. *a* 15. 219. 528. 705.
- Sacrifice is the proper office of a Priest. *a* 57. Three kinds of Sacrifices. *a* 262.
- Sacrifice ordained for three causes *a* 264. *b* 581. Diuers for diuers sinnes: *a* 267. for diuers feastes: *a* 380. with distinct hostes appointed by the Law. *a* 425.
- Sacrifice in beastes, birdes, and other thinges mystical. *a* 60. 362.
- Sacrifice by the Law of Moyse limited to one place. *a* 423. 510. 707. 873. by dispensation in other places. *a* 519. 545. 707. 893. And in the new Testament one onlie Sacrifice in al places of the world. *b* 884. 993.
- Sacrifices of the old Law to be changed. *b* 69. 98. 884. 993.
- Sacrifice of the Eucharist perpetual to the end of the world. *b* 280. 544. 885. 993.
- Sacrilege seuerely punished. *b* 953.
- Sacrilegious murder reuenged. *a* 908.
- Sainctes are to be honoured. *a* 8. 34. 218. 531. 935. *b* 252. Are lawfully,
- and profitably inuocated. *a* 333. 245. 710. 1068. 1110. *b* 503. 541. 575. 697. 778. 987. 996. They may know our thoughtes. *a* 605. 107. *b* 541. 578.
- Salathiel the sonne of Iechonias, and father of Zorobabel, was borne and died in the captiuitie of Babylon. *a* 824. 947. 951. *b* 865.
- Salomon signifieth *Pacifer*: was also called *Ecclesiastes*, *the Preacher*: and *Idida beloued*: He writte three bookes. *b* 333. 334. He was also called the *Gatherer*. *b* 314. & Lamuel *b* 315. He prefigured Christ in diuers respectes. *a* 856. *b* 131. 166.
- Salomon deposed Abiathar by extraordinary commission *a* 692.
- Salomons saluation is doubtful *a* 732. 866. *b* 354.
- Salt signifieth discretion, and was required in euerie sacrifice. *a* 265. 361. It maketh ground barren. *a* 537.
- Saluation dependeth vpon grace and merites. *a* 33. *b* 267. 994. *See workes meritorious.*
- Samaria the head citie of the tenne Tribes. *a* 737.
- Samaritanes Schismaticques. *a* 734. fel into manie sectes *a* 744. 798. 941.
- Samson a Nazareite, and a figure of Christ. *a* 545. 553. He did manie strange great thinges. *a* 548. &c. He sinned not in killing himself with the Philistines. *a* 553. &c. 941.
- Samuel of the tribe of Leui prophesied a childe. *a* 574. He annointed Saul King *a* 590. Also David. 604. He appeared after his death *a* 631.

- a* 631. *b* 441.
- Sanaballat procured licence for Manasses to build a schismatical temple, *b* 960. 1000.
- Sapiential bookes teach the way to serue God, *b* 267. All five are Canonical Scripture. *b* 268.
- Saraia Highpriest slaine in Rebla. *a* 816. *b* 997.
- Satisfaction. *a* 32. 270.
- Sauour properly pertaineth to Christ: is also attributed to some men. *a* 128. 521.
- Saul the first King of the Israelites began wel. *a* 587. 595. He afterwards offended in disobedience, and presumption. *a* 596. 602. 837. He was releued in spiritual affliction by Dauids musique *a* 704. Of great enuie he hated and persecuted Dauid. *a* 610. In distresse he consulted a Pithon spirite. *a* 629. And in desperate extremitie killed himselfe. *a* 635.
- Scandal hurteth the weake, not the perfect. *b* 233.
- Schisme and heretical conuenticles must be auoided *a* 355. 358. 510. 511. 756. 771. 887. 896. 949. *b* 56. 232. 238. 526. 696. 710. 777. 862. 894. 896.
- Schismatical Temples in Garizim, and in Egypt *b* 800. 960. 1000.
- Schoole of paganisme was set vs in Ierusalem by Iason an Apostata. *b* 955.
- Scriptures are of most eminent auctoritie. *a* 3. They haue foure senses. *a* 4. Yea many literal senses. *b* 19. 188. Mystical sense is sometimes as certaine as the literal. *b* 821. They are hard to be vnderstood *a* 3. 16. 22. 46. 115. 435. *b* 214. 216. 485. 490. 674. 680. 758.
- Scriptures seeming contrary, are reconciled by renne rules *a* 820.
- They can not in deede be contrary one place to an other. *ibid.* *b* 293.
- They are best expounded by the holie Fathers *a*. 251. *b* 13.
- Secresie intly eniuynd, or promised bindeth in conscience. *b* 434.
- Sectes of Panimes, Barbarisme, Scythisme, and Grecisme *a*. 48.
- Manie Sectes also of the Schismatical Samaritanes. *a* 798. 941. Innumerable amongst the Grecians *b* 1000.
- Sepulchers, *a* 33. 151. 515. Christs sepulcher glorious. *b*. 468. 527.
- Serpentes most craftie. *a*. 9.
- Serpent of brasle erected for curing infirmitie. *a* 336. *b* 366. Afterwards broken in peeces. *a* 799.
- Seruice of false goddes doth not appease them. *a* 915.
- Seuen times signifie seuen yeares. *b*. 783.
- Seuentie two Interpreters of the Hebrew Bible into Greke *b* 1000
- Shamfastnes is sometimes good, sometimes vicious. *b* 379.
- Simon Highpriest and general capitaine *b* 936. 1003.
- Simonie committed by Giezi *a* 770.
- Sinne entred by enuie of the Diuel. *a* 11.
- Sinnes before the flood were great in foure respectes. *a* 23.
- Sinnes of commission and omission. *a* 272. *b* 820.
- Sinnes lesse and greater, or venial and



- and mortal. *a* 401. 407. *b* 399.
- Sinnes of al sortes must be punished  
*a* 9. 33. 40. 351. 685. 512. 894. *b* 65.  
 95. 188. 345. 413. 459. 335. 557. 569.  
 576. 591. 631. 719. 817. 888.
- Sinners for punishment are suffered  
 sometimes to fall into other sin-  
 nes. *a* 415. 463. 492. 577. 910. *b*  
 389. 572. 679. 697. 808. 833.
- Al sinnes are remissible during this  
 life, *a* 577. 798. 1031. *b* 65. 188.  
 328. 552. 579. 666. 706.
- Some sinners are of the Elect, and  
 shal be called, and iustified. *b*.  
 811.
- Sinful people are often vnconstant.  
*b* 617.
- Slouth breedeth contempt in this  
 life, and damnation in the next.  
*b* 404.
- Sodome and Gomorrha were de-  
 stroyed with brimstone *a* 70.
- Sonnes of God are the faithful god-  
 lie people. *a* 20.
- Sophonias prophecied the captiui-  
 tie of the two tribes. *b* 861.
- Soules of men are dayly created. *a* 6.  
*b* 318.
- Soules departed, may be releued  
 by Sacrifice and prayers *a* 33.  
 201. 637. 711. 995. *b* 24. 284. 979.  
 996.
- Soules sometimes appeare, as-  
 suming bodies after death. *a*  
 632.
- Spartians otherwise called Lacede-  
 monians descended from A-  
 braham. *b* 933. 934.
- Succession a special prooffe of true  
 doctrine. *b* 926. 934.
- Succession of spiritual Gouvernors  
 prooueth their auctoritie. *a* 35.  
 50. 115. 206. 317. 713. 828. 830.  
 939. 984. *b* 926.
- Succession of Patriarches, and of  
 Highprieistes. *See Supreme head of  
 the Church, and the Historical table.*
- Succession conserued in the Ma-  
 chabees, after the apostacie of  
 Manasses, Alcimus. &c. *b* 956.  
 1004.
- Sunne a very excellent creature,  
 but not so excellent as man. *b*  
 398.
- Sunne stood the space of a day. *a*  
 488. Returned backe tenne de-  
 grees. *a* 805. *b* 505.
- Supreme head of the Church. *a* 35.  
 50. 171. 327. 433. 475. 846. 657.  
 899. 905. 912. 960 *b* 1004.
- Suretieship is dangerous. *b* 276.
- Susanna was deliuered from false  
 sentence, by Daniel conuincing  
 the wicked Iudges. *b* 805.
- Suspension from Priestlie function,  
*a* 811.
- Sustenance is the proper hyre of  
 spiritual woorkmen. *a* 55.
- Swearing by creatures. *a* 131. *See  
 othes.*
- Swere answer appeaseth anger *a*.  
 532. *b* 289. 381.

## T

- Tabernacle described. *a* 230. *See*  
 finished and erected. *a* 259. It  
 signified the Church of Christ.  
*ibid.*
- Temperance in feasting. *a* 134.  
 1037.
- Temple intended by Dauid. *a* 648.  
 848. was built by Salomon. *a*  
 699.

699. 871. It was destroyed by the Chaldees. *a* 815. 933. *b* 648. 658. and reedified after the relaxation from captiuitie. *a* 945. *Ec.* But the former was more excellent. *a* 948. *b* 868.

The second was prophaned, and much impaired by Antiochus Epiphanes. *b* 893. 959. but recovered and clenfed by Iudas Machabeus. *b* 905. 970. 1002.

It was enlarged and adorned by Herod. *b* 1003. and finally destroyed by the Romanes. *b* 545. Temples schismatical were built in Garizim: and in Egypt. *b* 960. 1000.

Temporal paine remaineth due after sinne is remitted. *a* 33.

Tenne Tribes in great part fel into schisme and Idolatrie. *a* 734. but not al. *a* 744. 750. 941. 992. 1010.

Manie of them returned from captiuitie. *a* 982. *b* 600. 602. 743.

Two Tribes, and tenne tribes are called by fundrie names. *b* 810.

Tentations happen to the strongest, but hurt them not. *b* 919.

Teraphim signifie images, as well lawful as vnlawful. *a* 103. 612. *b* 813.

Thau the Hebrw letter had the forme of a Crosse. *b* 688.

Time is short in comparison of eternitie. *a* 1077. 1084.

Time or season is to be considered and obserued. *b* 320.

Tithes paid in the law of nature and of Moyfes. *a* 59. 319. 418. 986. *b* 887.

Tobias his booke is Canonical. *a*

989. 990. He neuer yielded to schisme, nor idolatrie. *a* 941. 991. He prophesied. *a* 1008.

Tongues diuided in Babel. *a* 43.

Traditions were long before Scriptures. *a* 3 They are necessary and certaine. *a* 397. 409.

Traitors do commonly calumniat good gouernours. *b* 954.

Translations doe not fully expresse the sense of the original tongue. *b* 374.

Transubstantiation confessed by Rabbines. *b* 993.

Treasure of satisfactorie workes in the Church. *a* 1069.

Tribulations are profitable to men. *a* 115. 1067. *b* 64. 133. 170. 218. 273. 322. 339. 347. 531. 551. 711.

Trinitie of Diuine Persons in God. *a* 30. 47. 67. 196. 702. 934. *b* 86. 93. 792. 989.

Truth must be auouched. *b* 380.

## V

Vanitie described by Salomon. *b* 317. *Ec.*

Venial sinnes. *a* 157. *b* 34. 305.

Verse more pleasant to the minde, and more easie to be remembred. *a* 460. *b* 11.

Vertues deseribed and commended in al the fine Sapiential bookes. *b* 267. *Ec.* more particularly *b* 282. to the page 313.

Vertue afflicted moueth to compassion. *b* 957.

Vestments of Bishop's and Priestes. *a* 234. signifie vertues requisite in Clergie men. *a* 236.

Vine-tree signifieth the Church. *b* 698.



Virginittie .a 542. It is a great blessing, and meritorious state in the Church of Christ .b 530. preferred aboue Marriage .b 531. 995.

Vision of God is perfect felicitie .a 247. .b 38

Visions of the Prophetes are often obscure, .b 675. 749. 871.

Vnion domestical, and ciuill is necessarie before peace can be made with strangers .b 743.

Vocation to spiritual functions is necessarie .a 234. 251. 323. 326. 346. 792. .b 588.

Vowes .a 95. 319. 335. 384. 385. 444. 709. 824. .b 140. 323. 613. 843.

Vnlawful vowes do not bind .a 542. Yet lephe is otherwise probably excused in sacraficing his daughter .a 543.

Vsurie is forbidde .a 224. 313. 443. .b 34. 105. 310. 705. 714.

### W

Warres often made by Gods seruants .a 55. 211. 366. 385. 403. 414. 440. & Seq. In the bookes of Iosue, Iudges, Kinges, and Paralipomenon. Also .b 896. 986. Smale numbers ouercame greater. .b 931. &c. In warres a iust cause is the best armour .b 966.

Water made sweet by Moyses throwing in a piece of wood .a 195.

By Elizeus casting in salt .a 763

Water drawne out of rockes .a 211. 365. 417. 978. .b 144. 193. 207.

Water procured by Elizeus .a 765.

Waters of the redde sea stood like to walles .a 193. Likewise of Iordan .a 474. .b 207.

Water of lustration holie .a 340.

Wemen being virtuous and prudent, are preferred before riches beautie &c .b 315. Some most excellent both in the old, and new Testament .b 316.

Wemen in extreme hunger did eate their owne children .a 774. .b 655. 658.

Likewise men some times did the same .b 663. 681

Widhood is a holie state of life .a 1035.

The booke of Wisdome is canonical Scripture .a 989. .b 343. 349.

Wisdome taken three waies: Increased, which is God himselfe; Spiritual wisdome; and Humane wisdome .b 270. 353. 355.

Wisdome spiritual comprehendeth al vertues, and diuine gistes and compriseth all the meanes whereby God is serued, .b 267. consisteth in keeping the law of God .b 582.

Wisdome (and therby eternal glorie) is attained by gradation fro vertue to vertue .b 352. 995.

Wisdome considereth things past, present, and to come, .a 463. especially it considereth the Creator, ad supernatural vertues, .a 1091.

Wisemen are most humble .b 313.

worldly wise are not to be consulted in spiritual thinges .b 385

Worldlie men thinke the Church may be destroyed by persecution .a 165.

Workes necessary to saluation .a 33. .b 267. 994.

Al workes are not sinful .a 23. Workes without true faith, or grace

grace may merite temporal reward but not eternal *a* 784. *b* 34 728. 764.

Workes done in grace are meritorious *a* 61. 200. 347. 352. 442. 539. 567. 704. 895. 936. 970. 988. 995. 376. 227. 395. 764. 851. 995.

Workes of mortification *a* 272. 593. 1021. *b* 126. 331. 395. 901.

Workes of supererogation *a* 920 936. *b* 530. 613. 952. 995.

All voluntarie workes shall be rewarded or punished *a* 15. 722. 988. *b* 31. 271. 273. 376. 383. 666. 706.

## Y

Yeares mystical: The seuenth year the ground rested *a* 312. debtes were remitted amongst the Iewes *a* 428. the fiftith yeare was libellie, with remission of seruitude and restauration of inheritance *a* 312.

Younger must regard and esteeme the iudgement of elders *b* 433.

Younger brother for mysterie preferred before the elder, as Iacob before Esau *a* 85. Ephraim before Manasses *a* 146. David & Salomon before their elder brethren, *a* 604. 688.

Youth is the fittest time to get vertue, and knowledge. *b* 332. 448.

## Z

Zacharias Highpriest was slaine by Ioas King of Iuda *a* 908.

Zacharias the Prophet exhorted to build the Temple *b* 868.

Zeale is an indignation rising of loue. *b* 827.

Zeale is making, in iust, religious, causes, discretely vsed *a* 982. 986. 993. *b* 55. 126. 898.

Zeale of Simeon and Leui was iust but not discrete, *a* 109. 149. 1023.

Zeale of Moyses against Idolaters, *a* 244. of Phinees against fornicators *a* 374 *b* 196. 439. of Dauid to Gods publike seruice *a* 647. 648. *b* 55. 115. 126. 256 of Elias against false Prophets *a* 747 of Matthias against persecutors of the Church *b* 896 and of his sonnes, and other Machabees in aduancing Religion *b* 899 &c.

Zeale of Dauid, Ezechias, and Josias aboute other Kinges in destroy-ing Idolatrie, *b* 445.

Zeale of certaine Christian Kinges rewarded with glorious titles, *a* 475.

Zorobabel chief dukes, and Iesus the Highpriest with others built an Altar, *a* 947. and the Temple after the captiuite, *a* 951. *b* 866. Which was a figure of the Church of Christ *b* 868.

## F

I N I  
S



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